THE CHRISTIAN SCIENCE

JOURNAL.

SEPTIMUS J. HANNA, Editor.
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OFFICIAL ORGAN OF
NATIONAL CHRISTIAN SCIENTIST ASSOCIATION.

FOUNDED APRIL, 1883, by the Author of SCIENCE AND HEALTH, with KEY TO THE SCRIPTURES.
THE REV. MARY BAKER EDDY.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,
JOSEPH ARMSTRONG, Publisher.
95 FALMOUTH STREET, BOSTON, MASS.

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Christian Science Journal.

Vol. VII. APRIL, 1889. No. 1.

CHRISTIAN SCIENCE AND ITS REVELATOR.

If Science and Health be a Revelation of God, the person through whom it has been given is a Messenger of God. The Voice of God to this age is a Mediator between the present state of human consciousness and that higher God — thought to which it is introduced by the New Revelation.

Do we then, the question will be asked, say that the author of Science and Health is "equal with Jesus"?

The question rests on misapprehension of the relation to humanity of the personal Jesus, and forgetfulness of the distinction between him and the impersonal Christ.

The only measure we have of spiritual state, or position or function, in ourselves or others, is found in the degree of realization of the Life which is Spirit gained by the individual, or the work performed in the collective human consciousness, in the warfare against the supposed life of material sense. Jesus demonstrated over *all* the beliefs of this false sense of life, even over the belief of death, "the last enemy to be overcome." He was "tempted in all points like as we are, yet without sin"; the veil of flesh was rent by him and he entered within the Holy of holies—the perfect consciousness of Life as God, Spirit. He thus became for mortals the Way, the Truth, and the Life; the *perfect* Way out of the false consciousness of Life as matter to the true consciousness of Life as Spirit only, to the absolute consciousness or realization of God as all-presence and all-power, or, as the apostle says, "God in all and over all."

Jesus is our Saviour *in that* he did this for us, and so made

Gift Ahon — 11 Mar. 1914

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it not only possible, but certain, that every mortal not only could, but will and must, sooner or later, pass over *the whole* of this way of demonstration, and enter with him into the Holy of holies — become one with him and with the Father. It is *thus* that he has redeemed us, that he has bought us with a price,— the price of his own immeasurable sufferings in overcoming all the temptations of a material sense. He has thus, "through his own blood,"— by demonstrating matter lifeless and God our only Life,—"entered in once for all into the holy place."

This work has been *done*, and it has to be repeated by every man *in the flesh* because it was and is the "Way" out of the flesh. Jesus is *thus* our great High Priest, and he remains that with none to share the office with him, or to dispute it, through all the ages of eternity. His work of demonstration in human consciousness will be repeated, for has he not said, "The works that I do ye shall do"?

Mortals were not ready for the Science of Jesus' demonstrations at the epoch of their performance, hence the Science would not appear to them in its letter, but the Spirit of Christian Science rested on him without measure. There is the clearest evidence not only that he was not apprehended by his students, but that they did not even understand the formal significance of his demonstrations till after the Resurrection. The history in the Gospels of the period intervening between the passion of Gethsemane and the Ascension shows this beyond a peradventure. As already said, the history in the Gospels and the Acts shows that the disciples came slowly and step by step, to the recognition of Jesus in his full Sonship and Kingship to the infinite God and Father of all; but to the full Science of his demonstrations they never attained, for it is not found stated either in the Gospels or in the epistles. To state it more definitely, the Principle of his demonstrations — God in all, and its consequence in the destruction of material sense by spiritual sense — was discerned and partially enunciated; but neither the scientific statement of the Principle nor the *rule of its demonstration* is anywhere given in the New Testament. By rule of demonstration is

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meant the full, scientific explanation of the methods by which any and every mortal can follow the footsteps of the Master in his demonstration of the unreality, the absolute nothingness of what we call "natural" law, based on material sense, and the somethingness or absolute reality of spiritual law, founded on spiritual sense,— and the practical outcome of this in the victory by each individual mortal over sin, sickness, and death, and entrance through this victory into immortality, — the absolute, scientific oneness with Christ in God.

Now a word about the horror many good people have of our making the Author of SCIENCE AND HEALTH "equal with Jesus." The New Testament declares, and SCIENCE AND HEALTH demonstrates, that the Principle of Jesus—in other words the Christ — is only the name for that state of consciousness which is the goal, the inevitable, ultimate state of every mortal; that Jesus is, not in a figure but in scientific fact, our "ensample," our Great High Priest, our elder Brother, who has entered within the vail only in advance of us. The Author of SCIENCE AND HEALTH has demonstrated over a great part of the way that Jesus demonstrated. Her function is to show us the way, in Science, to enter into our heritage of dominion over sin, sickness, and death, into oneness with Jesus Christ, and — through his "way" of demonstration — up to the Father, the divine Principle of man.

The Jews said, as the culmination of their accusation of Jesus, "He maketh himself equal with God." We, too, shrink from entering into our high estate. Jesus, instead of being looked to as a model and ensample, is made a fetich; the Christian world bows down to the personal Jesus, instead of following the impersonal Christ in the footsteps of demonstration. Christian Science proves that equality with Jesus is the spiritual estate that he showed us the way to enter into. The function of Jesus, his place in human consciousness, is his by acquisition and consummation; that of the Author of SCIENCE AND HEALTH, and every mortal who follows him, both in the spirit and letter of divine Science, is in the course of accomplishment.

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Jesus himself said, "I have yet many things to say unto you, but ye cannot bear them now: when he the Spirit of Truth is come, he shall guide you *into all the Truth.*" How could he tell us these things except through messengers? Divine messages have never been communicated instantaneously to the whole human race at once; that is, they have not appeared in the consciousness of the individual members of the race at the same moment, because the states of consciousness of Man, who reflects the infinite God, are unfolding infinitely; also, the kingdom of God has never come with observation; that is, how and where human reason was looking for it.

To-day Truth has come through the person of a New England girl, born of God-fearing parents, in the middle walks of life; from her birth a frail, suffering invalid in the flesh, reared with only the education that all the daughters of New England may share, gifted with the fullness of spiritual life, and giving from the cradle indications of a divine mission and power, that caused *her* mother to "ponder them in her heart." She came to the full understanding of Christian Science,—the Science, that is, of Jesus' demonstration—through the ministry of suffering—the divinely appointed way of illumination—and demonstrated the truth of Christian Science and its power to heal, first in her own body and life. Christian Science for its Discoverer, at this period, no more than for its first and greatest Demonstrator, has not been a way of flowers. It has been a "strait and narrow way," for there is no other way out of the life of material sense into that of Spirit.

She has, as the divinely appointed messenger, stated scientifically the Principle of Jesus' demonstrations, and worked out their rule, not theoretically, but by practice, first bringing out in her own consciousness, by repeating the demonstrations of Jesus in "healing all manner of diseases," and showing this to be the phenomena of Spirit; and thus reaching the statement of the Principle and rule of these demonstrations, so as to show us, in every minutest detail, the proof of the Science of Christianity, and the way to do the same work.

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"Not one drop of the cup that he drank" — says SCIENCE AND HEALTH — can be spared to any mortal. Mary B. G. Eddy has worked out before us as on a blackboard, every point in the temptations and demonstrations — or so-called miracles — of Jesus, showing how to meet and overcome the one, and to perform the other, and has said, "This is your problem, yours not in a vague, general, far-off way, but precisely, and *now*: to work your way out of the false consciousness of life in matter, in the flesh, into the real consciousness of God, Spirit, as all, to *understand* through demonstration, — realization, not theory, — that there is no Life, intelligence, or sensation in matter; that "man *is*, not *will be*, immortal," that we are here and now in eternity.

It is the Principle and the footsteps of this life of demonstration that SCIENCE AND HEALTH discloses to us, and they had first to be realized, lived by its author, before they could be so disclosed. Not one word of SCIENCE AND HEALTH is written from theory, or speculation, any more than the words of Jesus were uttered from that basis. Were this the case it would not be *Science*. Spiritual fact is the only *fact*, and in Science these facts are ascertained and handled with tenfold more certainty than a chemist handles the elements of his combinations.

It is on this scientific basis that the author of SCIENCE AND HEALTH states the facts of human consciousness, and from them arrives at the solution of its problems. That she does do this, and that she does reach the results with absolute scientific accuracy, certainty, and invariability, is proved by the uniform, concurrent testimony of tens of thousands who have verified in higher or lower degrees the methods revealed by God, Truth, through her, and who add their testimony of demonstration to hers.

Such are the relations, — as they are presented in the consciousness of Scientists, — of SCIENCE AND HEALTH to human thought and to the BIBLE, and the Scientific position of its Author towards these same elements.

In the meantime, what of the attitude and relation of her students, and of the world, to this personality that is already historic?

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As to those who antagonize bitterly the position and doctrines of the author of SCIENCE AND HEALTH, is not the trouble with her personality the same that mortal mind has always had with the personalities of those chosen of God to voice Truth? Jesus was, to this mind, "a wine-bibber and a glutton," and Paul "a pestilent fellow, a stirrer up of sedition." Truth again, through this personality, disturbs mortal consciousness, startles its dream of material sense with stern rebuke, and the same phenomena are brought out. As the material senses report the contrary of the spiritual fact, so mortal consciousness reports, of these personalities, not the fact, but its opposite, that which is roused in itself.

For those who have been her students, and for the multitudes who have not, but who range themselves under the device, Christian Science, adopted by her in 1866,—to designate the Science revealed through her — the question presents itself under a special aspect: to this great body of Christian Scientists we say, Is it possible to conceive of any true disciple of Jesus' teaching, looking towards his personality with other than regard and affection?

How would it strike us to hear a professed Christian say, "Oh, yes, the Sermon on the Mount is of transcendent elevation and beauty; but Jesus was selfish, conceited, and aspiring"?

"Do men gather grapes of thorns, or figs of thistles?" Commune with the pure, uplifting, healing thought of SCIENCE AND HEALTH, and then, fresh from this communing, record the answers to the questions raised in this discussion.

As to the talk and discussions among those who are her students, or who, having been, have turned away, and either stand aloof or in an attitude of more or less pronounced separation, there is only this to say: On what public platforms, in what conventions or councils, in what noisy efforts to draw attention to herself, has her voice ever been heard? Even her rare appearances on the platform, before the public, have always been sacrifices of personal preference, and in obedience to clear leadings from God.

Who that has come near to her, who of all that have sat

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at her feet in the class room, has not felt the deep spiritual wisdom, the peace that is from God, coming as from an overflowing fountain into his own life? Who that knows only a little of her wondrous life,—that, hidden from the world, yet waits to be told—does not know how she has borne in silent, uncomplaining anguish, the attacks of malice; has constantly done good to them that hated her, blessed them that cursed her, and prayed for them that despitefully used her? Who does not know how often in the greedy reachings after notoriety of those she had lifted from nothing, she has been "led,"—by their selfish desires to enter into her labors,—"as a sheep to the slaughter; and as a lamb before his shearer is dumb," so she has opened not her mouth?

Honest, conscientious reflection will lead those who have from various reasons taken attitudes of coldness or disaffection to draw together in Truth, to close the ranks, and to gird up their loins for the warfare with the beliefs of material sense.

To the half dozen bitter factionists who have "gone out from us because they were not of us," and of whom Science might be questioned, in the words of the prophet, "What are these wounds in thine hands?" and the answer would be, "Those with which I was wounded in the house of my (pretended) friends,"—every Scientist in the land will join in saying: Shame on the student of Mary B. G. Eddy, who goes out from the hallowed influence of her presence and teaching, to whisper small gossip in corners, and talk about "personality," or, worse still, to write books and start so-called "Schools" of Christian Science, on poor memorizings and weak plagiarisms from the Teacher that is betrayed and maligned!

EVIL thoughts and aims reach farther and do more harm than visible crimes. Evil thoughts, lusts, and malicious purposes, going forth, like wandering pollen, from one human mind to another, find inadvertent lodgment, unless virtue and Truth build a strong defence. Better suffer a doctor infected with small-pox to attend you, than be treated mentally by one who obeys not the Christian requirements of Science.—*Science and Health.*

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THE SCIENTIST'S SIDE.

Extracts from an Address by E. R. Hardy, C. S. B., delivered in Buffalo, N. Y.
From the Buffalo Courier.

"CHRISTIAN SCIENCE" is attracting no little attention, not only in Buffalo but throughout the country. The following sermon delivered this morning by Mr. E. R. Hardy at Music Hall will be perused with interest even by those who do not agree with the views advanced. Mr. Hardy is the pastor-elect of the Church of Christ (Scientist), and treats the subject from the Christian Scientist's point of view.

He chose for his text: "And he said unto them: 'Go say to that fox, Behold! I cast out devils (evils) and perform cures to-day and to-morrow and the third day I am perfected.'" Luke xiii. 32.

"These words were spoken to certain of the Pharisees who were coming to Jesus as he taught the multitude and cunningly seeking to get him out of the way by saying 'Get thee hence, for Herod would fain kill thee.' I have clipped the following information from one of our daily papers: 'War now declared on the Christian Scientists! — Purpose of the bill introduced in the Assembly by request of the Erie County Board of Censors:

"'An act to amend the Penal Code adds to Section 356 a clause making it a misdemeanor for persons unauthorized by law to practice medicine or surgery in this State, to attempt to cure or heal disease with or without the administering of medicine.' The chairman of this Board then states: 'Why, some of these Christian Scientists and other frauds make more money than the medical professors, and it's time to protect *ourselves* as well as the public.'

"One of the evidences of the Divine nature with which our Master claims oneness, is the distinctive positiveness of his individuality. The positiveness of Jesus cannot easily be co-ordinated with any other known kinds of positiveness. It is unique.

"There were in Jerusalem examples enough among the Scribes and Pharisees of one kind of religious positiveness such as we are all familiar with. Dogmatists we have always with us. The scribes or teachers who will open their books

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and say 'It is written,' and that is the end of the controversy. The bigot who holds fast to the letter of a creed and cries aloud, 'So we believe, and without doubt any one who does not believe as we do is beyond the pale of the church — a heretic.' Ignorance stands firm upon a tradition, and swears to all passers by: 'I know.'

"In Jerusalem, in Nazareth, and in all cities and all times there have lived those who believed they could not be mistaken.

"This spurious kind of knowledge or positiveness is not unknown in our own midst to-day. The late Prof. Agassiz said: 'Every great scientific truth goes through three stages,— first, people say it conflicts with the Bible; next, they say it had been discovered before; lastly, they say they always believed it.'

"We cannot read the gospel without instantly recognizing two facts: First, that Jesus spoke with an assurance wholly contrary to the blind positiveness of ignorance; second, that ever after the Understanding of God (named in Scripture the Pentecost) came to the Disciples, they became imbued with the divine Principle to such an extent as to declare the truth at all times fearlessly, with the positiveness of a certain knowledge of Him in whom previous to this they had only believed; and also to establish, as Jesus did, the power of Truth with signs following them.

"Certain ones were ever seeking to intimidate our blessed Master, and by this means silence the utterance of truth and his demonstration of the supersensuous, ever-present power of good.

"It has now come to pass that, in our endeavor to follow in the footsteps of Jesus, if, even as with his own chosen seventy, a case is not healed that has been treated by a Christian Scientist, it is heralded throughout the country by the press as an argument against Christian Science.

"Is the public judging of the so-called science of medicine by the same rule? If materia medica is scientific, why does Dr. Hoffman, the most celebrated physician of the last century, write: 'As regards medicines, the physician is deceived, as their true properties are quite unknown, and we know no

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general law of Nature for their remedial employment in disease.'

"Again, if it is scientific then it is as much a law of God as Christian Science is declared to be, and its failures should be measured by the same standard. Do we determine the science of mathematics by the failures to demonstrate its highest rules in our primary schools? Remember it was Jesus who said that he was to cast out devils and heal for two days before he was perfected.

The noise made over cases of patients that pass on while under the care of Scientist practitioners, rests on the false premise that they either profess to, or should, avert wholly the phenomenon called death. But SCIENCE AND HEALTH, the great text book of Christian Science, declares that its effects can only be, at this stage, palliative, because understanding is partial. No Scientist pretends that his practice will, in all cases, result in physical healing. This is not, however, the fault of Science, whose Principle is invariable, but of his own lack of understanding.

"All that we claim today is that the discoverer of Christian Science in this age — Mary B. G. Eddy — has given to the world a statement of absolute law of harmonious life, and that just in proportion as we gain the understanding of it do we reach the perfect demonstration of its divine Principle. But you, or at least very many of you, know that the Science of divine Healing has already been demonstrated in Buffalo and healed almost all types of disease from a cold or neuralgia to blindness and spinal curvatures.

"What word was sent by Jesus to the representative of malice and ignorance? 'Go say to that fox I cast out devils and perform cures.' Was Jesus afraid of these authorities? Did he shrink from meeting Pharisees or Sanhedrim? Medical, political, and religious forces united were impotent to silence the voice of Heaven as it found utterance through his human lips.

"As well might humanity attempt to enact laws prohibiting the ever-unfolding wonders of creation as to silence Jesus by intimidation, or by law to deter him from the fulfilment of his mission."

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After enlarging on omnipotent goodness, Jesus' divine positiveness, and the instances of cures among his congregation, Beecher was quoted as having favored "some good old-fashioned, natural healer," when told by a physician, "We can't promise anything in medicine."

"I am declaring," continues Mr. Hardy, "plain but demonstrable facts, and I call the M. D.'s of all schools represented here in Buffalo to gainsay a single statement made by me regarding the impotency of drugs to heal, by any counter assertion that will bear the test of scientific conclusions. I also hold myself ready at any time to meet any clergyman or any body of clergymen, and to practically demonstrate the plain teaching of Scripture to be, that every form of so-called physiological law, disease, and infirmity is the outgrowth of a wrong sense of God, which, when corrected, restores health to the sick as certainly as peace to the sinner."

The speaker next takes to task the Rev. Mr. Munhall for having at last winter's union revival meetings spoken of Christian Science as anti-Christian, and ridiculed the idea that disease is unreal. "You may remember," continues Mr. Hardy, "that this person was obliged to use glasses to read the very questions asked him. Immediately after the close of the service I went to him and informed him that unreasonable as the declarations of Christian Science seemed to human methods of reasoning, I knew them to be true, and with his permission I would heal him of his infirmity. He quite haughtily informed me that he had studied medicine as well as theology, and therefore knew that such healing could be accounted for on purely physiological principles, and he could not, therefore, believe in it even if healed, but that he would call upon me. He never called, but a few days later there came one from way down on Canal Street hobbling into my presence, asking 'for heaven's sake' to cure him of rheumatism. Being free from prejudice and philosophy he was instantaneously healed."

WE cannot deny that Life is self-sustained; and we should never deny the everlasting harmony of Soul, simply because, to the senses, there is seeming discord.—*Science and Health.*

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ORGANIZATION OF SCIENTIST CHURCHES.

THE organization of churches is just now filling a large place in the thought of Scientists. On the morning of March 5, when at the Massachusetts Metaphysical College — the only Metaphysical College in America,—our Teacher met her primary class for the usual conversational, leave-taking exercise, questions on this and collateral subjects were brought up and answered, a report of which will be timely.

Brother E. R. Hardy, of Buffalo, inquired as to the reception of members from other churches by a pastor who, like himself, was not an ordained pastor.

The reply was: "The ordination of the pastor is not an essential to the reception of members from other churches, or of new members. The old membership ceases when the new begins. The pastor is not the church; it is the church that they come into, and that does not depend on the pastor. You are delegated by the church to perform this duty, and your action has as much validity as the action of a chairman or moderator of any meeting, who is appointed *pro tem.* The person, any person, so delegated can receive new members just as effectively as an ordained pastor."

To the question, Is ordination of a pastor before attendance on the theological class regular? it was answered: "I think it is perfectly regular, but it should be understood that a finishing up remains, so that all may be done decently and in order, and we may know who are fully authorized as preachers."

Brother Stiles, of Brooklyn, said: "I joined a church thirty years ago; its creed and doctrines have become nothing to me. Shall I ask a letter of dismission and credence, with this feeling that as an organization it does not represent Christianity, or shall I simply say to my church what the fact is, and ask for a severance of the church relation and dismissal?"

"By all means simply ask the letter of recommendation," was the answer. "Then you have done your duty as an individual member. When my adopted son, Dr. Foster Eddy, applied to his church in Vermont for such a letter to the

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Church of Christ (Scientist) here, it was not only given, but with a cordial recommendation and expression of regret.

I wish you could see as I do the gain in three years in the attitude of the churches and the public towards Christian Science churches. Then they would have spurned such recognition. My own case, however, was an exception. I received such a letter seventeen years ago from the Congregational Church to which I belonged forty years.

I will say, too, since we are talking of church matters, that I was ordained, as I suppose, the first teachers of the primitive church were, by the members of my church, and the ordination took place by the light of a candle placed on a barrel.

I want to say, too, to my students everywhere, whether they have attended my classes or have received instruction through reading my books, that they can become members of the "mother church" here in Boston, and be received into its communion by writing without their personal presence. If you are united with us in thought and affection, you know in Science that you are not absent from us. I carry you all in my affection."

Brother Bates of Syracuse said: I want to ask if the time for us to begin the organization of a Christian Science Church is not when we have brought out one patient? Ought we not then, with this one patient, to hold a religious meeting and form ourselves into a church, and the next Sunday bring in another and so on?

Our Teacher replied: "Yes, that may be well. I want to promote the union of the church. I love the church. The Christian church is sacred to me; just as the Jew held all that had the name of God written on it, so all that calls itself by the name of Christ, I love, and hold sacred.

How shall we best promote union with Christ, and draw all the churches that are called by that holy Name nearer to him? I look to Christ for guidance. Jesus did not carry his church — the Jewish — with him. He could not build his on their foundation; neither can we. They are founded on personal sense and credal doctrines about God. How can we proceed on our way without the life of Christianity, the

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recognition of God, Good, as all? It is only this that severs the old attachments of evil. We cannot afford to remain in the fetters of a personal sense of God. Then we plant ourselves on matter rather than Spirit. But we must plant ourselves on Spirit, and must say as Martin Luther said, "Here I stand, I cannot do otherwise, so help me God, Amen."

There is no compromise here. We must go forward. What holds the churches from acknowledging that our church, built on Christ, is evangelical? It is pride, the pride of antedated possession. But this is not a lawful pride. I repeat that I love the old church organization that has kept alive the name of Christ, but I want to see it founded on God, and a God who is Spirit, not matter; who is Good, and not evil; a God who is Supreme over *all*, superior to sickness, sin, and death included; that *is* a present help in *all* times of trouble; that just when we want Him most, does not turn us over to matter and an M. D. for our refuge."

WHAT IS IT TO "COME INTO" CHRISTIAN SCIENCE?

It is to reach a clear understanding of man's eternal existence as the expression or likeness of the Mind which is immortal Love, for as long as the mind exists it must have its expression, and this eternal Mind is God:

It is to realize the character of Mind and its manifold emanations as wholly good, spiritual, perfect, free from impurity, sin, sickness, and death, for in God is no evil. "He is too pure to behold iniquity; and because of His omnipresence, only good can have presence and power:"

It is to come to the understanding of Jesus Christ as our Saviour through his realization of the fact just stated, and his demonstration over the false beliefs of mortal thought, that cloud our spiritual vision or true consciousness of being.

He became the way or example for mankind, by realizing an attitude of thought that carried with it the consciousness of the reality of good and spirituality, and the power of the love that ever attracts to the heavenly kingdom,—the peace of mind which is rest in the activity of doing good.

This is the "heaven which is within you," even now at hand, and felt and seen by all who will "bring fruits meet for repentance."

Christian Science brings a recognition of the Christ or divine Principle, acting through the immutable law of Love, as supreme,

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having for its rule self-abnegation, for its result, purity of the thoughts and affections.

The proof of the correct solution of this problem is found in the fruits, such as "healing the sick, casting out evils, cleansing the lepers, raising the dead, and preaching the gospel to the poor." It is known in no other way.

It is the being not seeming, the doing not dawdling, the living not talking, that lets the Christ, which is the light and also the life of men, so shine through us, even in the flesh, "that your (our) good works may be seen before men and your (our) Father which is in heaven glorified."

This light has always been and is now in the world, but mankind has not reached the full consciousness of its omnipresence, or the light would not so often shine in the darkness, and the darkness comprehend it not.

Its non-recognition is evident from the fact that those who promulgate the truth are continually persecuted, for were it comprehended that the light is Christ, who is God, it would be not only received with willingness, but sought with untiring devotion.

As a snow-ball increases in volume as it is rolled over and over, so in this Truth or divine Science, men learn that through each prophet and promulgator of Truth there shines all that is good and true of those that were before, as well as the Truth of to-day. As the eye opens, more of the light is seen, so in Truth, the clearer its apprehension the more it is revealed to us, for there is no wastefulness in the divine economy, and darkness and light never commingle. Where the light is there is no darkness, where Truth is there is no error, where spiritual, divine Love is there is no fear, no hate, no sin.

When these facts, proved true by the unswerving law of opposites, are pondered in the heart, a sense of their beauty, force, and reality is brought out, and man suddenly finds himself well, sinless, active, and full of joy and exceeding gladness always.

A. M. W.

THE belief on the part of the patient and the universal belief is stronger in one case than in another. The human mind has classified diseases as curable and incurable, and consequently, the sentence pronounced individually and collectively upon the latter is stronger and more binding than that upon the former. Every sick man is sentenced by himself and by the whole human race according to beliefs. — *Science and Health.*

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SIGNS OF THE TIMES.

The following extracts are from newspapers of recent dates:

"At a convention of theological professors held in New York City the National Academy of Theology was founded. The object of the academy is the prosecution of theology as a science on the basis of the following principles:

1. The recognition of the Bible as a body of writings prepared by men under the supernatural influence of the holy spirit, wholly unique, so that those records are the final rule of doctrine and practice.

2. The recognition of personal relationship to Christ through repentance and faith, and of dependence upon the holy spirit as the divine, and, therefore, scientific, conditions for the right interpretation of the Word.

3. The recognition of philological and historical laws as the sole human methods for discovering the facts of the Word, from which facts alone the inductions and deductions are to be made. All methods inconsistent with these are to be rejected as unscientific."

Rev. Dr. Tobias Schanfarber lectured at the Har Sinai Temple, in Baltimore, last Sunday morning, on "Jesus of Nazareth." He is reported in the *Baltimore Sun* to have said:

Jesus was a martyr to a cause. He was destined to fulfil a mission — to bring the heathen world to the knowledge of one only God. Jesus called his disciples his brothers, he devoted his time to relieving the poor, ministering to the sick, and restoring the fallen to paths of moral rectitude.

Judaism looks forward to a time when all oppression and strife shall cease; it hopes for a time more than a person — it looks forward to a golden future. Jesus deserves the greatest praise for his piety, for his condemnation of hypocrisy; for having raised fallen beings from the slough of iniquity into the paths of right-doing and right-thinking. We honor him for the beautiful instructions of the sermon on the mount, for his Lord's Prayer, and many other good thoughts and words, but only as a man. The modern Jews have obliterated from their prayers all references to the return to Jerusalem and of a personal Messiah. But we fervently hope for a Messianic time when all men shall acknowledge one God and uphold the doctrine of one humanity. Meanwhile, it is our duty to proclaim to the world, "Hear, O Israel, the Lord our God *is one*."

The first of these extracts is the latest authoritative statement of current theoretical and doctrinal Christianity. Its final appeal is to "philological and historical laws as the sole human methods" and "the only basis for inductions and deductions,—in other words, to dead canons of criticism, a study of mere words.

What a contrast to the Christianity of Jesus, and of SCIENCE AND HEALTH!

The declarations of the descendant of those who crucified Jesus have a more vital relation with Christianity than the platform of

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the Protestant academy of theology. It is to-day a shorter road in thought, from the conceptions of the Rabbi, to Jesus, than from the standpoint of doctrinal Christianity.

Modern Judaism looks, with Christian Science, for a "Messianic time,"— not for a personal Messiah,— "when all men shall acknowledge one God, and uphold the doctrine of one humanity." It is interesting to note how a true idea of God preserves the sphere of spiritual rationality. The key-note of Judaism has always been "Hear, O Israel, the Lord our God is *One*."

Our Hebrew friends recognize the mission of Jesus, "to bring the heathen world to the knowledge of one only God." It is only a step further — in thought — to see in this Jesus of Nazareth, the embodiment of "the doctrine of one humanity," that complements that of the one God.

THE PRICE OF WISDOM.

JESUS set pearls of wisdom in parables; drawing from prevailing customs and beliefs the material for wonderfully picturesque illustrations of truth. As the abacus is placed in childish hands, that the first ideas of mathematics may be gained, Jesus placed before the infant (spiritual) understanding of his time the abacus of spiritual things, the parables, that through them some idea of absolute Science might be gained. Material, or mortal, mind must be instructed by object lessons appreciable to its sense of materiality.

In the parable of the pearl of great price is traced in outline the great lesson of the destruction of material selfhood.

"The kingdom of Heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it."

What possible resemblance can there be between the kingdom of heaven and a man seeking pearls? Evidently the simile is not drawn between a locality called heaven, and the seeker of pearls. The Jews in the time of Jesus believed in three heavens, the third, or upper heaven being the dwelling place of the Most High — the "Kingdom of God." Jesus declared that the kingdom of God came not by observation; "neither shall they say, lo, here! or, there! for lo, the kingdom of God is within you." This declaration plainly showed to those whose ears were open to instruction that the kingdom of God, or heaven, was not a locality, but a state of consciousness.

The pearl was the favorite gem of the Orient, its modest beauty betokening purity. The pearl is employed as an emblem of

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Wisdom, rather than the diamond, whose flashing brilliancy is emblematic of the merely human intellect.

Heaven is elevation of thought above beliefs of materiality and their supposed laws; it is the conscious understanding of Life as spiritual, harmonious, and eternal. The kingdom of heaven comes by growth in understanding; hence the man seeking pearls is likened unto it.

Love is not the pearl Jesus referred to in the parable, for Love is not bought; it is the birthright of all, and is possessed as soon as claimed in understanding. Wisdom reveals Love, or is Love understood. John, in the Revelation, says: "The twelve gates were twelve pearls; every several gate was of one pearl." "The utterances of Wisdom are the gates of pearl opening into the kingdom of harmony."

"The fear of the Lord is the beginning of wisdom." The Scriptural significance of fear is reverence, respect. Mortal man's assertion that he has respect for good is proven false; for to respect is to love and honor. To respect is to regard as superior, to attend unto with deference. Action based on belief of mortal sense declares reverence and respect for evil, and absolute contempt for good.

Theology sheathes the sword of Truth, and soothingly strokes the back of error when it is clad in velvet robes; or, if more honest, it will denounce evil, and in the same voice urge man to flee from it. In material belief evil is so mighty that a very little of it will outweigh great good, good having no power in itself, but only flourishing when it is carefully kept out of sight of error. In mortal belief virtue is destroyed by vice, health gives way before sickness, and the breath of falsehood annihilates Truth.

There can be no respect without confidence. The two are mental twins. Mortal man is either a slave, or a sycophant before error — the consequence of too much knowledge and no wisdom. His real faith is in evil as a power, and he respects it as a law unto which he must attend, to learn how to escape from it.

"To turn from evil is understanding." Wisdom is seen rising above the horizon of material belief when one turns from evil, and pays reverence unto good. Every thought of wisdom is a pearl strung on the golden circlet of Love.

Mortal-mind knowledge is the most costly of material acquirements. See the labor, trouble, and sacrifices that are requisite to obtain knowledge on the plane of material thought. But every step in material knowledge is a removal from spiritual wisdom.

If material knowledge is so dearly gained, what must be the

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demands upon man, wnen he tries to unlearn this knowledge in order to obtain the wisdom of God? Every crucifixion of self, every denial and suffering of physical sense is a wound inflicted upon personal sense.

Mortal man seeking within himself, or searching the world of matter, can never find wisdom. The child playing and talking with her dolls, replies herself to the questions she puts to them, and is content with the belief that her dolls have answered. Man is but a child holding long conversations with his dumb toy, matter, believing, as does the little one with her dolls, that his toy has life and can reply to him. ZOE SEYMOUR LOVELAND.

(*To be continued.*)

THE MARCH PRIMARY CLASS.

A PRIMARY class of the Massachusetts Metaphysical College, 571 Columbus Avenue, that assembled Feb. 25, with an attendance of sixty-five students, was opened by the following words from our Teacher:

"My students, three picture stories from the Bible present themselves to my thought; three of those pictures from which we learn without study. The first was that of Joshua and his band before the walls of Jericho. They went seven times around these walls, the seven times corresponding to the seven days of creation; the six days are to find out the nothingness of matter; the seventh, the day of rest, when it is found that evil is naught and good is all.

"The second picture was of the disciples met together in an upper chamber, and they were of one Mind. Mark that in the case of Joshua and his band, they had all to shout *together* in order that the walls might fall, and so, the disciples, too, were of one Mind, in accord.

"We, to-day, in this class-room are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind, as when the earth was black and it shook to its foundations.

"The third picture lesson is from Revelation, where, at the opening of the seals, one of the angels presented himself with balances to weigh the thought and actions of men. Not angels with wings, but messengers of pure and holy thoughts that say, see thou hurt not the oil and the wine.

"You have come to be weighed, and yet I would not weigh you, nor have you weighed. Why? How is this? Because I

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want you to be alone with God, and nothing in the opposite scale. There are not two, Mind *and* matter. We must get rid of that notion. As we commonly think, we think we do well if we cast something into the scale of Mind, but we must realize that Mind is not put into the scales with matter; then only are we working in Science."

The students of this primary class, dismissed the 5th of March, presented our Teacher, at the close of lecture on the 4th, an elegant album, costing fifty dollars, and containing beautiful hand-painted flowers, on each page, with their autographs. The presentation was made in a brief address by Mr. D. A. Easton, who, in appropriate language and metaphor, expressed his fellow-students' thanks to their Teacher.

On the morning of the 5th, when our Teacher met the class to answer some questions before their dismissal, she said:

"I must speak to you this morning, my dear students, of rocks and sirens that are in your course, on which so many wrecks are made. I must tell you of some of the doors that animal magnetism opens for the entrance of the enemy, sometimes just at the moment when you are ready to enter on the fruition of your labors, just when you are about to chant hymns of victory for triumphs.

"The open doors most often used are those of rivalry, jealousy. It is the

I, I, I, I, itself I,
"The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I, itself I."

"But if I find this I find also another condition of mind that fills me with joy. My only earthly pride is my students. I learned long ago that the world could deprive me of nothing, nor give me anything, and I have only one joy and one pride left, — it is my students. If I cherish this pride unwisely I know that I shall be chastened for it.

"Some of my students handle this evil of animal magnetism in such a manner that they do not disarm it. Admiral Coligny, in the time of the French Huguenots, was converted to Protestantism through a stray copy of the Scriptures that fell into his hands. He replied to his wife, who urged him to come out and confess his faith, "It is wise to count the cost of becoming a true Christian." She answered him, "It is wiser to count the cost of *not* becoming a true Christian." So, whatever we meet that is hard in the Christian

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warfare we must count as nothing, and must think instead of our poverty and helplessness without this understanding, and count ourselves always as debtors to Christ.

"Among the gifts of my students this of yours is one of the most beautiful and the most costly, because you have signed your names. I felt the weight of this yesterday, but it came to me more clearly this morning when I realized what a responsibility you assume when subscribing to Truth. But whatever may come to you remember the words of Isaiah, 'When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee.'

"You will need in future practice more than theory. You are going out to demonstrate a living faith, a true sense of the infinite Good, a sense that does not limit God but brings out God. It is personality that limits, and the sense of personality in God or in man does this."

MEDICAL MONOPOLY NOT WANTED.

In the Legislature of Massachusetts a bill is now pending whose object is to prohibit, under penalty of fine and imprisonment, the practice of "medicine, surgery, or midwifery" by any other than the "regular" physicians. The attempt to pass such a bill has been made before, but it failed. It is a measure which ought not to pass, because it invades the personal liberty of the citizen; not the personal liberty of the "irregular" physician only, but of the patient. It practically denies to citizens of Massachusetts the right freely to select their own medical advisers and prescribes a list of "regular" physicians, from among whom, and no others, choice must be made. We do not think the people of this State desire to have their free right of choice shackled in this way in a matter which affects them so personally and vitally. It strikes us that the demand of certain physicians for a close monopoly of the business of healing the diseases of the people of this State contemplates both an outrage on personal liberty and a piece of impudence.

We take, as an axiom, that a man has a right to choose his own medical adviser, for his own reasons. Very many highly intelligent persons utterly distrust the wisdom of the so-called "regulars" regarding it as dogmatic, unelastic, narrow, bookish, and out of date. We do not say they are right, but we do say that they have a right to their opinion, and a right to act upon it when they are ill. The assumptions sought to be conveyed by the doctors who advocate this bill are that they alone possess wisdom, and that all outside of their schools are ignorant impostors. Neither assumption is true. Any fair-minded physician of the "regular" schools must confess that their knowledge and art fall far short of the

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ideal; and, if they do not confess it, their numerous failures to cure diseases which are known to be curable will prove it.

Only yesterday, Dr. Holt, in a paper read before the Massachusetts Medico-Legal Society, an organization of "regular" physicians, complained of the ignorance of his professional brethren as shown in the notorious Robinson poisoning cases. "This crime," said the doctor, "one of the greatest in our medical history, would never have been discovered but for the suspicions aroused outside the profession." And he called attention to the fact that in five of the poisoning cases the regular physician certified the cause of death to be pneumonia, typhoid fever, meningitis, bowel disease, and Bright's disease respectively. This shows how far the "regular" physicians are from being infallible. It would seem to be more in accordance with justice and common sense were they to perfect their own knowledge before they appeal to law to prohibit others from healing. Not long ago a GLOBE reporter called upon ten "regular" physicians on the same day, and described his symptoms in exactly the same language to each. The ten physicans informed him that he was suffering from ten different diseases and gave him ten different prescriptions, each utterly inconsistent with the others. The implied claim that there is any certainty in "regular" medicine as at present practised, is absurd. All medical practice, outside of the simplest complaints, is more or less guess-work and experiment, whether regular or irregular. When Garfield was shot, five of the most famous regular physicians in the country spent three months probing for the bullet in the region of his left hip, and after his death it was found under his right shoulder blade. — *The Boston Daily Globe.*

CHRISTIAN-SCIENCE A WALL OF PROTECTION.

IN one of the recitation rooms of a large public school were gathered five or six pupils with their teacher for a few moments' recreation, when it was proposed by a boy whom this teacher had several times magnetized, that she try what she could do with those present. The teacher reluctantly consented, and in a short time (by the laying on of hands) one after another obeyed her will; one going to the piano and playing until the teacher was obliged to stop her. A delicately organized young girl, who dearly loved this teacher, entered the room, ignorant alike of what they were doing and of what magnetism claims to be. At a signal from the children the teacher placed her hands upon the shoulders of this girl, and in the same manner tried to bring her under her control. An impatient push from the teacher caused the child to turn wonderingly toward her and ask,

"What are you doing?"

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"I have been trying to magnetize you," said the teacher, "you are the *only* one whom I cannot influence."

The key to this little incident is this. The guardian of this *unmagnetizable* little girl feels herself a babe in Christian Science, having only very recently studied. For a week previous to this incident, she had been zealous in denying the reality of animal magnetism in all its forms, protecting her children with the mantle of Truth. She heard with joy that this child did not respond to this first pointed attack of the enemy. May this encourage us all to constantly protect our families and friends, wherever they may be, from this common foe. It is written, "He that had gathered much had nothing *over*, and he that had gathered *little* had no lack." This woman who feels that she had gathered *so little* in the way of understanding, has proved the truth of Mrs. Eddy's beautiful lines, —

> "Behind the *dim unknown*
> Standeth God within the shadow,
> Keeping watch above His own."

EXTRACTS FROM AN ADDRESS

BY F. E. MASON, C. S. B., IN CHICKERING HALL, JANUARY 28, 1889.

"JESUS said, Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house."

These words are selected from among many graphic expressions of the Master because the issues of this hour find a special illustration in this particular phrase. The words are a direct appeal to us, and the idea embodied in them can be realized by all Christian Scientists.

Let us couple these words of our Master with the following: "I must preach the kingdom of God to other cities also, for therefore am I sent." Jesus saw the need of preaching the kingdom of God not only in Capernaum, but in other cities. Taken together, these two declarations carry to us the lessons of the hour as to the propagation and diffusion of Christian Science.

The kingdom of the world was, before Jesus' coming, the only kingdom preached, and before him not a single opponent had contested effectively the right of beliefs of matter to the rulership of men. Even the religious teachers of the day advocated and defended the king who sat upon the throne of material sense.

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Man was his own enemy and knew it not. A blind clergy was leading a blind people aimlessly about a dark world, when Jesus appeared,—"a light shining in a dark place." He came to overthrow the powers that then held mankind in bondage, and establish the kingdom of heaven on earth.

The world turned against Jesus and sought his extermination. Jesus had first turned against the world and sought its annihilation. The world, to appearance, overcame Jesus, but in Science Jesus overcame the world. It is not meant by this that the world possessed a power that was beyond Jesus' control, and before which he was helpless. No! His statement on Calvary, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels," contradicts such an idea.

It was needful that Jesus lay down his mortal life, that his immortality might shine through the clouds of materialism. He must make a pathway through sensuous belief in order to reveal to mankind his supreme power over seeming materialistic reality. Because the idea of sacrifice had its origin in the human mind, that idea could not be uprooted until that from which it had birth had been destroyed; hence, it was necessary that a human being be sacrificed to appease this false belief of human mind.

Again, it will be remembered that the Mosaic sacrificial law demanded a victim "without spot or blemish." The pure and holy Jesus was this victim — the human sacrifice without spot or blemish. The great tragedy of the crucifixion closed forever the era of sacrificial ceremonies, and in the death and resurrection of the personal Jesus the belief in their efficacy had a burial that was without resurrection in the catacombs of mortal mind.

Jesus is the prophecy of what is to come. Sometime mankind generally will be as pure and spotless as the wonderful Nazarene. When Truth shall have healed every disorder, and Mind be universally recognized as all, Man will be found to be in the image and likeness of the Nazarene.

The teachings of Jesus are to-day in our especial custody. Are we spreading them abroad, and with signs following with the same activity, fearlessness, and zeal that Jesus displayed? It must be answered, that to-day there is a belief with too many Scientists that the world is not ready for Christian Science, and thus we must be very cautious how we approach our brothers and sisters who antagonize us.

"Do not be too sudden in your declaration of Christian Science,"

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says one. "You may offend somebody," says another. Of course you will, who doubts it? but should this deter you from speaking the truth? "Deal it out in homœopathic doses, or in sugar-coated pellets, so that they will not know what it is until after they have swallowed it," says another. "You are liable to hurt them if you give them a strong dose." What if you do? there must be a struggle sometime, and the quicker it comes and is over the sooner the era of spiritual freedom will come.

Did Jesus allow the world to sit in judgment over his convictions? Did he allow his patients to arrange and determine in their own way and time the operations of Truth in their healing? Was he obedient to the dictations of material sense? No! He spoke "as one having authority." His words were original. He borrowed from no one. He commanded the unclean spirits to "COME OUT," and they obeyed. He spoke for his Father.

Is the doctrine of free moral agency never to be overthrown? Shall man continue to be taught that God is the author of good *and* evil, and that they are both alike, stern realities? Or shall he be taught that God is love,—that He is not the author of evil, and that He never compelled mankind to choose between Himself and an antagonistic being?

Shall we not teach mankind that the claims of the world — its pleasures and desires — are false witnesses, talking only of and to themselves?

Shall we not teach that they are but habits, and are not diminished by continuance, but intensified? Can we not show how to put off the old man and his deeds — materiality — and take on the new man — spirituality, immortality? To say that the world is not ready for Christian Science is to declare that it has had a premature birth. This is a reflection on our heavenly Father and a reproof to the Mediator of this century.

Jesus said, "What I tell you in darkness"— material sense — "speak ye in the light"—of Christian Science. "What ye hear in the ear"—understanding —"proclaim from the house-top,"—above worldliness. The very fact that Christian Science is here, is indication enough that it must be declared aloud until it is echoed from every hill-top, till from every church tower and minaret the new birth of Truth shall be proclaimed. It must be shouted aloud till it permeates all nature, till sun and moon and stars join in one grand jubilee of peace on earth and good will to man.

For centuries the error has been perpetuated that Jesus' mighty

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power was a special gift bestowed upon him by his Father, and the apostolic healing gift was only for the primitive days of Christianity, and has been ever since withheld by the hand of Him who is Love.

Christian Scientists, did God ever so ordain things? Has God ever declared that the man He made in His own pure, perfect image and likeness, was not ready for the condition in which He made him? Does God say that man is unfit for holiness, that before he can enjoy the blessed light of freedom he must be submerged in error a while longer, that he must remain under bondage to Satan until he fits him for the transfiguration?

Do such whisperings as I have quoted come from the Father? Or, are they bare-faced, bold falsehoods?

Satan prepare a man for heaven! God unable to break the fetters of sense! Truth turn its back upon mankind, because some one says the world is not ready for it!

Twenty-six hundred years ago Isaiah said, "Cry out, and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." Seven hundred and thirteen years before Jesus, Isaiah saw that a perfect man could stand perfection. He saw that he who was made perfect could not be injured by knowing it. "Cry out, and shout" he said to the inhabitant of Zion. Who to-day but Christian Scientists inhabit Zion, the city of God? This command, then, is to us, who know the secret place of the Most High. Shall we who have the blessed gospel of Jesus, and of SCIENCE AND HEALTH, be put to shame by one who lacked these guides?

Again, the grand old prophet speaks, and his words are even more emphatic. "Cry out! the people are drunken, but not with wine; they stagger, but not with strong drink." Strong words and suggestive! Wine and strong drink had not been taken, yet the people were drunken, and staggered! What had caused this demoralization? Christian Scientists need not be told that it was animal magnetism,— man's only enemy, they had partaken of.

We can be in the world yet not of the world. Come out from the world and be ye separate. Every one of us has truth enough to feed multitudes. Tell the world the condition of bondage it is in.

What you have received distribute; not only in your own cities, but in others; not only in your own prayer-meeting, but in others; not only in your own church, but in others. Do not sit contented under your own vine and fig-tree, but go to your neighbors with this blessed Truth. To do a good turn for your neighbor is to do it thrice for yourself.

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What if our Teacher had said, when God gave to her the Science of Being, that the world was not ready for it? What if she had hid this blessed truth away instead of proclaiming it?

Do not think so meanly of God as that He has given us this Truth at the expense of others. We are no favorites. God is no respecter of persons. He will do for each and for all precisely what He did for Jesus, when they will yield to His love. Let us open the treasuries of Truth and pour out without stint to Jew and Gentile, to saint and sinner, our conceptions of Christian Science. When we see how many are suffering for this truth, and how few are proclaiming and living it, we may well say the harvest is plentiful but the laborers are few, and our thoughts must go up to the Lord of the harvest in prayer that He will send forth laborers into the harvest.

How long! O Lord, how long! is the cry that ascends this afternoon from the hearts of a sin-bound people, from the pits of despair into which they have fallen.

And we Christian Scientists who know this Truth, and who know that *now* is the day of salvation, are waiting, and waiting, and waiting, and for what? Simply because of the rumor that the world is not ready for health, and peace, and joy, and Love. Oh, what a mistake. Tell me the world is not ready for Christian Science? Tell me the world is not ready for God? It is false!

Find the individual on earth who is not ready for health! Find the man who is not ready for peace. Find the man who is not ready for joy. Find the man who is not ready for Life. The world has produced many prodigies, but as sinful and corrupt as it is, it has never brought forth such a monstrosity as a man not ready for the joys here enumerated.

Oh! let us arise, and go hence. Let us go into the other cities and towns, for therefore are we sent forth. The ideas of Christian Science are broad, and your field of labor is broad. Christian Science is not a business. The temple of God must not be turned into a house of merchandise. Drive out these thoughts, and make it a house of prayer.

Make Christian Science as philanthropical as possible. God will sustain and care for you. Despite Cain's testimony, man is his "brother's keeper." Satan can not circumvent a Christian Scientist. If you think a prophet is not without honor save in his own country, go talk in the neighboring cities and towns, and to strangers. You will find plenty who will give you audience. Change places as ministers do. Inaugurate meetings for talking Truth, to take the

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place of mutual admiration meetings. Call on your neighbors, and broach the subject. Go out into the highways and by-ways, and compel them to come into your feast.

Go forth, knowing the people are receptive, and that they do want this Truth. Go as you would go to a patient, conscious of no antagonism. Leave the fishing boat, and become fishers of men. Go forth with love in your heart, and joy in your face, and purity in your thought. What can ever stand and assert itself before such a bulwark of heavenly grace? Satan cannot circumvent a Christian Scientist.

There are other sheep that are not of our fold, that are following Jesus. Go to these. The church member, if he is honest where he is, will accept you. But what if you should be persecuted — was not Jesus persecuted? What if you are stoned — was not Stephen stoned?

The first care of Jesus when he met his disciples after the resurrection was for their welfare. "Have ye any meat," he said to them as he met them on the shores of the Galilean Sea, and spread the morning meal for them. Can we not imitate him? We who have come up out of the tomb; we who have rolled away the stone that held us prisoners in the tomb of sense,— shall we not heed his command to feed the lambs?

The world has been fishing in the darkness of sense, and has caught nothing. Have we prepared the morning meal? for it has no meat and depends on us to give from our supply.

The last words of Jesus to his disciples are recorded in Acts i. 8. They are as follows: Ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in Samaria, and unto the uttermost parts of the earth.

After the Holy Ghost — Divine Science — had descended upon the disciples, they were to be witnesses to the Truth in all parts of the world — in Jerusalem, the hot-bed of error — in Judea, that condition of mind that was less antagonistic,— in Samaria, the unsettled thought, and to the utmost extremes of mind.

The Holy Ghost has descended on us, and the subversion of the powers that now hold mankind in bondage devolves upon us. We are to be the reformers, the converters, the redeemers, the saviors of mankind in this epoch.

"That servant which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes."

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A CRIME OF MALICIOUS MESMERISM.

EDITOR JOURNAL: — Unfortunately, my husband's last request as he fell, to send for no one, was disregarded and friends were sent for. Concluding that my husband had passed on, and fearing the city laws, a physician was sent for. He was bending over the body when I returned and learned what had happened in my absence.

I at first refused to acknowledge that he had passed on, denied the mortal laws that had been made for him, and treated him in Science.

Meantime, the physician had notified the city authorities, and this set in motion the usual legal processes. The idea that the case was now legally taken out of my hands, and that a coroner would soon arrive, put a pressure on my thought which I could not withstand. Disinterested witnesses of all the facts as well as those who have examined them in the science of Mind, concur in the declaration that he did not pass on for some time after my return; and that, with a little help, he could have been restored. Some of the points on which this conclusion is based, will be mentioned further on; but I take up first the indications afforded in my husband' case, of the operations of malicious animal magnetism.

(1) The first manifestation was one evening in August, that he felt as though he were drunk, and must lie down and sleep it off, but the thought flashed across his mind, that it was animal magnetism, and he fought it until two o'clock in the morning, and then felt refreshed and strong.

(2) On one occasion that he stopped suddenly on the street, as heretofore mentioned, his hat blew off, and though he had been rooted to the sidewalk, he ran instantly after his hat, showing plainly that he was held by a mental influence.

(3) He asked often to be treated for fear, when no physical symptom was present, and just before he fell he said, "Treat me quick, quick for fear."

(4) For days together, he was perfectly bright and well, showing good color, and leading an active life, then, all at once, he would present a totally different appearance. These changes were sometimes almost instantaneous, and without any physical symptoms corresponding to them. Without going into detail, I declare that the proofs were conclusive, even to the common thought, of a purely mental and malicious origin for these phenomena.

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(5) When he called on his Teacher in November, he was laboring under this mental influence, so that it was apparent to her on the instant. Yet he left her buoyant, as light in movement as a boy, and remained without a symptom of disease, till, by violation of her directions, he fell again under the malign influence cited.

(6) The influence of the spell was strongest on him Mondays. After his duties of Sunday at the church the attack was fiercest. He frequently said to me, "It is strange I can't throw off this mesmerism. I know it is mesmerism." When under these spells, he acted as though there was an unknown foe around him, and at such times sought to have company about him.

(7) Several times he came to me from a remote room, and asked me if I had called him; said he was sure some one had called him, and he thought it must be I. This was the mesmeric trick of spiritism.

(8) When he fell, there was an entire and absolute absence of invariable symptoms, which are not entered into, that ought to have been present, had his troubles been as was alleged — organic disease of the heart.

There is conclusive evidence, resting on testimony of independent witnesses, as well as on the above mentioned facts, that my husband fell from an attack of the influence which pursued him. We were taken by surprise, and in the haste and excitement of the moment, instead of availing ourselves of the methods and power of divine Mind, we passed almost unresistingly under the laws of mortal mind.

If the circumstances here related serve as a lesson to others to stand firm in the Truth of Science when put to sudden test, and above all to keep watch against the enemy that lies in wait, they will not have occurred in vain. In a review of all that passed it is apparent to me that a lack of watchfulness, forgetfulness of the instructions of our Teacher, and disobedience of her injunctions, are alone responsible for occurrences that have led to the seeming separation from my husband.

There are of course many important facts that are withheld, from reasons of prudence. But enough has been said to enforce the lesson of watchfulness and of obedience to our Teacher's instructions, the only consideration that could have led me to make even this partial statement.

C. H. SNIDER.

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THE NEW CREATION BY SCIENCE.

WHEN God made man it was said: "Let us make man in our own image and after our likeness and let them have dominion over all the earth and subdue it." Man was given dominion over all the earth, not only over animals, and all living things, but over all the forces and principles of what has been termed "nature." Jesus, while upon earth, demonstrated for us our rights to the possession of this dominion. "He rebuked the winds and the raging of the water and they ceased, and there was a calm."

He used his power for the benefit of his fellow men, and because the principle through which he controlled them was not understood, they were called "miracles." Jesus called them "the works of my Father."

The Saviour controlled or subdued these "forces of nature" through the spiritual power or understanding, which he had from the Father. He said to his disciples then, and he says now: "The works I do, ye shall do and greater," thus indicating that when people live as they ought to live, and as the Scripture teaches them to live, they too have this power.

The command to all who believe in him is to "preach the gospel and heal the sick." "The disciples" obeyed him, — "they went through the towns preaching the gospel and healing everywhere."

On their return they said, "Lord, even the devils are subject unto us through Thy name." Christ is saying to us, as to Nicodemus, "Ye must be born again."

The fruits of the new birth into the life of Spirit, or the Christ-life, as shown everywhere by true Christian Scientists, are provoking as much comment as did the so-called miracles of Jesus. Man is bringing the "forces of nature" under dominion just in proportion as he learns the truths, which are taught in the Scriptures and in SCIENCE AND HEALTH, and makes an application of them in demonstration.

To have "dominion over all the earth and subdue it," is for man to free himself from the false claims of sin, sickness, and death, according to the demonstration given through the perfected humanity of Christ Jesus. He has told us how to reach this dominion. "If any man would come after me, let him deny himself, and take up his cross and follow me." It is only through demonstration after the example set by Jesus, that we can approach to the perfect humanity, in which the will of God is done on earth as it is in heaven.

DELLA HALL, Rigby.

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EXTRACTS FROM CORRESPONDENCE WITH OUR TEACHER.

A CORRESPONDENT OF OUR TEACHER writes from Fort Worth, Texas, under date of Feb. 22, that Christian Science is becoming known and gaining a foothold at that place, and at Dallas, San Antonio, and elsewhere; also writes in strong commendation of the February JOURNAL, which she places on sale at all these places.

ANOTHER CORRESPONDENT AT ST. JOSEPH, MO., writes: "The February JOURNAL is before me. I cannot tell you how thankful I am for what it contains, — just what is needed at this hour in our noble work; its warning will distress the lie at once, as it is laid bare, and the advice given shows that our JOURNAL has taken a grand step in advance, and is constantly leading us higher. The cause is advancing here, and has gained a firm foothold. How? Simply because a few faithful ones, instead of turning or compromising with the enemy have met and destroyed it, following your teachings in the Spirit, and thus we see the fruits."

FROM KANSAS CITY: "I see every day the importance of meeting the claims of animal magnetism. I am so thankful to you for making this so plain, and for telling us we would have to meet the thought that our old beliefs had come back; but when I know, through your teaching, where these thoughts come from, they can be destroyed in divine Science. I try to show to all the importance of meeting the claims as they are presented, and not allowing apathy to steal over them. I see the importance of all going to you. I saw the great light from your teachings that made all other teachings seem darkness."

MONTREAL, FEB. 15.— "Your words in this month's JOURNAL are such a help and blessing, — just what I need every hour of every day! I look forward to next month, when you will continue the exposure of this hidden, secret sin of animal magnetism, that grows bolder as it grows more subtle. God has indeed sent you to save the world at this time. This article and your Christmas sermon are such invaluable gospel to me that I cannot avoid expressing my gratitude for them."

"E. B." writes: "In the last JOURNAL (February) I find a most glorious lesson for all, and for one I wish to express my gratitude."

MY DEAR TEACHER: — My recent experiences with malicious animal magnetism are unlike any I have known during the ten years since I have been a student of SCIENCE AND HEALTH. The

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February issue of the JOURNAL was not put into my hands until Feb. 6, so that I was unprepared for an attack made upon me upon the morning of Saturday, Feb. 2. I awoke at 4 A. M., with a belief of intense agony, and under the mental argument that I was to be killed. The individuals who were attacking me were plainly seen by me, in mind. It took me till 10 A. M., with the combined efforts of my husband and myself, to be able to get relief. With all my years of invalidism I never felt such excruciating pain or horrible faintness, alternating with terrific chills and fever. Dr. F. E. came at once to see me. I told him I was utterly unable to account for this sudden attack. Then he told me of your exposure, in the February JOURNAL, of this subtle sin of malicious malpractice. In five minutes I was a free woman again, holding merely the thought that I should support my teacher in this line of her brave work. This same attack was made, during the next thirty-six hours, upon every member of my family, and upon my students and their patients. I healed every case, almost instantly, upon this basis, viz., that error was powerless against Truth, and that our Leader was God-led to uncover the mental assassination of this hour.

FROM CHICAGO, FEB. 11. "R. B. E." writes: "Since the first effects of chemicalization passed off, and left perception clearer than before, I have said a thousand times, 'I know that my Redeemer liveth,' Whom I shall see for myself, and not another. Indeed, I tell those who have need of testimony, that *I have seen Him in my flesh*, by the knowledge of Divine Science. I have never told you anything of my personal experience, but my case has been one of the most thorough demonstrations of physical *renovation* I have ever heard of. Yet with all I have had in these blessed four years since I first read SCIENCE AND HEALTH, I realize that I am only *beginning* to rouse from the horrible inertia of the dream of matter, and I could cry out with intense longing, 'Who shall release me from the body of this death?'"

MRS. J. V. F. OF LEAVENWORTH, KAN., says, Feb. 9: "I can no longer resist the promptings of my heart to join the many in thanking you for good received from reading your book, SCIENCE AND HEALTH. For nearly two years that Book and my Bible have been my constant companions. My husband and myself were slaves to so-called disease and medicine. It was not long after we commenced reading your book that we found one prop (medicine) was taken, and from that day to this have never taken a drop

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of anything as medicine. In place of this prop we have found a staff to lean on, and with it health, peace, and joy. Thanks to God, and the author, for this grand Book, whose inspired pages have lifted us above the ways of error. We have received so much from SCIENCE AND HEALTH and the Christian Science JOURNAL that we do not want to mix with the many other books and magazines. We shall try to be faithful to our trust."

CHURCH AND SUNDAY SCHOOL.

BATH, ME., Feb. 11, 1889.

EDITOR CHRISTIAN SCIENCE JOURNAL: — I joyfully comply with your request to write about the Sunday school and the work we are doing. Two years ago last month I became a member of the Church of Christ (Scientist), Boston, and the following September I studied Christian Science. Maine being my native State, and feeling a call to go into the world and preach the gospel, I came to Bath, Me., and was the first Christian Scientist who had ever been in Bath. I opened a Christian Science Sunday school the first Sunday I was here, November 6, 1887, beginning with my own family. It now ranges in attendance from ten to twenty children. I lend the JOURNALS to one and another to take home, and when, as has often happened, some one of my little scholars tells me how he has healed some member of his family of a discord, I feel like saying, Thank God for the revelation to us of Christian Science! Then I go to two or three different places through the week, where the spiritually hungry meet together, and I feed them to the best of my ability, and truly it is a feast for us all, for we know that God is with us. How I love to tell them of beloved Christian Science! How I wish space allowed me to tell you of the cures Truth has performed here, and of the wonderful work it is doing among the people, bringing them to a better understanding of Life, Truth, and Love. I have sold a number of SCIENCE AND HEALTH here and in adjoining places. I can't help talking Christian Science; it is my life-work now and for all time, and I have but one wish unfulfilled, and that is to become a student of the discoverer of Christian Science; but I wait God's time for all things. May my words help some one to go and do likewise, and so get the blessing! There is plenty to do. The fields are white, all ready for the harvest. I grudge the time I have to give to sleep. I am so much in love with the work, there is nothing in the world that could induce me to turn back from it. MRS. E. MC'T.

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A CHRISTIAN SCIENCE SUNDAY SERVICE was commenced at Binghamton in Oct., 1887. A Sunday school was held, and several talks on Christian Science were given. Last October a Sunday school was regularly organized. The school was taught as one class, by the three Normal course graduates in this city, alternately. Last Sunday, March 3, we met for the first time in the Royal Arcanum Hall on Court St. The school is now divided into three classes. A record of attendance has not hitherto been kept, but will be from this time.

The past three weeks the Scientists here have been under the persecuting fire of a Baptist evangelist who is holding meetings in the city.

Our growth has been slow but steady. The attention called to it from the pulpit has awakened a lively interest, and people come to our meetings to learn what Christian Science is.

MRS. A. E. P. WARNER, C. S. B., SUPT.

EDITOR C. S. JOURNAL: — I trust that an outline of the church work in Buffalo may stimulate many to that zeal through which the rewards come to whoever "casts their bread upon the waters."

Our church is young as an organization, being a corporate body only since September, 1888, but as the outline of work from its inception may be useful, I will say that Mrs. Hardy and the writer came to this city in May, 1887, and shortly afterward we instituted what are termed "parlor talks" every Sunday. These commenced with an attendance of seven and gradually increased to twenty-five and from that to forty at the time of organization.

Shortly after our work began we prepared "the way in the wilderness" for Mrs. A. V. C. L., who has been, with SCIENCE AND HEALTH, our teacher, all the way along. Classes were formed as often as there were those prepared to study.

Upon organizing, the members subscribed a sufficient sum to defray all expenses; a hall was rented in the most favorable location and in the finest building in the city. Our first service was held Sept. 9, 1888, following the form of service of the Boston church; we also adopted the articles of Faith, By-laws and Hymnals of the Boston or "Home Church."

At the time these services began, a Sabbath school was organized, commencing with some forty members; since September, that is during the last six months, the attendance on church service has increased to nearly 150, and that of Sabbath school to over 100.

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In the Sabbath school we have adopted the International Lessons Series, and the teacher of each class endeavors to take the students from where they are in belief, and point out the more spiritual thought of the lesson, always bearing in mind, however, the admonition, "Milk for babes." Believing the selection of duly qualified teachers for these classes to be of the utmost importance, it is left entirely with our teacher.

I will add one more interesting fact. I have said our subscriptions defray all expenses; a collection is, however, taken up which in itself is more than equal to expenses, but which goes into the treasury. We have also established a "church building fund" which has grown through voluntary offerings to a very gratifying sum. E. R. HARDY.

THE WORK IN NEBRASKA.— The readers of the JOURNAL will doubtless be glad to know that the Christian Scientists of Beatrice, Neb., organized on the 24th day of last November as a church, under the name of "Church of Christ" (Scientist), with E. M. Buswell, C. S. B., acting pastor, and a membership of fifty-four persons. We hold our services in a pleasant hall on the second floor. Our church attendance has increased perceptibly since we organized as a church, and the interest in Christian Science is more lively since that event.

We have been holding Sabbath school and church service for almost three years. Our Sabbath school has about fifty scholars, large and small, all of whom are alive to the need of knowing the Truth as it is in Christ Jesus. G.

WHEN the eternal Spirit made man, he was given dominion over all the earth; and he was never created from a material basis, or bidden to obey material laws that Spirit never made. His government is the higher law of Mind, the spiritual statute. Jesus, understanding spiritual law, and knowing there is no law of matter, said: "These signs shall follow them that believe: Unharmed they shall take up serpents; and if they drink any deadly thing it shall not hurt them." But this understanding of man's power, equipped by Spirit, has sadly disappeared from Christian history. — *Science and Health.*

We should never inquire into bodily condition, structure, or economy, if we followed the command of our Master, "Take no thought for the body"; but we should be masters of the body, dictate terms to it, and form and control it with Truth. — *Science and Health.*

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HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE *rests on proof, not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived.*" — REV. MARY B. G. EDDY.

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept by the editor. Any person desiring to be put in communication with either, will please address the editor, (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested. That all readers may know whether a particular case is within the reach of personal investigation, the place of residence of healer or patient will, as in the cases below, be given. In all cases where objection is not made it is desirable to publish the patient's name. —EDITO

BOSTON, March 10, 1889. EDITOR OF JOURNAL: —A lady seventy years of age, with a belief of paralysis and other complications, abandoned as hopeless by the doctors, recently came under my care. She received Science joyfully, and refused, when pressed by friends, to return to medicine. Her symptoms were alleviated under my treatment, but in a short time she passed peacefully on, strong in the faith of Science, and several of her family have become interested in it from their observation of its operation in her case.

A physician was called a few hours before she passed on, but he refused to give a certificate for burial and I finally signed one as nurse which was accepted by the authorities. Some of my Scientist friends disapproved my taking so unpromising a case, and warned me of the danger of uproar over "another case of death under Scientist practice." Whilst I felt strong in the conviction that I was doing right, and rejoiced in the spiritual healing, as well as the freedom from pain of my patient, and the operation of Truth in the minds of her friends, I could not help shrinking from publicity. I am afraid that should a similar case again present itself, it would be undertaken, if at all, with misgiving and timidity.

Is there not something unworthy, not to say wrong, in this attitude of Scientists before a false public sentiment? Shall we shrink because of unreasonable clamor, from doing the work of our

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Master? It seems to me that there is need for an examination of our position. A. W.

In the late primary class at the Massachusetts Metaphysical College, a student asked, "Why do you approve of surgery?"

Our Teacher replied:

"Why do I approve of surgery? I did not know that I did, except as a choice of evils. If my students cannot through the power of Mind put into juxtaposition a broken bone, then they must do the next best thing.

How is a joint dislocated? Through mind. Then Mind can put it back. We prove the rule of Mind-healing mathematically. Four times five are twenty and five times four are twenty."

This led to a relation of several late demonstrations that indicate that the solution is very near. These cases will be given in the May Journal.

Northampton, Mass. — I have lately had a demonstration of Truth in healing a belief of fever, that was so clearly a result of the supposed power of mesmerism, that I relate it for the benefit of your readers in case any Scientist should be tempted to place himself or herself in a similar position.

A lady (Scientist) had taken a primary and normal course of instruction, and had done some fine work in healing. Her means being limited, and work in strict Science scarce, she was induced to take the case of a very sick lady (in belief) who was attended by a homœopathic physician. She did this, as she told me afterwards, that she might treat the lady scientifically, restore her to health, and so honor Christian Science and herself. She could probably have done this had there not been an M. D. in the case. The parties who engaged her knew that she was a Christian Scientist, as did the doctor. For some time after her arrival in the sick room, the patient wonderfully and steadily improved, so that she said to her friends that she should recover; and became able to go out of doors. But just here — note the effect of medical influence, and the subtle spell that mortal mind weaves about its victim. When the lady asked her doctor if she might step across the street to call upon her sister, which she assured him she felt perfectly able to do, he said to her, "Why, no, you can't; your pulse is eighty!" Other circumstances occurred at this time in the family calculated to complete the patient's discouragement, and this subtle influence of mortal mind was brought to bear upon the Scientist herself, and

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she gradually became discouraged, seeing how perfectly the patient was governed by the doctor's opinion of her case, ceased treating her, and the lady again grew worse.

At this stage of the case, the Scientist consulted me in regard to her duty in the case, and also about herself, physically — saying that she felt miserably — although she was trying hard not to give way to it, knowing that it was only a seeming. I advised her to leave the situation, or treat the lady as she did at first. She said, that after talking with me, she felt that she could, although she had been unable to treat for some time, her mind was so confused. She accordingly gave another treatment, and favorable results followed, but the Scientist herself was overpowered by weakness and fear flowing to her constantly through the avenues of mortal mind, and finally succumbed to a strong belief of chills, dizziness, and high fever. The first day of her attack she was too ill or stupid, as she expressed it, to send for me, but the second morning at her request, I visited her, and treated her. In the afternoon of the same day, at the doctor's instigation, they removed her to her brother's — although she was with great difficulty dressed and gotten into the hack.

This was done, because the doctor said she would probably be much worse the next day — and he prophesied that she would be a very sick woman from their description of her.

The next morning, when I visited her, she greeted me with a smile — the flush being all gone from her cheek — and with great calmness assured me that the fever left her very suddenly about 4 P. M. the preceding day, just after she safely arrived at her brother's house — a perspiration breaking out over her entire body. I could but exclaim, "What wonders hath God wrought!" Truth had proved mighty and powerful to the pulling down of the strongholds of error and mortal belief, and she was healed. Her convalescence was rapid, and she is much better to-day than for weeks before she was attacked in the manner I have related. She is strong in her determination to practice the straight Science, being confident that Spirit or Truth will not divide honors with matter.

SHANNON, ILL. DEAR JOURNAL: — I feel it my duty, as well as a privilege, to tell to the world the wonderful work done for me by Christian Science in healing me so miraculously. I was afflicted for the last four years, and the last two years my suffering was unendurable at times. I consulted six physicians but got no relief. I had heart disease, liver and kidneys were affected, also female weak-

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ness, and took medicine for my bowels every day. I lay entirely helpless for six weeks in the last two years. Finally, I was taken to a doctor from Chicago, who told me he could do nothing for me, unless I could go to Chicago, to a hospital for surgical operation. At this time a kind lady told me of *Christian Science Mind Healing*. As it was new to us my husband was not willing to have me try it. Then the lady sent me that grand book, SCIENCE AND HEALTH. I had great faith in it, for I believed all things to be possible with God, and was longing for something better. I was finally carried to the house of a Scientist and laid on a couch. After taking my first treatment I felt better, and got up and ate quite a dinner. The third day the pain all left me, and I could sit up all day, sleep all night, and eat as I had not done for months. With one week's treatments I went home perfectly well. O, how can I thank my God enough for this wonderful demonstration of this blessed Truth, which has enabled me to put off the old man, with all his deeds, and put on the new. I write, talk, and work all I can for the great Truth which has again been brought to light. I wish God's choicest blessings on the dear ones who are in this glorious work. I feel to give myself into the Father's hands if He can use me in any way, as an instrument in doing good.

MRS. U. A. S.

NEW YORK, Feb. 23, 1889.—I came home from a business trip in January all broken up, with scarcely any appetite, a very bad cough, and with hardly strength enough to walk; when I left the office I left word that I had gone home sick and would not be back until I was better. Then I started to have a Scientist in Brooklyn treat me for my troubles. While crossing the bridge on my way back I realized that I was feeling much better and stronger, and when I arrived in New York, instead of going home sick, I finished my day's work (calling on several customers) and have not lost one hour's work on account of sickness since. After a few more treatments I was entirely well. One day I told this Scientist that I had been unable to smell anything for two or three weeks from catarrh; she gave me a treatment for it, and so on my return to the office I knew that some one in the building was using an oil stove *for I smelled it.* Since that time odors both good and bad have been as real to me as they ever were. With the best of wishes for your success in the Master's work.

H. H. B.

ARLINGTON, MASS.—For seven years I suffered with an unknown disease of the eye, and was obliged to wear glasses.

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I consulted several well-known oculists in Boston but could get no relief. At last help came through Science. After two weeks' treatment, I dispensed with my glasses and the pain was entirely gone.

I am better now in every respect than ever before, indeed, am in perfect health. L. E. H.

HORTON, BROWN CO., KAN. — JUSTICE, JOY, AND GRATITUDE prompt the following statement: For twelve years I suffered with a filthy abscess in my left side, which made existence almost unbearable. I felt as I imagined the lepers used to feel, and was utterly wretched.

Physicians could not understand the case, and could give no relief. Patent medicines, both internal and external, had no effect, and it was considered by all who were familiar with the facts a hopeless case. Truth, however, is all-powerful, and soon changed this apparent misery into happiness, healing and cleansing me and making me free. This occurred more than three months ago, and I am growing stronger all the time, and hope, before many months have passed, to be the bearer of this wonderful and blessed Truth to all who will receive. There is nothing else for me but Divine Science.

I enclose $1 for six months' subscription to the JOURNAL.

D. B. M.

GRAND LEDGE, MICH. DEAR JOURNAL:—No words can express my gratitude to God for the blessings received through Christian Science. For more than five years I had what the doctors called prolapsus uteri, a complication of diseases, — dyspepsia, and dysentery. For weeks and weeks I did not stand on my feet, and my friends as well as myself despaired of my ever walking again. My food consisted of oat meal, milk, and light food. During this time I had some of the best physicians attending me, but without avail. I finally called in a Christian Scientist, and after the first treatment I ate a hearty dinner of vegetables, and in seven days went out calling, got out and in a carriage fifteen times. In two weeks' time I went to church, drove my own horse home, went into the kitchen, and got the dinner ready for the family. In a short time I walked sixteen blocks for days in succession. There is very much more I could say to show what Christian Science has done for me and for others in my city. I feel that my life was spared by the goodness of God through Christian Science, and I have now taken a course of lessons and feel it my duty to devote my life to the cause of Christian Science. May God's choicest blessings rest upon the Discoverer of this blessed Science. MRS. A. W.

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EDITOR'S NOTE BOOK.

THE Sermon, "The Personal and Impersonal Saviour," that occupied the leading place in the February JOURNAL, is the author's worthy Christmas gift to the world. To those who have sat in her class-room it has a special value, because it partially embodies in words, what have been, till now, only ineffaceable impressions of her teaching of the Saviour of Science. But to the universal Christ thought this sermon has a wider relation, whose value and significance can only be seen in the measure that its conception becomes real to individual consciousness.

It will be useful to recall for those who have not yet read the sermon the following passages from it.

"He was the Way, and must suffer in the flesh to show mortals how to escape from the sins of the flesh, through suffering." "After the crucifixion of the personal man, the impersonal Saviour — the divine ideal which leadeth into all Truth — must needs come in Christian Science, or impersonal healing." "This idea, or essence of being, is forever about the Father's business, heralding the Principle of health, holiness, and immortality." "The Science of Truth has appeared in the ripeness of time, and will reappear until it is acknowledged, comprehended, and understood."

Science attacks personality at every point, since it is from the false sense of personality, that the trinity of sin, sickness, and death have sprung, and it is the fortress from which humanity is dominated by error. The destruction of this belief of personality in either God or man, is the condition precedent of the recognition of the Saviour, the God, or the Man of Science.

Can Scientists do a better work than in circulating broadcast the tract containing the sermon which is announced elsewhere in the JOURNAL? The Saviour set forth in this sermon is one that many are ready to receive, and it would be difficult to find in so small a compass so much Christian Science thought that is so near the plane of the best liberal thought of the Christian world outside of Science. At the same time, the higher the understanding of Science, the more will the thought of this sermon be seen to come from the highest and serenest elevations yet opened to the human mind.

The prevalent conception of Jesus as a personal Saviour is fundamental with all the errors of doctrinal theology, and of personal morality and social ethics. To all who are prepared to receive the impersonal Saviour of Science, to "crown the mind power as the Messiah," this sermon will be a precious seed of thought, that will

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spring up and bear much fruit. The Publishing Society puts it within the reach of every one to sow it freely, by giving it at the bare cost of making.

OTTAWA, KANSAS, Feb. 11, 1889. DEAR EDITOR: — Please tell those of us who are taking the Chautauqua Literary and Scientific Circle reading course (this is my second year) how to answer the questions on physiology, hygiene, church work, etc.; to the best advantage to do the most good will we (or would you advise) answer both ways or in Christian Science alone?

I hope you will consider this worth an answer through the JOURNAL, for many are reading the C. L. S. C. course and coming into Christian Science too. Last July *Chautauquan* mentions Christian Science at the end of the required readings for this year.

I am one of the mighty host who have been led to seek Christian Science through the restoration to health of my body, as I thought; at any rate, whereas I *was* a sufferer from heart and lung troubles, of many years standing, I am now perfectly well. MRS. A. C. H.

IN ANSWER TO THE ABOVE, the Scripture says, "Flesh and blood cannot inherit the kingdom of God." Declare this and meet the lies of anatomy, physiology, and hygiene every time they are presented, with the Truth of Science. The Chautauqua Association should be bombarded this year with Scientific answers to these questions: "On what does good health ordinarily depend?" "How is food made valuable to the human body?" "What are some of the causes of disease?" and a dozen more that might have been — so perfectly are they adapted to this end,—prepared by a Scientist in order to draw out a concentrated fire to destroy the error. Pour it in on the enemy with the holy inspiration that Truth gives to those who are willing to bear faithful testimony. This grand organization, whose attitude and spirit imply nearness and sympathy with Science, cannot fail to respond to honest applications of Science to the fallacies of material sense.

CHRISTIAN SCIENCE AND THE MEDICAL PROFESSION BEFORE THE MASSACHUSETTS LEGISLATURE.— A circular signed by a considerable number of M. D.'s was lately sent to every county in the State, inquiring the names of physicians in attendance on the members of the legislature, and urging to bring pressure on them in favor of a restrictive medical law.

Thursday, January 24, at a hearing before the Judiciary Committee, an allopathic physician urged that all practitioners be

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required to pass, before a medical board, a satisfactory examination in Anatomy, Physiology, Pathology, Chemistry, and Obstetrics, so as to exclude from practice clairvoyants, magnetizers, *Christian Scientists*, and "other quacks."

An adjourned hearing took place February 5, at which Mr. Stearns spoke for Christian Science, and stated that his own wife, after employing in vain the best medical talent, was healed by a Scientist in six treatments; that the patients of Christian Scientists are, as a class, superior in intelligence and social position to those of physicians in any school of medical practice, and that he could at this moment point out in the Adams House, Boston, (where he stops) one of the best Boston hotels, twenty persons who had been healed by Christian Science.

In SCIENCE AND HEALTH it is said of material theories that they "are self-contradictory and self-destructive," "a kingdom divided against itself, that is brought to destruction." This was well illustrated in the contradictory statements of the medical experts at this hearing. One said that the life was in the blood, and when asked where the blood came from, said it was "supposed to be generated in the spleen;" another declared that, to the contrary, "the red corpuscules were destroyed in the spleen"; while a third stated that there were some well-authenticated cases of persons without a spleen, and asked where, then, did they get their blood? Still another class of witnesses said they had practised medicine in the regular schools,—in one case for forty years,—and had quit them because they found nothing in them.

Mr. Stearns argued very forcibly that the bill would be a violation of the rights of the people, and would limit progress, since it proposed to exclude all that is not now taught in the schools of medicine. The hearings are still going on.

MARCH MEETING OF THE ASSOCIATION. The attendance was still larger than in February, and the roll of membership was increased by the addition of *forty-three* names.

THE EDITOR OF THE JOURNAL sat through the late primary class at the Massachusetts Metaphysical College, and, listening to the facts related by members of the class, realized what the JOURNAL could be made if each practicing Christian Scientist would give only a small fraction of his experiences for its columns. Will not every one who reads these lines make up his mind to write an account of one demonstration for each number of the

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JOURNAL? Give to the JOURNAL, as a matter of duty, your observations of the operation of Truth in Christian Science Mind Healing.

NEWS FROM ABROAD.

A MEMBER of the late primary class of the Mass. Met. College sends us the following account of the class:

All of the classes, and especially those of recent years, feel so profoundly the moral, intellectual, and spiritual stimulus of the wonderful teachings, that each class is inclined to believe that its experiences are unique. This is not strange, because the growing Christian Science consciousness of the age enables its inspired Leader to bring each succeeding class up to a higher level of thought and spiritual perception. So it is not surprising that this class should have been of unsurpassed interest.

It was the largest primary class that has ever assembled at the beloved *Alma Mater* of Christian Science. The interest began the first day and increased with each succeeding lecture. The lectures were interrupted by frequent questions, most of them indicating earnest thought, and some of them, great insight. Students of former classes asked practical questions which were evidently the outcome of situations that had put Christian Science to the last crucial test.

Mrs. Eddy's answers were thoroughly characteristic. Who could fail to be impressed by her boundless patience with the immature, struggling mind, her flashing quickness with the nimbler and keener intellect, her ready wit, her subtle analysis of the real motive of the question, her startling transitions from unassuming gentleness to the impressive dignity of one who spoke with authority.

The last lecture left us on an elevation of thought and illumination that tempted one to linger, loth to interrupt the heavenly vision. But it was not for this that our beloved Teacher had wrought and taught. It was that we might be equipped for work in the fields white for the sickle of Christian Science. One field that cannot fail to show immediate fruits of this lecture is New York City and Brooklyn. Plans for aggressive and systematic work in these places are already matured, which we believe will effect a moral and spiritual awakening of great power and intensity.

Other places, too, will send back echoes of victory and conquest that will convince the most sluggish and indifferent that there is a transforming, redeeming, moral power in Christian Science of which the world does not dream. CLASSMATE.

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FEBRUARY 15, 1889.—DEAR JOURNAL:—I have long felt it a duty to write you my experience with Mrs. Gestefeld's "Statement of Christian Science." I wish to make a full confession. Two years ago in April, a kind friend came to visit me who was studying Christian Science, and gave me SCIENCE AND HEALTH to look into. As I took the book it opened to the chapter, "Prayer and Atonement," and I had read but a few moments before the words of Jesus "The wind bloweth where it listeth," etc., came to me, and I felt myself in the very presence of Him who uttered them. I knew at once this was what I had longed and mourned for, and found not. As I read on I *saw so much.* Dark days came, but I had tasted the joys of heaven, and in my darkest hours I could say, "The eternal God is my refuge, and underneath are the everlasting arms."

Last June a friend wrote me, telling me of Mrs. Gestefeld's lectures. They had been recommended to her, and she could get them for me if I liked. Supposing Mrs. Gestefeld was a loyal Scientist, I sent for them. I must confess the picture on the outside did not impress me favorably; it did not savor of the *cross* and *crown.* I read the lectures through, but as I studied closer, I began to find something different from anything I had found in SCIENCE AND HEALTH. As I look at it now, I see I was *losing* something, *losing the path that leads up* to SCIENCE AND HEALTH.

I took up SCIENCE AND HEALTH again, but could not understand a word of it. I became confused; a terrible fear seized me. I tried to write for counsel, but could not. Something told me I was false to Truth, but I knew better than this, and denied it stoutly. The Bible gave me no consolation. That precious promise, "Lo, I am with you always," sounded empty and meaningless, almost like mockery. I felt *lost indeed.* For five or six weeks I was in this terrible condition. Finally one day I seemed to see myself standing alone, in a dense, dark forest, and only by looking up could I see one ray of light. The thoughts came to me, I *can not be lost,* I am somewhere in the Infinite Mind; I will stand still, and God *will* find me. To my joy, peace came immediately. I felt a sudden relief, as though I had been released from some terrible grasp. Since then the Bible and SCIENCE AND HEALTH have seemed like new books. I understand them both better than ever.

What did all this mean? It was a severe lesson, but if my experience will help *one* to see that those "statements" *are not* a "Key" to SCIENCE AND HEALTH; are not *helpful* in the *study* of *Christian Science,* then I have not suffered in vain. I do thank

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God for Christian Science, and the kind Leader He has sent. I hope in future to be protected from all spurious publications. I love the JOURNAL. I long for the time to come when all will be willing to look into SCIENCE AND HEALTH *honestly*, and see for themselves this is the Truth; this is "He that should come" and we need not "Look for another." Yours with love and gratitude, that words cannot express. MRS. H. B. J.

CHARLES CITY, IOWA, MARCH 1, 1889.—DEAR JOURNAL:—I rejoice to hear the bugle-call in your February number, to the picket guard in the Science of Christ. If any need the hand of fellowship, it is the isolated standard bearers, who have received the commission of Divine understanding, through rescue from physical beliefs that have baffled all material aid. Such have been awakened to the glories of the resurrection of Life through Christ, "and sent forth as lambs among wolves," with no companionship, no privilege of recourse to teachers or "associations," to be greeted with the epithets of "cranks," "deluded women," "lunatics," "spiritualists," "humbugs," "crazy fools," followed by ostracism, and the demand, if this "good news" be true, "command that all the cripples and blind be instantaneously healed, and then we will believe."

These have been my experiences, but "thanks be to God who hath given us the victory," I have unflinchingly borne the banner aloft, and have counted the persecution gain for Christ's sake, who said: "If the world hate you, ye know that it hated me before it hated you." "The servant is not greater than the Master." "Ye are not of the world, but I have chosen you out of the world; *therefore* the world hateth you."

Two years ago I took a course in Christian Science, and have with slow and constant work gathered to the understanding of the Truth, first a sister, brother, and one friend, who stood alone with me for a year and a half, and now we number nineteen believers, fourteen of whom meet every Sunday at 3 P. M., alternating at the several homes. Three of this number are little girls of twelve years of age, who sing and assist otherwise in the exercises, which consist of reading from the gospels and St. Paul's teachings and letters, followed by silent prayer and reading from SCIENCE AND HEALTH, and a Christian Science sermon. We have unanimously adopted for our "greeting" of one another: "*I know it is well with thee,*" and for parting: "*Peace be with thee.*"

I submit this report for publication in the JOURNAL according to call, with our greeting to all in the Truth. M. C. H.

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No Use For Doctors — Omaha's Christian Scientists. — Extract from Omaha *Daily World*, January 24, 1889: The little group of Christian Scientists in Omaha has grown until it comprises about fifty persons now, the majority of whom are heads of families. They are very earnest, very quiet, and very strongly rooted in their faith. They meet every Sunday afternoon at the home of one of their number near Hanscom Park, and their every meeting is marked by greater faith and confidence than before.

Two recent subjects are two lads who were coasting some weeks ago and broke limbs in a collision. Their fractured bones were set by surgeons, and then they were taken in charge by the Christian Scientists. Both declare that they have suffered no pain after the surgeons did their work.

The members of this group keep no medicine in the house; some of them for as long as two years. They call doctors only when they or their families have surgical cases. The field of practice of the lady who is the head of the group, and known as "the healer," has been extended to attending cases of childbirth. The arrival in the family of one of the members lately was attended by no one else, and the mother, whose previous experiences have been extremely distressing, was able to answer the ring of the door-bell the same afternoon, and receive the calls of ladies who came to congratulate her.

"We depend upon divine help, and we do not want to make a show of it," said one of the group, when asked this morning by a *World* reporter about these cases of healing. "The healer," he added, "has taken instructions of Mrs. Eddy, of Boston."

"The lady whose teachings Rev. Dr. Lamar condemned?"

"The same; but if Dr. Lamar had understood her work as well as we do, he would not have said what he did."

When asked who was the healer, he said that she preferred not to be mentioned, as she did not court publicity.

Concord, N. H. Dear Journal. — I think you may like to hear of the progress of Truth in this delightful city.

On Sabbath evening last, Mrs. Otis and a few others met to consider the life of the infant Jesus, taking as a guide the lesson given in the August number of Journal.

On Wednesday, p. m., a goodly number assembled in Mrs. O.'s room and listened with interest to the reading of that beautiful allegory that was published in the Journal of September, 1886,

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after which Mrs. Otis spoke at length, concerning the Jesus who is so dear to all Christian Scientists. I am sure every one present felt the uplifting influence of the remarks made. H. W. J.

THE ADDRESS of THE NEW YORK CHRISTIAN SCIENCE INSTITUTE, MRS. LAURA C. LATHROP, C. S. D., is correctly printed in the present issue of the JOURNAL.

"DES MOINES CHRISTIAN SCIENCE INSTITUTE." The advertisement under this caption inserted in the March JOURNAL, is suspended from publication pending further advices.

CHICAGO, March 21, 1889. — EDITOR CHRISTIAN SCIENCE JOURNAL: At the last meeting of the Church of Christ (Scientist), Chicago, I was instructed to send you the following notice: At a special meeting of the Church of Christ (Scientist), Chicago, held at 130 Dearborn Street, Wednesday, March 20, 1889, resolutions to the effect of withdrawing fellowship from Mrs. U. N. Gestefeld were unanimously adopted. NELLIE J. HANSON, Clerk.

LETTER FROM CLEVELAND FRIEND, giving account of a call on Mrs. Sarah G. Baker, the pioneer Scientist of that place, will appear in May JOURNAL.

MILWAUKEE, Feb. 26, 1889.— Miss A. T. R. writes: "The Church of Christ (Scientist) in this city was organized and incorporated last month, January, 1889. We have already held two meetings, the second larger than the first, and are looking for increase in both wisdom and stature."

EDITORIAL AND OTHER NOTICES.

COPIES OF THE JOURNAL will be furnished to Scientists who order for gratuitous circulation at one dollar per dozen. This price is less than the cost of issue. Will friends of the JOURNAL do us the favor to send us also names of persons whom they think receptive of Science, and possible subscribers to the JOURNAL, that sample copies may be sent them?

THE BIBLE LESSONS, by Bro. F. E. Mason, are necessarily interrupted this month. They will be uniform, hereafter, with the International Series; that is to say, the May JOURNAL will contain

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the Lessons for that entire month. This change is made in order to make the JOURNAL a more efficient aid to Sunday school work.

TO MEET the wishes of Scientists in regard to the insertion of professional cards in the JOURNAL, a new schedule has been adopted. Cards already in the JOURNAL will not be affected by this change, for the period covered by payment, but the attention of those whose time is expiring, as well as of those wishing to insert cards, is specially invited to the announcement on the inside of the first cover sheet Professional Cards can now be inserted in the JOURNAL, embracing name and address, or such other particulars as can be included in the space (three eighths of an inch), for $3.00 per annum, or $1.50 for six months.

FREE DISPENSARY OF CHRISTIAN SCIENCE HEALING AT NO. 3 BOYLSTON PLACE. — This dispensary is for those only who are unable to pay for treatment.

There is a mission work in connection, and those who are unable to come to us can be visited at their homes.

Voluntary contributions accepted, even if small.

Mrs. G. H. Meader, president; Miss M. R. Lincoln, treasurer; Miss E. L. Mann, secretary.

At the February Church meeting of the Boston Church of Christ (Scientist), Alfred Lang, Lawrence, Mass., was appointed Treasurer of the Church Building Fund, to whom friends may send in their subscriptions.

CHURCH SERVICES (SCIENTIST). — Our friends are invited to send to the JOURNAL notices of all regular Sunday meetings (Scientist), giving the place and hour of meeting and nature of the service. Notices of changes should be sent promptly. These will be kept standing, both for information and as a record of growth.

CHURCH OF CHRIST (SCIENTIST), BOSTON. — Services every Sunday, at three o'clock P. M., Chickering Hall, Tremont Street, Pastor, Rev. M. B. G. Eddy; Assistant, F. E. Mason, C. S. B. Sunday school at two o'clock.

CHURCH OF CHRIST (SCIENTIST), NEW YORK CITY. — Services every Sunday at four o'clock, Hardman Hall, 2 West 19th St. Regular speaker, Mrs. F. J. Stetson. Sunday school at three o'clock.

CHURCH OF CHRIST (Scientist), MILWAUKEE, WIS. — Sunday meetings every second Sunday, at 3 o'clock P. M., Severance Hall, 421 Milwaukee Street. Services conducted by S. J. Sawyer, C. S. D.

CHURCH OF CHRIST (SCIENTIST), MUSIC HALL BLDG., MAIN ST., BUFFALO, N. Y. Preaching Service at 10 45 A. M. Sunday-school service at 12 M. Regular speaker, Mr. E. R. Hardy.

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CHURCH OF CHRIST (SCIENTIST), BEATRICE, NEBRASKA. Services every Sunday at 3.30 P. M., Christian Science Hall, Court Street, between Fifth and Sixth. Pastor, E. M. Buswell. Sunday school at 2.30.

CHURCH OF CHRIST (SCIENTIST) OF CLEVELAND, OHIO.—Regular services Sunday at 4 P. M., 89 Euclid Ave., Room 37. Geo. A. Robertson, Pastor. Sunday school at 3 P. M., open week days to those desiring to be healed.

CHRISTIAN SCIENCE SUNDAY SCHOOL, BINGHAMTON, N. Y.—Held in the Royal Arcanum Hall, Court Street, at 5 P. M.

THE CHURCH OF CHRIST (Scientist), holds services every Sunday at 3 o'clock, at 27 Oak St., Augusta, Me. Sunday school at 2.30.

THE CHRISTIAN SCIENTISTS of Montreal, hold Sunday services regularly at 261 Pere St., Montreal.

THE CHRISTIAN SCIENTISTS of Brooklyn, N. Y., hold services every Sunday, at 3 P. M., at 41 Green Ave.

CHURCH OF CHRIST (SCIENTIST) OF CHICAGO. Public services every Sunday afternoon at three o'clock in First M. E. Church, corner Clark and Washington Streets. Rev. G. B. Day, pastor.

SPECIAL TO SUBSCRIBERS.

For three months from date the following premiums are offered for the names of *new subscribers* to the CHRISTIAN SCIENCE JOURNAL.

For the names of *two* new subscribers, and four dollars, one dollar's worth of any of the works advertised in this magazine will be forwarded to the sender.

For the names of *three* new subscribers, and six dollars, an additional copy of the JOURNAL for one year free.

For *four* names, and eight dollars, a copy of the latest edition of SCIENCE AND HEALTH, the standard work on Christian Science Mind-healing; price, $3.00.

For *twelve* names, and twenty-four dollars, a copy of Webster's Unabridged Dictionary; price, $12.00.

Names and remittances may be sent in instalments, when so expressed with the first remittance, the premium to be forwarded on completion of the full number. Subscriptions should be made to commence with the present (February) number, in order to have the complete series of articles by Rev. M. B. G. Eddy.

To clergymen of any denomination the JOURNAL will be sent for $1.00 per annum.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,

HOTEL BOYLSTON, BOSTON, MASS.

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HISTORICAL SKETCH OF CHRISTIAN SCIENCE MIND-HEALING: A Biographical Sketch of the Author. The way she was led to the discovery of Christian Science; its growth and fundamental ideas. 10c. per copy; $1.00 per doz.; $7.00 per hundred.

RUDIMENTS AND RULES OF DIVINE SCIENCE: An interesting and valuable little Pamphlet, containing a brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. It is a very concise statement of Christian Science. 27 pp. Price, 10 cents; $1.00 per dozen.

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SCIENCE AND HEALTH. 600 pp. The standard text-book on Christian Science Mind-healing. Price, prepaid, $3.18 each; $15.78 per half doz.; $30.00 per doz.

"Since the first issue of this work, I am in receipt of unnumbered letters—in 'heaps upon heaps'—filled with reassuring, heartfelt acknowledgments that the perusal of my book had healed the writers."—*Science and Health, p. 304; Rev. Ed.*

To bring out in stronger relief the fundamental statement of Science—so hard to realize or even believe to those not acquainted with CHRISTIAN SCIENCE—that Truth is the sole and universal medicine for sickness, as well as for sin, extracts from a few of these letters are appended:

I WAS healed thoroughly of the belief of chronic hepatitis and kidney disease by reading Science and Health. I have never to this day had the slightest return of it.

J. P. FILBERT,
April, 1888. *Council Bluffs, Iowa.*

How grand your book, Science and Health, is! It is a revelation of Truth. No matter what suffering (physical or mental) comes, I have only to take Science and Health, and almost invariably the first sentence brings relief. It seems to steady the thought. No student is old enough to neglect reading it. When we think we are advanced far enough to let that book alone, then are we in danger.

MRS. ELLEN P. CLARK,
March, 1888. *Dorchester, Mass.*

You have the one true Philosophy of Life,—that which begins and ends in God's goodness. I am overjoyful to have a copy of Science and Health.

LILLIAN WHITING,
July, 1888. *Boston.*

IN reading your books, if passages were difficult to understand, instead of going to others for help, I have said: "The explanation is right here in the book; and if I have patience it will be revealed to me." Sure enough, light has always come from this source—sometimes during a treatment; sometimes during the night—a perfect flood of light.

MRS. W. T. BURGESS,
July, 1888. *Chicago.*

I OWE my success to having adhered strictly to the study of Science and Health, and its explanations of the Bible.

MRS. M. H. PHILBRICK,
February, 1888. *Anamosa, Iowa.*

MANY thanks for the good received from your books. When I commenced reading them, I was carrying about a very sick body. Your books have healed me. I am now in perfect health. People look at me with surprise, and say they do not understand it. But when they see the sick ones made well they are not always willing to believe it.

MRS. JOSEPH TILLSON,
July 8, 1884. *South Hanson, Mass.*

Direct all Orders to 385 Commonwealth Avenue, Boston.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. MAY, 1889. No. 2.

OBTRUSIVE MENTAL HEALING.

BY REV. MARY B. G. EDDY.

SHALL people be treated mentally without their knowledge or consent? The direct rule for practice of Christian Science is the Golden Rule, "As ye would that men should do to you, do ye." Who of us would have our houses broken open or locks picked, and much less our minds tampered with?

Our Master said, "When ye enter a house, salute it." Prolonging the metaphysical tone of His command, I say, When you enter mentally the personal precincts of human thought, you should know that the person with whom you hold communion desires it. There are solitary exceptions to most given rules; the following is an exception to the above rule of mental practice.

If the friends of a patient desire you to treat him without his knowing it, and they believe in the efficacy of Mind-healing, it is sometimes wise to do so, and the end justifies the means; for he is restored through Christian Science, when other means have failed. One other occasion which may call for aid unsought, is a case from accident, when there is no time for ceremony and no other aid is near.

The abuse which I call attention to, is promiscuous and unannounced mental practice where there is no necessity for it, and one can speak to advantage the Truth audibly; then the case is not exceptional. As a rule, one has no more right to enter the mind of a person, stir, upset, and adjust his

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thoughts without his knowledge or consent, than he has to enter a house, unlock the desk, displace the furniture, and suit one's self in the arrangement of another man's house.

It would be right to break into a burning building and rouse the slumbering inmates, but wrong to burst open doors and break through windows if no emergency demanded this. Any exception to the old wholesome rule, "Mind your own business," is rare. For a student of mine to treat another student without his knowledge is a breach of good manners and morals; it is nothing less than a mistaken kindness, a culpable ignorance, or a conscious trespass on the rights of mind.

I insist on the etiquette of Christian Science as well as its morals and religion. The golden rule of this Science may momentarily be forgotten, but this is seldom the case with loyal students, or without incriminating the person who did it.

Each student should, must, work out his own problem of being, conscious meanwhile, that God worketh with him, and that he needs no personal aid. It is the genius of Christian Science to demonstrate good, not evil, harmony, not discord, for Science is the mandate of Truth, which destroys all error.

Whoever is honestly laboring to learn the principle of music and practice it, seldom calls on his teacher or musician to practice for him. The only personal help required in Christian Science is for each one to do his own work well, and never try to hinder others from doing theirs thus.

Christian Science, more than any other system of religion, morals, or medicine, is subject to abuses. Its infinite nature and uses occasion this. Even the humanitarian at work in this field of limitless power and good may possess a zeal without knowledge, and thus transcend the sphere of his present usefulness.

Students who adhere strictly to the right, and make the Bible and SCIENCE AND HEALTH a study, are in no danger of mistaking their way.

This question is often proposed, "How shall I treat malicious animal magnetism?" The hour has passed for this

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evil to be treated personally, but it should have been so dealt with at the outset. Christian Scientists should have gone personally to the malpractitioner and told him his fault, and vindicated divine Truth and Love from human error and hate. This growing sin must now be dealt with as evil, and not as an evil doer or personality. It must also be remembered that either an evil claim or an evil person is not *real*, hence that neither is to be *feared* nor honored.

Evil is not something to fear and flee before, or that becomes more real when it is grappled with. Evil let alone grows more real, aggressive, and enlarges its claims; but met with Science, it can and will be mastered by Science.

I deprecate personal animosities and quarrels. If one is intrusted with the rules of church government, to fulfil that trust, those rules must be carried out; thus it is with all moral obligations. But I am opposed to personal attacks, and in favor of combating evil only rather than person.

An edition of one thousand pamphlets I ordered to be laid away, and not one of them circulated, because I had been personal in condemnation. Afterwards, by a blunder of the gentleman who fills orders for my books, some of these pamphlets were mistaken for the corrected edition, and sold, much to my regret.

Love is the fulfilling of the law. Human life is too short for foibles or failures. The able and philanthropic editor of this JOURNAL will, I trust, be a peace-maker and never a peace-breaker. The CHRISTIAN SCIENCE JOURNAL will hold high the banner of Truth and Love, and be impartial and impersonal in its tenor and tenets.

THE sensualist's treasures are laid up "where moth and rust corrupt." Mortality is their doom. Sin breaks in upon them, and robs their fleeting joys. The sensualist's affections are imaginary, whimsical, unreal, even as his pleasures are. Falsehood, envy, ambition, hypocrisy, malice, hate, steal away the treasures of earth. Stripped of its exteriors, what a mocking spectacle is error.

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THE PRESENT HOUR.

WITH acknowledgment first to God, Truth, grateful recognition is here made to all friends of the JOURNAL who have, during the last weeks, made expression of the helpfulness to them of articles in its pages from our beloved Teacher, or approval of editorial positions, and of its tone and matter generally.

Thanks are also due for the increase of its usefulness through large additions made to its subscription list. Extracts from some of the letters addressed to our Teacher or to the JOURNAL, were published in the April issue, and in the present this publication is continued.

Her students will notice with regret, on the cover page of the JOURNAL, further indication of our Teacher's complete severance from its management and control; but with none can this regret be so profound as with those who have been honored in it with her direct association, and guided by her wisdom. Two circumstances will lighten the regret of readers of the JOURNAL in reading this final and unqualified announcement. The first is, that our Teacher will continue to use the pages of the JOURNAL — as she does in this issue — when God tells her to speak to her students in rebuke of error or in support of Truth; the second is, that her time will be occupied in the crowning work for God, of her great mission to humanity.

Those who have stood near her in late years, know how her time has been almost wholly taken up in comforting, counselling, and strengthening her students, in guiding their often hesitating footsteps in the new Life that is Spirit, and, too often, it must be said, in composing their differences, or repairing their errors.

Who of us has not tried her loving heart with the weakness or the waywardness of mortal sense? Who of us has not been to her with burdens often—for such are the conditions of sense to-day—petty and trivial, and sometimes mean? She has listened to us like a true mother; perhaps she has chidden us; sometimes her tones have startled our

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weak consciousness of Truth; but in the rebuke the tone of Love has always dominated.

It has been her work to plant— as the pioneer— in human consciousness, the Science of Being understood and demonstrated by Jesus, but that humanity could not then receive. To-day, and in God, through her abundant labors, Science has taken deep and strong root; many tens of thousands have proven that it is "the tree whose leaves are for the healing of the nations." With what patience and long suffering, and above all with what love, she has done this great work! Her rebuke and denunciation of error have sometimes been, as Publius Lentulus wrote of Jesus, terrible; but the sword of Truth has been always accompanied by the Spirit of Love. Her constant attitude and the spirit of her work, are perfectly represented in the two articles, "Thy Will be Done" and "Put up thy Sword," in the April JOURNAL. The more they are studied the more they will be seen to embody a wisdom that is beyond that of men. Can any student recall a case where this Mother's heart and arms have not been extended and open, to receive any child however wayward and erring its course? Is there one, to-day, of those who have gone furthest away from her teachings, in whose consciousness there is not absolute assurance of the loving welcome that would greet a return?

The moments in which we live are historic; let us be awake to their solemn import. In face of the grandeur of the work wrought by God, through this one woman in our time, in this gray dawn of the glorious day of Spirit, how small seem the objects of pursuit in mortal sense, how trifling its conflicts and jealousies!

As our dear Mother in God withdraws herself from our midst, and goes up into the Mount for higher communings, to show us and the generations that are to come the way to our true consciousness in God, let us honor Him and keep silence; let us keep from her and settle among ourselves, or, with God for ourselves, the small concerns for which we have looked to her. Let the inspiration of love fill all hearts, still all clamors, and compose all differences. Let none of the din of this world of false sense be borne by us to the

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ears of our Leader, as she listens to God for the messages that she alone can hear, or take her time from this great and holy work, that only she can do. Let us not fix our thoughts on her. *We* know that all *is* Mind, and that we ought not to hamper her with a lower consciousness, but aid her by wrestling mightily to free ourselves from material sense and realize for ourselves Truth, God.

HYPNOTISM AND ANIMAL MAGNETISM.

THE experiments and observations in hypnotism now being made by some of the highest authorities in human science — from the mortal mind standpoint — afford an interesting commentary on, and confirmation of, the revelations and warnings of our Teacher on the subject of animal magnetism. Facts and results identical with those described by her, drawn from the experiments of Dr. Charcot of the Salpêtrière, M. Bernheim of Nancy, and others, have been published during the last months in several foreign periodicals.

All investigators agree that, at the will of the magnetizer, the following phenomena are brought out on the subjects: — entire insensibility, even under the surgeon's knife,— all the phenomena of somnambulism,— perfect control of particular organs or members, or of the whole organism, shown in partial or entire suspension of organic action or sensibility, or increase of action or sensibility, and finally, entire control of the subject by the magnetizer of mental condition.

Some investigators describe still another range of hypnotic experiment, involving exchange of function by the organs of sense, knowledge of events taking place at a distance, knowledge of the hidden thoughts of others, and knowledge of the future. The methods of operation and the limitations of this class of phenomena — called by observers, the *higher order*, or *second sight* — are not so well established as in the former, and are yet under discussion but their reality in outline is admitted.

There is entire agreement on a third point, which, taken in connection with the first of the above described classes of

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phenomena, makes complete the testimony of human science, in confirmation of all our Teacher has taught in Christian Science; all or most of the phenomena of the first above enumerated class, can be produced by different drugs, that act upon particular groups of nerve centres. That is, the precise phenomena produced by different drugs are brought out in hypnotism, or through mortal mind action, unaided by any material contact or agency.

Those of our friends, then, who have been incredulous, disturbed, or impatient, about the articles in the JOURNAL from our Teacher, must no longer speak of "Mrs. Eddy's scare," but are confronted by an unanswerable body of human testimony, produced on their own plane of thought.

Moreover, the phenomena themselves are nothing new. As long ago as 1646, Father Athanasius Kircher established that the lower animals can be hypnotized in the same way as man. Most of the present phenomena of hypnotism were shown by Mesmer, more than a hundred years ago. Similar phenomena have long been familiar to observers in Germany, Italy, Russia, and India.

Human scientists operate only in the region of effects. Divine Science operates on the plane of causes, and sets before us the *modus operandi* and the Principle for which human science gropes in the dark. An English periodical, the *Lyceum*, discussing the causes of hypnotic manifestation, says:

"The wonder is, not that this or that morbid condition should be induced by the act of the magnetizer, but that *all* these conditions — *the characteristics of many different diseases and the effects of many different drugs* — should be at once produced by means apparently so simple," — the operation of the human mind, unaided by drugs or other material agencies,— "so seemingly out of proportion with the results achieved. Struck with this disproportion between means and end, some inquirers have been lead to suspect the intervention of preternatural powers in even the simpler hypnotic phenomena."

The same old story! When human mind reaches its limits, in its search after causes, in the realm of effects, it

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summarizes its ignorance and incapacity in the word "supernatural." The Author of SCIENCE AND HEALTH declared the principle of these phenomena fifteen years ago, and in doing so rendered a service to humanity, second in importance only to the revelation through her of God, Good. This Revelation of Good would have been incomplete in its uses for humanity without its necessary complement — the uncovering of evil. Enlarged understanding of infinite Mind brings out the phenomena of mortal mind, known to human science as "hypnotism," and to Christian Science as "animal magnetism," "malicious animal magnetism," or "malicious mind."

Christian Science and human science both deal with the same phenomena; mortal mind regards them with curiosity or employs them in its so-called scientific research, but cannot explain them because it does not rise above the plane of effects in which they are exhibited. Christian Science reveals their cause to be the supposed intelligence of evil, and when directed to purposes of mischief calls them malicious animal magnetism, or sin; when not so directed, ignorant animal magnetism, or sickness.

The understanding of infinite Mind to-day assumes in human consciousness the form of Science, and inseparable from this development is that of mortal mind as displayed in malicious animal magnetism.

"The infinite Truth of the Christ-cure has come to this age through a 'still, small voice,' through silent utterances that accelerate the active and beneficial effects of Christianity."

"Sins opposite error, and its method appear at the same time. Because Truth is limitless, error strives to be thought unbounded. Both have come nearer than ever before to the apprehension of the minds of the world; Truth will remain; error will be self-destroyed through suffering."

In these few lines from SCIENCE AND HEALTH, are resumed the whole history, relation, and consummation of the two lines of development in human consciousness,— that of divine Mind, and that of mortal mind,— the latter summed up, epitomized, in the term animal magnetism; the former in the one word, Truth.

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We are strangers in the universe of Mind that SCIENCE AND HEALTH has opened up to us, and our alarms are those of children to whom are revealed the strange objects that make up a hitherto unsuspected environment. Our Teacher shows us that these alarms are unfounded. If enemies unsuspected are discovered to us, through her we are provided, also, with a perfect armor of defense.

Some Scientists increase, by a childishness of alarm, an agitation that is unscientific and causeless. They make a spectre of malicious animal magnetism that they shake wildly; they fill the air in imagination with fiery darts whose source and direction no one can foretell; they shudder lest at every turn a boomerang, launched by an unseen hand, meet them. Other Scientists, equally mistaken, take shelter behind a general denial of the phenomena that indicates an ignorance of mental Science more dense, but not more unreasoning.

These last are like persons swept along in a strong current that they have not tried to stem, and who excuse their lack of courage by denying that there is a current; the agitated and scared are those who have turned, but, affrighted at what they have to contend against, instead of bravely breasting the current, throw up their arms and scream for help.

But the great body of those students who have received instruction at the *alma mater* of Christian Science, have set themselves with renewed purpose to meet the demonstrations of malicious mind. They have learned that Science, in its development in human consciousness, had first to deal with the question of ignorant animal magnetism, or sickness; the higher consciousness of Truth has brought out the higher subtlety of error, malicious animal magnetism, or sin,— the lion that confronts us in the way. We must follow our Teacher and Leader with confidence in uncovering the error, in order to destroy it. There is no fright nor panic in our ranks; the crimes that have been committed were possible only because of neglect to use the armor that Science has provided. In the contest, serener elevations in consciousness will be opened to us.

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THE REASON FOR THE HOPE.

AN evolution in the history of Christian Science is in progress, that invites retrospect of the facts on which the movement rests, and its line of historical development. Is the foundation such as to inspire confidence in its permanence? How does the *ensemble* of its history present itself to an onlooker? Is it such as to command *prima facie* a respectful hearing and examination, from thoughtful, well-meaning persons?

The answer to these questions will involve reference to facts that are familiar to those in Science, but the standpoint of presentation and the deductions will make the review useful.

Every one knows that the term CHRISTIAN SCIENCE was first used in 1866, by the Author of SCIENCE AND HEALTH, to designate the body of doctrine embraced in that book, published in 1875. The Author's statement about the book, and how it came to be written (found on pp. 11 and 303, rev. ed.) is, when taken in connection with the context, one of the most extraordinary, in weight and seriousness of import, as well as entire simplicity and soberness of style, that was ever made. She says:

"When apparently near the confines of mortal existence, standing already within the confines of the death valley, I learned certain truths; that all real being is the Divine Mind and idea, that the science of Divine Mind demonstrates that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Science and Truth, named Error, is the false supposition of a false sense." . . . "No human tongue or pen has suggested the contents of 'SCIENCE AND HEALTH' nor can tongue or pen ever overthrow it."

"I have set forth Christian Science and its application to the treatment of disease only as I have discovered them. I have demonstrated the effects of Truth on the health, longevity, and morals of men through Mind. I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The

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Bible has been my only text-book. I had no other guide in the strait and narrow way of this Science."

Theory and opinion are excluded from SCIENCE AND HEALTH; its basis and method satisfy the severest demands of human reason. The applications of Christian Science to the treatment of disease are set forth only as its Founder discovered them, and as she demonstrated the effects of Truth. She declares further, that through the application of Truth alone she has "healed chronic as well as acute ailments in their severest forms, elongated shortened limbs, relaxed rigid muscles, restored decaying bones to healthy conditions, brought back the lost substance of the lungs, and caused them to resume their proper functions."

Have announcements of higher gravity and importance to humanity ever been made, based on considerations and in a tone better entitled to respectful examination?

In confirmation of these statements certificates from many of the persons on whom these cures were performed, persons of unquestioned respectability and veracity, some of whom are still living, are published in the book, and have remained unchallenged for fourteen years.

The announcement of exemption from physical disease through the simple action of Truth is extraordinary enough, but she goes further. "The Bible contains recipes for all healing. 'The leaves of the tree were for the healing of the nations.' Sin and sickness are both healed on the same principle. There is but one God, one Principle, equal to every emergency, offering full salvation from sin, sickness, and death."

"Lust, hatred, and dishonesty make a man sick." "Let the slave of wrong desire learn the lessons of Science, and he will get the better of that desire, and ascend a degree in the scale of health, happiness, and Life." These results are as fully vouched for as those of physical healing.

The author of SCIENCE AND HEALTH declared years ago in that book, that she had besides these published cases, "heaps upon heaps" of letters from persons who had been cured without any healer or teacher as intermediary,— by simply following the directions laid down in the book for the

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cure of disease by the application of Truth. Those letters have accumulated, till they are numbered by thousands, and almost every month some of them are published in the CHRISTIAN SCIENCE JOURNAL, with name and address of the writers.

SCIENCE AND HEALTH, then, is not a book that sets forth ingenious opinions about the healing of sin and sickness, but a record of the footsteps of demonstration by which a scientific investigator of the facts of Mind has worked out the principle and rule of the "mighty works" of Jesus of Nazareth. She worked out in Christian Science her own salvation, not through faith but in understanding. She demonstrated on herself that "Truth is the medicine for sickness as well as sin." Then, through nine years of constant, public application to multitudes of others, she worked out the rule of the operation of Truth in the healing of "all manner of diseases," physical and moral. She went over, step by step, the path of Jesus, repeated his mighty works, and so reached, through actual practice, the absolute demonstration of Principle and rule.

It was only at the end of this course of demonstration that she presented, in SCIENCE AND HEALTH, the scientific results of these years. There is another history, of these years, and of many that preceded them, yet unwritten, of silent, uncomplaining endurance and reliance on God; of hunger and cold; of mockery and persecution, that made every footstep of the way a landmark of suffering, and thus set to her work the highest seal and attestation.

What are the results, appreciable to human sense, of this work? A movement of thought so wide-spread and earnest — and always increasing in volume and power — as to command the attention and respect of the world. She whom God has used as His messenger, to plant in human consciousness the Glad Tidings of Health, Holiness, and Life, is in spiritual consciousness beyond the reach of mortal praise or blame. It is ourselves and the cause of Truth that are alone in question, when this movement is discussed, as it is here, from the point of view of the visible signs and titles to respect with which it presents itself to the world at large, to whom the Truth is to be commended.

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There are no healers or teachers in Christian Science that have not passed through classes personally taught by the author of SCIENCE AND HEALTH, or who have not been instructed by those who have — whether now distinctly recognizing her or not — or who have not come into the work through the reading of SCIENCE AND HEALTH. If the destruction were to-day decreed of the whole body of Christian Science literature, outside of that book, that could not be proven to have brought something new into the field of thought and practice, how much else would be left?

This is not said in depreciation. There is much that is useful in this literature, but in thought it can be traced as streams to their source — to SCIENCE AND HEALTH. The writers and teachers of Christian Science must continue to be, in the necessary order of things, the echo of that book and of its Author, as writers and teachers of the current Christian faith are of the Gospels. The exegesis of SCIENCE AND HEALTH and the literary monuments of the new Gospel will be built up in time.

In so far as the teachers and the growing literature of Science are the echo of the Word given through her, the Author of SCIENCE AND HEALTH lifts soul and voice to God in praise; and be it the lisping of the humblest babe in Truth, her face shines with the light of heaven when she catches its weakest tone. What she deprecates is echoes that are like the Irishman's she tells of in the class-room, who said he had discovered "the finest echo in the world"; that when he said, "How do ye do?" answered, "Pretty well, I thank ye." She has never claimed either the name or the substance of Christian Science as a property. But the Child is hers. She is its Mother, and she watches over it with more than an earthly mother's solicitude and love. Her labors and watchings have planted Christian Science, and her tears have watered its growth in mortal consciousness. Her ear first caught these notes of divine harmony, and through her pen and voice they have flowed into mortal thought. Her only longing and study is to have them caught up and repeated from every pulpit, and pen, and printing press.

Meanwhile, the testimonies to the Truth of Science are multiplying on every hand. Thousands of earnest practi-

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tioners are repeating, in the measure of their several understandings, the demonstrations; thousands of teachers, in one degree or another, are inculcating its truths; tens of thousands of readers of SCIENCE AND HEALTH are bringing out its rules according to their sense. Beside these direct agencies, countless influences related to them in all degrees of nearness or remoteness — and all originating from the same source — are working indirectly to bring out the great result that is clearly stated, in Principle and rule, in Science and Health alone — the destruction of material sense by spiritual sense; the annihilation of beliefs of sin, sickness, and death by the realities of holiness, health, and Life.

The person and the book through whom God has manifested Himself to human consciousness are before this age, and wait on it and the ages to come. With deepest solemnity and reverence, they who have heard the Voice and recognized the infinite Presence that has thus proclaimed its advent with such power and nearness to human consciousness, labor and pray, and wait the coming developments.

Jesus brought to humanity the ideal of the immortal and perfect man. SCIENCE AND HEALTH shows the way to realize this ideal through actual dominion over mortal beliefs. "The Son of the Blessed represents the Fatherhood of God," — is "divinity embracing humanity, in Life and its demonstration. Christian Science reduces to human perception and understanding the Life that is God," and in the person of its Revelator, "completes the figure with the Woman, or type of God's Motherhood."

The Christian Science movement, then, in origin, manner of growth, and wonderful proportion — its ramifications all traceable to a single source — carries distinct indications of a great historical development. When asked "a reason for the hope" that is in him, the Christian Scientist — more than all men living, more than all that have lived — can point to an overwhelming weight of testimony, and take hold on God with absolute assurance of His actual nearness and support. Dignity of purpose and inception, power and majesty of action, and universality of operation — all declare Christian Science to be "God with us."

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HOW TO MEET POPULAR PREJUDICE.

THE clamor of the press over cases of patients that pass on while under the care of Scientist practitioners rests on the false premise that they either profess to or should wholly avert the phenomenon called death. "Error is a coward before Truth," but the Scientist who shrinks from taking a case that is unpromising in belief, through fear of this clamor, or who trembles in his conduct of a case once entered on, reverses the positions of Truth and error, and eden is his Master.

The effects of Christian Science can, as SCIENCE AND HEALTH tells us, only be, at this stage, palliative, because understanding is partial, and the Scientist ought, before entering on a case, to "count the cost," heed the rule laid down by our Teacher, "to practise what we know well" — to consider his own state of understanding. But where we enter, our thought must not carry mortal beliefs and fears to contradict the Truth we seek to plant, nor act under the law made by that supposed mind.

MISTAKEN TEACHING OF CHRISTIAN SCIENCE.

UNDER the head of error must be classed all representations of Christian Science as something to be got by the "hearing of the ear"; the word of Science is, "Now mine eye seeth Thee." In the mistaken teaching of Science, the perception of it as based on demonstration, the recognition of experience as the only sanction of Truth, is lacking. The true sense of Science cannot be gained or given to another from the standpoint of the letter.

The belief that persons who have once been in the understanding of it, have taught and practiced it, must or can still possess that understanding — that once gained it is theirs — though they have fallen out of the line of spiritual progression, is utterly mistaken. This is the doctrine of perseverance of the saints — without the perseverance; and does not agree with Paul's idea: "For as touching those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good Word of God, and the powers of the age to come, and *then* fell away, it is impossible to renew them again unto

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repentance, seeing that they crucify to themselves the Son of God afresh, and put him to an open shame."

SCIENCE AND HEALTH too is in direct opposition to the theoretical conception of Science, and declares that "its baptism is a purification from the flesh. Our church is built on Christ, the divine Principle of the man Jesus. We can unite with this church only as we are new born of Spirit, as we reach the Life that is Truth, and the Truth that is Life,—bringing forth the fruits of Love, casting out error, and healing the sick."

It is sometimes urged, in excuse for some so-called Christian Science publications, that they are "as nearly correct as the average perception and understanding of the day can receive." But what would the public—to say nothing of the professors of mathematics—think of an arithmetic that, instead of being a series of exact statements, should be made up of approximations to the truth of mathematics, and adapted to the minds that say "five times five are twenty," instead of twenty-five?

Divine Science is not a less exact Science than mathematics, and works that are written to meet the average perception and understanding of the day cannot be Scientific. That which suits the carnal mind, which is "enmity against God," is not Science any more than an arithmetic compiled with accommodations to popular ignorance of numbers would be mathematics.

There are people who think that Christian Science can be acquired as worldly knowledge is—by rote; that a person by going through a course of instruction, or by skimming over the pages of SCIENCE AND HEALTH, and getting some of the words and formulæ into the memory, can write and teach Christian Science.

Fatal error! To really take up Christian Science is to enter on the life of demonstration in the footsteps of Jesus. "Christian Science rests on proof, not profession." We only understand as much of Christian Science as we have lived. Self-assertion, reliance on worldly wisdom, wherever they are met, signify absence of the "fruits of love—casting out error, and healing the sick."

Error sometimes flatters mortal mind with the assurance that mortals are the "image and likeness of God"; that they manifest the One Mind which is God, and that all men manifest equally the power of Mind.

The immortal, perfect man is the image and likeness of God; but the mortal concept of this man does not manifest God, nor is there equality of manifestation in individual mortals. The objective of Christian Science is the destruction of the carnal mind, so

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that man may manifest God; the manifestation through individuals is in the degree that its work is accomplished.

Error says, "Read what is not scientific; if one is honest and earnest in his intention to know the Truth, error cannot harm, and the experience gained will help him on his way; the only way people learn what is true and what is false, is to gain knowledge for themselves through experience."

What! learn Truth through experience of error! The serpent said, "Ye shall not surely die; ye shall be as gods, knowing good and evil." But God said, and the word of Science repeats, "Ye shall not eat of it, neither shall ye touch it, lest ye die."

"But," says error, "one must be fearless, to know Truth, free through fearlessness; not in bonds to any one or anything." This is what mortal mind has urged since Adam, and men have tried it and gone deeper in bondage every day. With every increase of worldly knowledge, has come a new taskmaster in belief. This is the false freedom of which Paul says, "For when ye were servants of sin, ye were free in regard of righteousness." To be in this freedom is to be "in bondage to them, which by nature are no gods." "With freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage."

In Science we learn that "evil thoughts and aims reach further and do greater harm than visible crimes. Evil thoughts, lusts, and malicious purposes going forth like wandering pollen, from one human mind to another, find inadvertent lodgment, unless virtue and Truth build a strong defence." Science teaches how this "inoculation of evil human thoughts" is performed, and how to guard against it. The false reasonings of sense cannot be mixed with Truth. Every one in Science knows how hard it is to hold to even a little realization of Spirit, amid the din and uproar of the senses. To admit to our homes a printed emissary of mesmeric, sensual thought is tenfold more dangerous than to take in a person with a malignant infectious disease.

Or, again, it is said, "Suppose there is a good deal of error mixed up with what is called Christian Science teaching, it is better to go along with it and say nothing about it; it will all be taken care of in the harvest, and we shall thus best follow the Master's teaching." But this again is the serpent's plea for error. The Master says, "For narrow is the gate, and straitened the way, and few there be that find it"; and SCIENCE AND HEALTH declares "In Science there is no place for error."

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CHRISTIAN SCIENCE AND THE M. D.'S BEFORE THE NEW YORK LEGISLATURE.*

"I WOULD be at a loss to account for this appeal on the part of the doctors, but for an account which appeared in the New York City papers, of February 27, 1889, of the meeting of the Alumni Association of the Medical Department of the University of the City of New York. Dr. Hall addressed that association, and advocated the formation of a society for the suppression of patent medicines, and so-called faith cures. '*If things continue as they are,*' said the doctor, '*there will be absolutely nothing for physicians to do.*'"

"Mr. Chairman, I am here in the interest of a large number of the people of this State who do not wish to be sick, simply to give physicians something to do, and who claim the right when they are sick, to at least make an attempt to get well without feeing the family physician."

"The evil of which the doctors complain cannot be reached by any legislation; if the doctor wants more practice, let him be more skilful, for the people will find out the most skilful healer whether an M. D., or a Christian Scientist."

"The proposed act is not for the general good, but for the advantage of a small class. It is thus a violation of the fundamental law of the State of New York, and of the United States. I insist that if I have an ailment, however simple or complicated, unless it be contagious — and ample provision already exist for contagious diseases — I have a right to seek any form of relief I may desire: — to call a doctor, and let him poison me with drugs that will leave me worse than I already am; or call on my good wife to dose me with herbs, or poultice me with flax-seed; or follow the example of that good man Job, and call in my friends, and sit down to pout it out."

"The medical profession of the States of Connecticut, Rhode Island, and Massachusetts, have this very winter tried to have a law similar to this, passed by their Legislatures, and have failed. The press, which has ever proved the faithful guardian of the peoples' interests, has caused them to fail."

* Extracts from arguments of I. N. Ames of Syracuse, before the Judiciary Committee of the New York Legislature, April 2, '89, on the Bill to make the practice of Christian Science Mind-healing a misdemeanor.

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Mr. Ames referred to the declaration of the famous Dr. Magendie of Paris, who related how he divided three or four thousand patients in the Hotel Dieu (hospital) into three classes: the first he drugged according to the rules of the dispensary; to the second he gave only bread pills and colored water; and to the third he gave nothing. These last all recovered; there was a small mortality among those who had the bread pills, and the largest among those who were drugged according to rule.

Mr. Ames also cited a number of well-known cases of gross malpractice of M. D.'s, resulting in death, that had all occurred in the last months, but of which no notice was taken, because to the regulars is conceded a prescriptive right to kill; whilst if a Scientist loses a patient whom he has, at any rate, neither poisoned nor slashed to death, a great uproar is made.

"Garfield died, Emperor Frederick died," said Mr. Ames, "and you can't take up a paper that hasn't a list of persons who have died; but they died in the hands of regulars, and the doctors don't care. The doctor takes no obligation to cure his patient, but he wants you to pass a law making it a crime for anybody to die, or even to be sick, unless in his hands."

"Here are the doctors urging you to enact a law, making it a crime to attempt to get well without calling them, and yet they are left free to respond to the call of those who are able to pay, and to refuse those who are poor and destitute."

"Why not pass a law to protect the lawyers? Make it a crime for a man or woman to draw a contract, however simple; or for a merchant or business man to draw a promissory note, to collect or pay a bill, or to compromise a law-suit, without calling in a lawyer. Do as well by the lawyers as you are asked to do for the doctors."

"This bill is not for the people; it is not to correct an evil, but it is a necessity for the pocket of the doctor. If I am sick, I have a right to resort to such means of relief as suit me best; whether it be pills, patent medicine, rubbing, prayer, or metaphysical healing. If you make this bill a law there will be more than one Daniel in the State of New York, who will three times a day retire to his house, open the window facing Jerusalem, and from there still look to God, the giver of every good and perfect gift, to HEAL ALL HIS INFIRMITIES."

OMNIPOTENT and Infinite Mind made all and comprehends all. This Mind is not always making mistakes, and subsequently correcting them.—*Science and Health.*

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A FAMILY HISTORY IN CHRISTIAN SCIENCE.

EDITOR JOURNAL: In February, 1887, my wife and I took a course of lectures on Christian Science of Mrs. L. Previous to that I had read through SCIENCE AND HEALTH, and thought I understood considerable of it, but then found I had seen only the faintest glimmer of Truth.

My wife had been from childhood a member of the Methodist Church. Though I knew little of the doctrines of the church, I held them sacred and thought I ought not to look too deeply into them. In this way I had gone along with my wife in the conventional forms of religion. We had never, however, been satisfied with our religious experiences, because we could not feel as others seemed to feel, and we thought we ought to be like them. Others seemed to be on the mountain-top; we could not be with them, and did not yet understand that in the tumult of the senses the still small voice of Truth cannot be heard.

According to the old thought, my wife was very, very nervous. This was a source of much annoyance to me, and also brought great sorrow and mental suffering to her. She is happy now. The old beliefs have passed away, and the horrible thought of hell, and all sorts of error, have fled from her, and are replaced by thoughts of Life, Love, and Truth. As she came into Christian Science her struggle was with her own personality, more than against the new teaching.

As for myself, before coming into Christian Science, I brooded over imaginary troubles, and though they never came, that did not prevent my having the worry, for that came in advance. When I left home in the morning, it was with a sense of loneliness and fear, lest something should happen to my wife or children before my return at night. As I returned from my business in the evening, I wondered whether I should find a case of small pox, or scarlet fever, or a broken limb to greet my arrival.

When I began to see the light from Christian Science, the chemicalization was more severe with me than with my wife, because I was more content with the old doctrines. After the lectures, it seemed as though I should lose myself. I could not think, and could do nothing intelligently. Many times after the lectures were concluded, we went to our teacher for guidance, which she always gave. I felt almost helpless, and had she not been there to assist us, I do not know how we should have got

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through, for we were mere babes in Truth, and many were trying to turn us from it.

But finally, the light came to me as well as to my wife. Then all the old fears left me, and I can truthfully say that, "whereas I was once blind, now I see." I realize that we are God's children, that God is Love, and we have nothing to fear.

As we walk in the line of Truth, we realize that we have a protector in Him who proved the nothingness of sin, sickness, and death. We can rest under the shadow of His wing, as long as we keep the statutes of the law of God.

About a year before we took lessons in Christian Science, our little boy, then three years old, had a belief of congestion of the brain, with severe spasms, and was given up by the doctor. He rallied, but his right side, including the arm and limb, were paralyzed, so that he could stir neither hand nor foot.

Just before our taking lessons in Science, our little boy had been treated by a "mind-curist," not a Christian Scientist, who left us entirely in the dark as to understanding of the Truth. Our child was only slightly benefited, and when we commenced to study, this treatment was discontinued. We shortly after took the case in our own hands, and have, with the kind counsel of our teacher, carried him and his little sister and ourselves, ever since, by the Truth, as taught in Christian Science.

When we commenced with our little boy, he could move his arm and limb considerably, but had serious claims of inaction, accompanied by severe symptoms of spasms, and followed by complete prostration, for a day at least. In our closet was a miniature drug store; there must have been fully twenty-five bottles, which is not considered many for a well-regulated family, medically inclined. With fear and trembling we threw every bottle of medicine away.

I did not then understand, as I do now, what animal magnetism meant. I have had considerable experience since, and can look back and see its effects and workings. These were at first most noticeable on our little one, as he was almost unprotected, and we had not learned how to protect him.

When we parted company with the family drug store, our nearest friends became our bitterest enemies. We were called some pretty hard names, and for more than a year the enemy asserted himself in the form of personalities, in his efforts to destroy the Truth. When these open attacks ceased, envy, malice, and hate took their place and still continue their assaults. Many a time when our little one has been contented and happy at home, where

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everything was harmonious, and has been for a few moments only subjected to an atmosphere filled with the silent and subtle claims of animal magnetism, he has been suddenly prostrated. We felt keenly the necessity of protecting him; but he was so sensitive it was difficult to prevent the effects of this undercurrent of malicious thought. But he has been held in the Truth, and has finally come out bravely. Although not six years old, he has done considerable fighting for himself, and won many battles. His little sister, two years younger, has had few battles of her own to fight, and has nobly helped her brother.

If we had understood better the workings of evil thoughts we should have been saved many painful struggles. But the beliefs are now like shadows; they come only at long intervals, and then are gone, leaving no serious effects. Most often they come from without, for everything is harmonious within. But we now know, through our Teacher's instructions, how to protect ourselves.

Ought we to shrink from agitating this question of animal magnetism? We ought to know that if we are indifferent or asleep to this danger, it is because we are mesmerized already. Does living Christian Science mean walking in a pathway strewed with roses, and simply saying over to ourselves, "All is good"? All that is, is good, but merely saying that does not destroy our own sense of evil. That is real to us till we destroy it. We have to recognize the error, and then destroy it with Truth, and this involves fighting against evil, in its many forms and expressions.

There have been times when our little ones have been burning with fever, and severe belief of colds, and the different claims of mortality that children are subject to, and when the truth has been applied it has set them free. I have been called crazy, and have been told to give up Christian Science, as I could not attend to it and to my business. I replied, "If either has to go it must be the business. Christian Science and I shall never part."

Our latest trial was about two weeks ago, when our little boy had a belief. My wife overheard others holding a review lesson over his troubles of years ago. I told her to treat him against being inoculated with this virus of animal magnetism, and he came out beautifully and gently, not a shadow resting on his little face. We find that in striving to walk in the light we meet many claims of darkness, but God's grace has been sufficient for us. We are striving to know the Truth, and get away from the error, by demonstrating over it. Sometimes it seems as though all were error, things look so dark. But we see the light in the distance;

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we go toward it, and are encouraged to rise to a higher sense of Truth.

I hope that some one word in my letter may help and encourage some brother or sister in the Truth. It may seem dark now, but by and by the clouds will scatter, and the sun of righteousness will break forth in all his brightness and beauty, and we shall see him in his glory. P. A. C.

THE PRICE OF WISDOM.

"BLESSED are they which do hunger and thirst after righteousness (Wisdom); for they shall be filled." The first step toward obtaining Wisdom is to open the heart to good, declare for and have faith in the omnipotence of Truth, and not to fear or believe that evil has intelligence, or the power to act, to produce, or to control anything. This condition of mind is the finding of the pearl, after which it must be bought. The price set upon it must be paid before it can be possessed. "If any man will come after me, let him deny *himself*, and take up his cross and follow me." Those who apprehend Wisdom — that is, have sought and found the pearl, and then shrink from fulfilling the demands it makes upon them, are they of whom Jesus said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Think not that Wisdom is easily won, and be not dismayed by the trials and struggles that are in the way. Remember there is a cross to bear on every road that leads towards God. Even on the material plane, the same law prevails; from the lowest material belief up to the highest spiritual concept, that which is esteemed good is reached only through sacrifice.

Rising above material sense the spiritual law is revealed. Self-immolation is the price of Wisdom, and he who is unwilling to bear the cross of suffering and of persecution, if need be, can never gain the blessing. Such unwillingness is personal selfishness and dishonesty. Every step of the way must be travelled alone. There would be no self-immolation if another could minister to the weak cravings of personal sense for assistance. To be "one with God," means exclusion of a third, or human aid, from the union.

The pearl of Wisdom cannot be given; it must be bought. All who wish to possess it must walk in the same way, drink of the same cup, and suffer as Jesus has done. Truth declares: "I

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am the Way"; but that way must be trodden, not looked at, in the hope that the bleeding footprints of others will make the way any the less hard, or the demands of Wisdom any the less severe upon us.

"Sell that thou hast." The possessions that must be parted with are all the beliefs of matter, and all that matter includes—sin, sickness, and death; and not only these, but the pleasures and seeming necessities pertaining to personal sense; vanity and pride of intellect, and all the so-called knowledge gathered from the reasonings of mortal, or material, mind. This does not imply that Wisdom is to be gained by a man's denying himself that which he likes and enjoys, and partaking, instead, of things that are disagreeable; far deeper is the meaning, and harder is the task. The babbling personality of material sense that each has believed to be himself must be destroyed.

Wisdom is the perfect consciousness of good, the knowing that all is Love, Truth, Mind. "Know thyself" to be spiritual, perfect, and harmonious. Man will never be satisfied with less than the understanding of his true being. The cravings for Wisdom cannot be satisfied with all the accumulated knowledge of material sense. The fact that the pearl of Wisdom must be purchased does not suffer man to evade it by saying that he does not want it. They who turn aside from Wisdom because of indifference, or from the desire to escape paying the price thereof, will be compelled by suffering the penalty of their own beliefs, to turn from evil and come into "the knowledge of the holy." The personality of material sense must be destroyed and man must realize his spiritual individuality, and his might and dominion in Mind. Sooner or later the words of the Psalmist of Israel must be the words of every mortal: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness."

ZOE SEYMOUR LOVELAND.

If there is any mystery in Christian healing, it is the mystery that godliness always presents to the ungodly, the mystery arising from ignorance of the laws of eternal and unerring mind.—*Science and Health.*

When a physician names an ailment, describes its symptoms and dangers, he commits an unconscious offence against happiness and health, and makes a sure job for himself, if not a fatal one for his patient.—*Science and Health.*

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FROM CROSS TO CROWN.

BY JOSEPHINE C. WOODBURY.

WHAT though temptations fierce allure thee,
Poor child — storm-tossed!
Though all the waves of sin surge o'er thee
Thou'lt not be lost.

If, when dumb anguish drives thee onward,
(And hope seems dead,)
Thou still with thy firm gaze fixed God-ward,
The wine-press tread,

Till *self* lies crushed at last beneath thee,
Its passions stilled:
Then quick from thy Gethsemane,
And newly thrilled,

The peace that's born of conquered sorrow
Thou sure shalt see,
And ere to-day becomes to-morrow,
God's signal free

Shall pass thee on to heights eternal,
Where waits the joy
That thou hast earned, of things supernal,
Free from alloy.

Upon thee, then, the bright Shekinah
Shall radiance shed,
Showing thee Love, Divine Refiner,
Thy footsteps led.

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EXTRACTS FROM LETTERS TO OUR TEACHER.

DEAR MOTHER OF TRUTH: The most blessed of women! Oh, how I long to sit under the sound of your voice and hear the Truth that comes to you from on high, for none could speak such wondrous thoughts as have come from your pen, except it be "the Spirit that speaketh in you."

Two years ago last October, while laboring under a great strain of care and anxiety in regard to financial affairs, I heard of "Christian Science." I borrowed SCIENCE AND HEALTH, and began to read. I bless God that I was driven to it by such an extremity. After reading some one hundred and fifty pages I was convinced that it was the Truth I had searched for during twenty years. While I was reading the chapter on "Imposition and Demonstration," I was healed of endo-nutritus and prolapsus uteri of over twenty years' standing, and pronounced incurable by eminent physicians. Prof. Ludlam, the dean of Hahnemann Medical College, of Chicago, Ill., was one of my doctors.

Before I was healed, to walk seven or eight blocks would so fatigue me that it would take me a week to recover. I now started out and walked, and was on my feet all day and for several succeeding days, but felt no weariness from my labors.

I felt, after being healed, I must have a SCIENCE AND HEALTH of my own. I had no money to buy it, so earned it by getting subscribers for the JOURNAL. It has gone with me everywhere I have been. I have been well ever since.

I had suffered from bodily ailments, but they were nothing compared to my mental trials. Grief, hatred, jealousy, and revenge had well nigh bereft me of reason. I had lost a home of plenty, and been reduced to almost abject poverty, and had become a cheerless woman. I could not smile without feeling I had sinned.

All my griefs and sorrows are now turned to joy, and my hatred is changed to love. "Glory to God in the highest, peace on earth, and good will toward men." I read SCIENCE AND HEALTH, and all your other books, together with the New Testament, every minute I can get.—E. B. C., OMAHA, NEB.

I FEEL THAT I must add one more to your great pile of letters, to tell you what your book, SCIENCE AND HEALTH, has done for me and my family. More than a year ago, my husband was

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suffering from an injury he had received about a year previous, and went to Mrs. B. for treatment. His shoulder had been fractured, his collar-bone broken, and he had sustained internal injuries. Several M. D.'s had attended on him, but gave him very little relief. Mrs. B. treated him a short time, and he received much benefit. He bought SCIENCE AND HEALTH, and from reading it, I was cured of a belief of chronic liver complaint. I suffered so much from headaches and constipation, and other beliefs, that I seldom ever saw a well day. But thanks to you, and Divine Principle, I now seldom ever have a belief of feeling badly.

November 4th last, I was confined. I was alone, because I knew no one whose thought was in harmony with Science. I thought I could get along without help, and I did. My little girl was sleeping in the same room with me, and, after the birth, she called a woman who was asleep up stairs to take care of the baby. She was much frightened, but on seeing how composed I was, she got over her fright. I was sitting up in bed, and holding the child, and feeling as well as I ever did in my life. I had never seen a Scientist nor been treated, but got all my ideas from SCIENCE AND HEALTH. My baby was born on Sunday morning, and I got up Monday at noon, and stayed up. I never got along so well with a baby as I did with this one.

I am very thankful for the knowledge I have gained of Science through your book. I want so much to be a Scientist; but we are very poor. My husband is a brakeman on the railroad, and I have very little education. There is comfort in the thought that if I can't be a Scientist, my children may be. Yours with much love,

C. A. W., LEXINGTON, MO.

MRS. M. DELIVERED YOUR MESSAGE, asking me to give to the JOURNAL for publication the case I attended in Wolfboro. Thinking you had not the correct statement concerning it, I write this line to explain. The patient was a Scientist, a student of Mrs. ——, and so through her own understanding would have been shielded from paralysis in the way ignorant mortal mind produces it. The attack was renewed in point after point after I returned to Boston, till, learning from experience, I covered the ground completely, a work that should have been done at first, had I ever encountered before such an exhibition of malice. As soon as I recognized the cause of the attack — which had the appearance of paralysis — to be malicious animal magnetism, and met it in that way, she was quickly relieved. I think it would be well to publish the case under its proper

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head — sin — not sickness. I love the work, and am daily gaining a better understanding of the spirit of Christian Science.— M. C. P., East Boston.

Thank you for your article in the last Journal. How wise it was! It is such a help to struggling Scientists, who needed just that to stop their wavering between the questions "Is that just right, or is the other just right?" Personality begun to disappear with me, and both my daughter and myself seemed to step right out into the light.

The whole Journal is full of strong meat. It does not agree with some stomachs, as you no doubt have heard by this time, but the time had come, no mistake about it. May you have patience to live to set it all in order, and, oh, may all your students help you bear the standard of Truth into the thickest of the battle!—

E. G. I., Toledo, Ohio.

Your precious letter received last night, and we thank you for your loving and wise counsel. We have acted upon it in thought, and are working for the dear students as we never have worked before. This united action of Love means Victory, and nothing short of it. Why, it does seem as if the beautiful declarations of Love that are coming from day to day are enough to heal the nations, and we know that they will, they do. What can silence the voice of Love?

This is where your students stand here — loyal to their Leader, firm, and brave; and will stand by her, no matter what move is made, shod only with the preparations of Love, "which is mighty through God to the pulling down of strongholds." The signs of the times are all about us. Almost every newspaper gives some article on Christian Science, for or against. The ministers are working to hold their churches together, and the M. D.'s to hold their patients, while the meek Christian Scientist holds on to God, and goes calmly on. With love and gratitude from all your students.— L. E. S., Oconto.

Dearest Mother.— Here in this little village there are four faithful followers of this much-loved Truth, all willing to bear ridicule and contempt, if need be. Mrs. W. and myself were healed by Mrs. B.'s understanding of the Truth. God has enabled us to accept this great blessing, and I have taken a primary course of Mrs. B. My friend gained an understanding through her silent treatments, and she realizes that God has been her teacher;

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as must be the case with us all. To belief, we had been invalids many years, and so were ready for the Father's love to make us whole, and be partakers of the new wine that has dropped down from the holy mountain.

Mrs. C., another disciple, has been very wonderfully impressed with the great reality of good held forth in Divine Science. She has been a faithful Christian many years. She is, like Joseph, a dreamer. Mortal mind would have slain him; so would mortal mind have slain Mrs. C. for leaving her church and making a public confession of her faith in Christian Science.

A week before she left the church, she asked God to show her if she really was in the right path. She dreamed she was far out at sea, and was on a vessel long and broad; its sails were white and large, all set and trimmed to the breeze that was carrying them along steadily and surely. This vessel was like nothing she ever saw before; on it were many people; each one was employed, none idle on this noble vessel of Science. On one side of them was an old wooden ship of huge dimensions, weather-beaten, and full of time-worn seams; not a sound to be heard, not a soul to be seen, not one standing on its mouldering deck; its work was done.

The first dispensation of the Christian era was ended to her. Spiritual baptism was taking the place of water baptism (the type of purity). Theology must take a step higher, nearer to Life, letting this ship of material belief sink into oblivion.

Four of us have severed our church connections; you can imagine the stir it has made; the days of persecution are not over, but we stand firm and serene, "being reviled, we revile not again"; not a thought of anger should enter here. O "Father, forgive them; they know not what they do."—MRS. K. P.

I HAVE been reading SCIENCE AND HEALTH for the past ten days or so, and must say that it is a "wonderful book." I have been troubled with chronic nasal catarrh for twenty years, and, since reading your book, it has improved more than from all the M. D.'s treatments for twenty years. In fact, they did me no good whatever. I am sixty years old, but I feel at least ten years younger since I began reading SCIENCE AND HEALTH.

I am a New Churchman, and have been a Truth-lover and seeker all my life, and must admit that Christian Science is to me a revelation, indeed. May Life, Truth, and Love shield you from all harm to all eternity. Your unknown friend and brother,—J. D. H.

M——, TEXAS, April 4, 1889.

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CHRISTIAN SCIENTIST ASSOCIATION.

THERE was a large attendance at the April meeting of the Association. Our Teacher was present, and spoke at some length on two points, of which her students have need to be watchful. She said error will urge two extremes; the first, to act too far in advance of our understanding, and to strike a blow too soon, and bring on a crisis that we are not fully prepared to meet and master.

We must not mistake self-sufficiency, pride in the letter of Christian Science, and our finite conception of the fitness of things for spiritual intuitions. The other extreme is apathy, inactivity, whereby many who are really good, and might do much for the cause, do little or nothing through a seemingly paralyzed condition of mind, from a false sense of fear. Such individuals must use what they already have, to obtain more. To destroy sin and heal the sick, we must take the sword; sin cannot be healed without. It is the "sword of the Spirit" we must use, and the sword of the Spirit is Truth and Love; the word of Truth will cut away the belief of pleasure in sin from the human affections, then Love will heal the wounds from both sickness and sin. If, while we are using this sword to the best of our ability, error arouses itself to stop our progress, and we are temporarily in doubt as to what is just the right thing to do, we can stand still and wait on God; and in this waiting, remember what He has done for us in the past, and trust Him to do for us now. We shall thus surely see His salvation, and by these experiences we shall lose the sense of fear; then we gain the spirit of meekness, and in the might of this meekness we go forward and possess (inherit) the earth.

She also showed it to be the positive duty of Christian Scientists to uncover error (as they should a nest of vipers), that the people may see it and be warned of their danger, while they themselves are striving with Divine Science to take away its sting, and destroy its poison.

A member from New York gave a very interesting account of the manner in which a few individuals, actuated by love for suffering humanity, completely overthrew an evil desire to prevent the sick from receiving the blessings which Christian Science bestows, by legislative enactment, making it a penal offence in that State to "heal the sick, and to do unto others as ye would that others should do unto you." Christian Scientists will be encouraged by this victory. — W. B. J.

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HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE *rests on proof not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived.*" — REV. MARY BAKER G. EDDY.

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept by the editor. Any person desiring to be put in communication with either, will please address the editor, (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested. That all readers may know whether a particular case is within the reach of personal investigation, the place of residence of healer or patient will, as in the cases below, be given. In all cases where objection is not made it is desirable to publish the patient's name. —EDITOR.

EDITOR JOURNAL: — With a sense of the great practical good resulting from the plan of "Healing and Reports of Cases" in the February JOURNAL, some experiences are here presented.

Mind-cure teaching and its healing had, in this part of California, convinced the public that it was neither scientific nor Christian before true Science was taught or practiced. There was at first more zeal in the letter than apparent demonstration on the part of young Scientists, and the public was, therefore, slow to discover any special difference. Indeed, more immediate results were at first seen from the material "laying on of hands," and patients under Christian Science treatment chemicalized and returned to old ways as often as with the mind-cure practitioners.

Slowly, but surely, the light of Truth began to dawn on individuals, and then cases of cure through the spiritual understanding occurred. It was seen that healing was not through any gift or power in the "healer," but that the patient must "be not conformed to this world, but be transformed by the renewal of the mind," in order to be every whit whole. Trials and discouragements were met and overcome through the abiding trust in Christ—Truth and Love.

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One wife and mother that was dragging on a miserable existence with a complication of troubles that culminated in consumption in belief, and who had been sustained mainly by the iron will of the husband, until that stimulant, like all others, failed, is now well and strong with a strength not mortal. That household has been brought to Truth through the mother's cure. The change came not all at once, but through trial and holding to Christ, Truth, on the mother's part, in the face of seeming failure and opposition. To a friend she said, "This is not a Christianity that you go to church and hear preached Sunday, thinking only what a beautiful sermon that was — it is a Christianity that must be lived every day, and all the time." The child of this lady was at one time suffering from a return of a trouble the doctors could not relieve, when the father said, "Mr. —— (the Scientist who had treated her) had better attend to this!" She answered, "Does Mr. —— do the healing — or God? You must support me instead of antagonizing, and it will be done through us as well as through Mr. ——." He did, and the child experienced immediate relief. But the child (ten years of age) was not free from returns of illness till she herself lived up to what she knew, and helped all she could; a truth that all must learn, by suffering, if not by willing obedience.

An army veteran, very much broken down by consumption, chronic diarrhœa, etc., and his wife — with whom troubles and worries were never absent from thought or conversation,— were treated and raised up only to go down on the first trial of the new strength. To mortal thought this result was anything but complimentary to Christian Science. He wanted to try again, but said it was no use while she so opposed it. Finally, he broke down entirely, sold out his business, and laid down to die. The wife then, seeing no other hope, returned to the Scientist. On her promise to do her part faithfully, treatment was resumed, with the result that the man soon returned to business, and is now better than for twenty years. But he did not have all easy work, and the wife weakened more than once. He never wavered in his trust and loyalty to the word of God in dark and fearful experiences, and finally overcame, and now knows, and fears not.

A lady under treatment a few weeks, stopped because of opposition at home. She continued, however, to study SCIENCE AND HEALTH, and came in the other day, saying, "I am so well now, and my lameness does not trouble me; and my husband and children are so different; better every way. I thought I was a Christian before,

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but this is so much deeper and purer, and I am so peaceful and happy all the time." Her younger children are applying the principle for themselves through both her silent and verbal teaching. Her little girl complained of headache. "Dismiss it, my child." "Like you dismiss school, mamma?" "Yes, and have nothing more to do with it"; and it was done at the word.

One of her boys received an injury that he was told would necessitate the use of a mechanical support all his life. She explained Science to him, showing how God is all, and there is no power for evil; that he must dismiss the thought of need of a supporter, etc. He tried it, and said soon after, "Mother, I believe I have something that I can depend on all my life"; and he found his faith not misplaced.

It is not the attainment of the letter that results in healing, but the apprehension of Spirit, attained only through earnest desire to do good in the one way of Truth and love that knows no self. The undercurrent of voluntary thought shows *what* the line of thought is, and if not pure and unselfish, it can and will become so when guided by Spirit only.— E. H. B., SACRAMENTO, March 22, 1889.

(*To be continued.*)

EDITOR C. S. JOURNAL: — It is almost two years since I was healed of belief in paralysis, through the knowledge of the true Science. I have been the means of helping a number out of their beliefs; but I have now a case in hand, about which I would like a word of advice. The lady has a belief of fibroid tumor; has been to a medical doctor in Chicago, and doctors all around her, and all discouraged her. She came to me as soon as I commenced treating, and although I failed in that, she has brought every member of the family at different times, and I've been successful.

What is the trouble with me? She won't give it up, and if I try to, I hear a voice saying, "Be not weary in well doing, for in due season ye shall reap if ye faint not."

Last November, I had a belief that I think was malicious mesmerism. If not right, please correct me. I used to be a member of the M. E. Church. Last summer and fall, I attended occasionally the special meetings. The preachers have talked to me, telling me I was deluded, and that C. S. was a snare of the devil, and if I tried to explain, they wouldn't listen. One Evangelist said I didn't know the Spirit of God from the spirit of the devil,

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and they would denounce it from the pulpit. I felt badly to hear Truth so mistreated, and stayed at home. I began to feel very badly; couldn't treat myself, doubted all I had seen, and read, and known of Science. I was in the very depths of despair, feeling that God had forsaken me entirely, and that perhaps it was the devil that I had been serving. I grew worse, almost to the belief of insanity. I was always worse at the time of the prayer meeting. After a few days of this trouble, I went to a sister Scientist, and told her my belief, and that I thought the M. E. brethren were praying for me as they had labored with me, for withdrawing from the church; that it seemed I could feel the prayers. She treated me for that, and the black cloud rolled away, and I could see the light once more. I truly thank God for Christian Science, and for our beloved Teacher. God bless her. C. S. has done more for me and mine in two years, than orthodoxy did in twenty years.—

I. L. K., SCHALLER, March 16, 1889.

EDITOR CHRISTIAN SCIENCE JOURNAL: When I came to Terre Haute in October last, I was pronounced by every one who saw me, in the last stages of consumption. I could not rest day or night without something in the way of medicine. I tried everything, but received only temporary relief until I met a Christian Scientist. Not thinking for a moment that he could do me any good, I called in his room merely to see if I could understand the principle of his teaching From his expositions of the Scripture to me, I got some light from him, and felt a change such as I had never felt in my life. Now I feel like a new being. I have no cough, no pain, take no cold from change of rooms and bed, as I formerly did, can eat anything without a thought of any bad result, and can attend to any business that comes up for me to do. I have not felt so well for ten years. Physicians in Chicago who treated me in the spring said I could not live all winter unless I went into a warmer climate, and I can give the names of many reliable people of this city who knew of my condition and said I could live but a short time. I have taken no remedies since meeting the Scientist, though I listened at first to his teachings without any faith that I could be in any way benefited, as I thought I was beyond cure.

I will be glad to answer any questions, and to give the name of the professor of the medical college in Chicago, who has attended me for two years. I make this statement, hoping that some one who reads it will take courage and feel that there is a cure for all through Christ Jesus. — M. V. MANNING, TERRE HAUTE, IND.

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THE following extract from a letter addressed to a Scientist, explains itself. Concerning the request in it for the phraseology used in the treatment of disease, our Teacher's instructions are express against everything that savors of formulæ. The writer of the letter is recommended to address her teacher, who was a member of the February class at the Massachusetts Metaphysical College, for more explicit instructions on this point.

I do feel so thankful to possess the knowledge of this greatest wonder of the nineteenth century. On my way home from Syracuse, I called in Oneida to see my son, who has been under treatment by you for alcoholism, and to all appearances, he seemed perfectly free from the thraldom of rum. I came home rejoicing over it, but still at times fearing it might not be permanent: but the matter was fully tested, when he came to this place on a visit of two or three days, and was beset by his old friends, and urged time and again to drink, but refused, and came off victorious in every instance. What can I say to you? Words seem too feeble to express my gratitude; but rest assured that while memory lasts I shall cherish your name in grateful remembrance, and if circumstances ever improve with me financially, I shall try to remember you in a more substantial way. Now that I am myself entering upon the work, I should like to make a specialty of this one disease, *Alcoholism.*

Would it be asking too much of you, to ask you to write me of your plan of treatment in this particular case? Will you be kind enough to give me the phraseology you use? How many times in the twenty-four hours do you usually treat patients?

I hope I am not presuming too much. Yours in Love and Truth,— MRS. M. L. B., WEST ONTARIO, N. Y.

I AM glad to tell how I was healed. Beliefs of consumption, dyspepsia, neuralgia, piles, tobacco, and bad language held me in bondage for many years. Doctors that were consulted did nothing to relieve me, and I constantly grew worse. Nearly two years ago a lady told me that if I would read a book called SCIENCE AND HEALTH, I should be healed. I told her I would "go into it for all it was worth," and I have found it is worth all. I got the book and read day and night: I saw it must be true, and believed that what I could not then understand would be made clear later.

After some days reading, I was affected with drowsiness followed by vomiting. This lasted several hours when I fell into a sleep and awoke healed. The good I have received, and that I have been

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able to do in healing others, has all come from SCIENCE AND HEALTH. I received some instructions from teachers, but they did me more harm than good I asked for bread, but they gave me a stone. I held to what I could understand of SCIENCE AND HEALTH, and the Truth does not forsake me, but enables me to heal others.

Last February I was called to treat a child that the M. D.'s said was dying from lung fever. After the third treatment the child got up and ran about, completely healed. Another child was brought me with rupture. After the second treatment the truss was thrown away. An aged lady was healed of heart disease and chills in one treatment. These cases brought me many more that were also healed.

The husband of a lady in the State Lunatic Asylum asked me to treat her. After two weeks of absent treatment, the husband visited her, and the doctor reported great improvement during the preceding two weeks. At the end of another two weeks I went with the husband to the Asylum, and the doctor told us she was well enough to go home. The husband asked the doctor how it was that she had improved so rapidly, and he said he could not account for it. We said nothing about the Christian Science treatment, and took the lady home. This was about a year ago, and she has remained perfectly well. She had been for two years and a half in the asylum, before treatment, and though she had been taken home in the time once or twice, had to be taken back.

Many cases as striking as this can be referred to in this town, as evidence that Truth is the healer of sickness as well as sin. Yours in health,—J. B. H.

DEAR JOURNAL: In the March number of the JOURNAL, p. 627, is the statement that "cases are sometimes presented to the Scientist in which the beliefs of matter have not left enough of basis for the operation of physical healing, with our present realization of Life as the universal fact." Is that statement scientific? "With God all things are possible," and my brief experience has been that some of the so-called hopeless cases have been the ones to yield most readily to Christian Science treatments. Are we not limiting God's power, when we admit that any material condition is beyond help? and have we not a right to say in the face of the belief of death — *there is no death?* — N. P. B., COLLINSVILLE, CONN., April 5, '89.

[The statement in the March JOURNAL referred to in the above was very unscientific. Certain cases of disease may seem

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real to a practitioner, and thus prevent healing through him. —EDITOR.]

BEING healed by Truth, I feel it my duty to give testimony. I was a sufferer from childhood, and tried physician after physician of all the schools, but found no permanent relief. My complaints were: Spinal trouble, nervousness, paralysis, and dislocation of hip; the latter caused in early childhood by rheumatism; one limb was four inches shorter than the other, necessitating the wearing of a cork sole. Physicians said the ligament connecting the ball with the socket was broken, and hip would not stay in place when pulled there.

A year ago last September I tried Christian Science, in hopes of being relieved of nervousness and pain, never dreaming of my hip coming into place; but five or six hours after my third treatment, sitting by myself — my hip slipped into place, and has been all right ever since. By actual measurement the hips are even, and limbs of same length. My health is fully restored, after twenty-five years of suffering.—MRS. J. W. HULSIZER, GRINNELL, IOWA.

FOR some time a poor German girl, a domestic, has been lying helpless, at the lower end of the town, and asking me to come and treat her, as she had heard of some wonderful things in that part of the town, done through me in Science. I sent word to Mrs. S. to go and see her, and I would help her. She found her in a dirty bed, in a little kitchen, unable to lift her hand, and the people about her very unkind. Mrs. S., therefore, rented a room for her in this part of town for a month, and put in a bed. Mrs. S. and Mrs. B. came to me last evening, and asked me to treat her while they nursed her. I went last evening to the house where Mrs. S. had found her, and gave her a treatment, and all pain left her at once. This morning I gave her another, and told her to dress and be ready when the ladies came. Mrs. S. came when she was dressing, to remove her to the room that had been prepared, and had brought her hired man, and a big comforter to roll her up in when they should take her in their arms to the carriage; but she walked to the carriage, and got in alone, free from pain or fatigue. The girl will come to see me in two days. She was just ready, and it was my chance to declare the Truth.— G., CHICAGO, March 17, 1889.

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CHURCH AND SUNDAY SCHOOL.

THE Easter services of the Boston Church of Christ (Scientist), at Chickering Hall, commenced at 2 P. M. with the Sunday-school exercises. These were directed by Dr. Foster Eddy and were attended by a full house, and were a marked success in every respect. It is rare to find the performance of so many children marked by such uniform excellence of elocution, due in this case to their careful training by Mrs. Capt. Eastaman.

The floral decorations were profuse and tasteful. At 3 P. M. Rev. Mary B. G. Eddy, the pastor, came on the platform with Rev. D. A. Easton who was announced to preach the sermon. The pastor introduced Mr. Easton as follows:

"Friends, the homesick traveller in foreign lands greets with joy a familiar face. I am homesick for God. I have met one in my long journeyings who comes from the place of my own sojourning for many years, the Congregational Church. He is a graduate of Bowdoin College and of Andover Theological School. He has left his old church as I did, from a yearning of his heart, because he was not satisfied with a man-like God, but wanted a God-like man. He found the new wine could not be put in old bottles without spilling—hence he came to us."

Mr. Easton then delivered an interesting discourse from the text, Colossians 3, "If you then be risen with Christ," etc., which he prefaced by saying: "I think it was about a year ago that I strayed into this hall a stranger, and wondered what sort of people you were, and of what you were worshippers. If any one had said to me that to-day I should stand before you to preach a sermon of Christian Science, I should have replied 'much learning,' or something else, 'hath made thee mad.' If I had not found Christian Science a new gospel, I should not be standing before you. If I had not found it Truth, I could not have stood up again to preach, here or elsewhere."

At the conclusion of the sermon the pastor came forward and said, "My friends, I could feel to be excused from speaking further to-day. But I stand in the flesh like a partition wall between the old and the new, between the old, legal religion in which I was brought up, and the new, living, impersonal Christ-thought that has been given to the world through me. The old churches are saying to-day, 'He is not here'; and 'who shall roll away the stone?' The stone was rolled away by human suffering. Truth first appealed

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to man through suffering. The first appeal of man was to know where he was laid, and that is repeated to-day by the old religions. Look at their teaching, and see if it be not so.

"Is your consciousness in matter or in God? Have you any other consciousness but that of Good? If you have, He is saying to you to-day, 'Adam, where art thou?' You are wrong if your consciousness is with sickness and death. This is the old consciousness. In the new religion the teaching is, 'He is not here.' In matter, 'He is risen.' Can you say this to-day? Have you left the consciousness of sickness and sin for that of holiness and health? What is this that lies such a weight between us and the resurrection morning. We can only come into that resurrection by quitting the old consciousness of sickness and death.

"These flowers are floral apostles. God did all this, and He made every flower in Mind before it was in the earth. Yet we look into matter and the earth! We must lay aside material consciousness, and then we can say with Mary, 'Rabboni, Master.'

"In 1866, when God revealed to me this risen Christ, this Life that knows no death, that says 'because he lives, I live, I shall live,'—in this consciousness I was brought out from the dark shadow and portal of death, and my friends were frightened when they saw me restored to health. An old lady said to me, 'How is it that you are restored to this world healed? Has Christ come?' I replied, 'Christ never left: He is always here — the Impersonal Saviour.'

"Then another person more material met me, and I said, 'Touch me not,'—the words of my Master. I shuddered at this material approach; then my heart went out to God and I found the open door from this sepulchre of matter. I love the Easter service when it comes, for it speaks of Life and not of death. Let us first do our work, then we shall have part in this resurrection from material sense.

DEAR JOURNAL: For a long time we had a Christian Science Association, to the meetings of which some came to get up the lesson for the regular church Sunday school. The children, however, had no chance to learn. At last we invited them to meet at our home on Sundays. Eight came the first Sunday and nine the next, and we hope the number will increase. We open the class by repeating the Lord's Prayer in the spiritual sense, and with explanations of it. Next we catechise from the chapter "Recapitulation," in SCIENCE AND HEALTH, making our teaching very simple. Then we take up the next Sunday's lesson from the

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Berean leaves, so that the first impressions are given from a Christian Science standpoint. This is a small beginning, but I believe we should never be tired of sowing for others to reap. We shall thus attain to a higher plane, so that the children may reflect only that which is pure from their teachers. This is my constant prayer for my little class.— A. T. A., LAWRENCE, MASS.

WE have decided to hold regular weekly service. Our church is legally incorporated and is the legitimate outgrowth of between five and six years' faithful labor. Previous to that time Christian Science was not known in Milwaukee. Genuine Science work contains within itself, from its inception, the seed of the church. How else is the church rooted and grounded in Truth — founded upon the rock ? — H. T. R., MILWAUKEE.

KANSAS CITY, C. S. SUNDAY SCHOOL. Dec. 18, 1888, a few earnest workers met at the residence of Mrs. E. D. Behan, to organize a Sunday school, electing the following officers: Mr. H. L. Dunbar, sup't; Mrs. E. D. Behan, assistant; Mrs. J. V. Shepard, secretary; Mrs. A. J. Baird, treasurer. We organized with ten present. We meet regularly every Sunday at 3 o'clock P. M., at the residence of Mrs. Dunbar. Thirty persons are sometimes present. Great interest is manifested, and much good is hoped for in connection with the meetings. The Scientists also meet twice each month, socially, at the residence of each alternately. At the last of these meetings, Feb. 21, on taking leave of Mrs. Behan, the pioneer of Science in Kansas City, who was going to Mrs. Eddy's class, resolutions of sympathy and gratitude for her labors were passed.—MRS. J. V. SHEPARD, *Sec.*

DEAR JOURNAL: A little over one year ago a handful of brethren and sisters of this village had the Truth, as it is in Christ Jesus, presented to them by a teacher of Christian Science; since then we have met, with few exceptions, every other Sunday at 4 o'clock, at the homes of the Scientists, for Bible reading, exchange of thoughts, reading from Mrs. Eddy's works, and selections from the JOURNAL, or from a sermon of Geo. B. Day's. We know that the little leaven we have hidden cannot fail in doing its work. Every member of the class is drawn to it by hunger and thirst for more understanding of this great principle that has so long been obscured by materiality but is now explained by the Revelator of Christian

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Science. We truly dwell together in unity, and are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.
—IOWA, April 13, 1889.

EDITOR CHRISTIAN SCIENCE JOURNAL: We meet for Bible class every Sabbath P. M., at 3 o'clock, at the home of one of our number. A year ago last February, Mrs. J. S. C. taught a class here, and every Sabbath since, we have had a meeting. We always open our class with the Lord's Prayer, and have lately had some added to our numbers who can sing, so we select some familiar hymn which, if not scientific, we explain wherein it is not. We study the Bible and SCIENCE AND HEALTH. The meetings are precious seasons to every one present. A week ago last Sabbath, two came who were never there before. One of them remarked on the spirit of Love manifested by all. We realize the fulfilment of the promise, that where two or three are gathered together in the name of Christ (Truth) He is there to bless. We invite all who in any way are interested in the Truth, and the invitation is accepted by many.

We realize more and more the necessity of following very closely our dear Leader. The one who has charge of the class here goes sometimes to neighboring towns, and has a meeting of those interested, in order thus to encourage the growth of Science.—
MRS. E. E. E.

AT McGregor, at 10.30, regular Sunday morning services have been held for a year past. The services consist of singing, silent prayer, followed by Lord's prayer in unison, with Mrs. Eddy's spiritual interpretation, reading of Scripture, and a printed sermon, or from SCIENCE AND HEALTH. There is an average attendance of fifteen persons.

At Mason City, Iowa, the same at the house of Mrs. Grace G. King, C. S., with an attendance of ten persons.

At Sanborn, Iowa, the same service at the house of Frank Brainard, C. S., where there are twenty-five or more Scientists.

At Elroy, Wis., the same service at the residence of E. B. Loveland, C. S., an attendance of fourteen.

At Northcote, Minn., the same at the residence of Thomas Brown, C. S., with an attendance of twenty-three students.

At these places, I have been teaching. Wherever I have a class, meetings are organized for Sunday services, and they follow as nearly as they can, without a pastor, the regular order of service.—MRS. E. W., WASHINGTON, IA., April 3, 1889.

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EDITOR CHRISTIAN SCIENCE JOURNAL: Attending our Bible class, eleven families are represented, embracing about forty persons. There are two families more who are unable to attend our meetings by reason of distance. I have been in Science only four or five months.

Mrs. E. W. taught a primary class here last fall. I went out of curiosity, and do not regret having attended. I was superintendent of the Presbyterian Sunday school till we started our Science class. Our teacher told us to go to church, knowing, as Mrs. Eddy says, "Motive and act are not rightly valued until understood." Some of us here yet have the notion that it is well to attend other churches. Perhaps it may be all right. Scientists allow each one to judge for himself, but for my part, I have got along better since I stopped handling or hearing the fragments. The Orthodox minister here talked in favor of Science till he saw that it was taking his followers away; now he ridicules us. He preaches his farewell sermon Sunday. He predicts that ere a year has passed, Science will be very quiet.

We are a farming community, living at distances, on the average, of one-half a mile to one mile between the houses. We hold meetings in private houses.

I live alone, three-quarters of a mile from any one. In former winters, when the blizzards would come sweeping along, and last for days and keep me prisoner indoors, I used to feel lonesome, even though I had plenty to read, but now that I have SCIENCE AND HEALTH and the JOURNALS, time goes too fast. Science is a gospel indeed. With best wishes from a beginner in Truth.—

R. M., NORTHCOTE, MINNESOTA.

GOD'S work is prospering in Kansas. We have been in this field all winter, and have met with opposition as all will who proclaim the Truth. We see error going down before Truth, and realize that Christ's cause is above the reach of error's claims. I was a member of Mrs. Eddy's February class, and feel much stronger and firmer than ever in the work.—T. W. H., BELLEVILLE, KANSAS, March 28, '89.

THE FALL RIVER CHRISTIAN SCIENCE BIBLE CLASS (organized April 12, 1885,) holds services every Sunday, to study the Scriptures from the Christian Science standpoint of thought, at 2 o'clock, P. M., No. 11 Maple St., Fall River, Mass. Mrs. Delia S. Manley, C. S. D., Superintendent. Seabury T. Manley, C. S. D., Teacher.

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OPEN LETTERS.

EDITOR OF THE C. S. JOURNAL: We wish to attest our appreciation of the improvement noticeable in the C. S. JOURNAL during the past eight months. It well merits the word of commendation heard for it on all sides. The last two numbers are replete with the inspiration of Truth and Love.

Western students, who do not have the great privilege of meeting with their beloved Leader at the Association meetings from month to month, and listening to the living word, feel especially blessed in reading her utterances in our JOURNAL. It always comes to them freighted with divine healing.

We were much interested in the article "Science a Revelation," and heartily endorse every word of it. When the question is asked, "What place shall be given the book (SCIENCE AND HEALTH) that is healing thousands by its instructions?" we answer, without hesitation, "Together with the Scriptures, the first place, since it is the 'divinely inspired key' that unlocks their hidden treasures of Wisdom and Love." Every true Scientist does know that individual growth depends upon strict adherence to the Bible and SCIENCE AND HEALTH as the only text-books of Christian Science. Obedience to this rule alone insures success.

What every earnest seeker after Truth needs is the pure and unadulterated statement of Christian Science found only in SCIENCE AND HEALTH. Every loyal student will certify to this fact.

The presumption that could prompt any student of one course, or a dozen, to put before the public a book purporting to be an explanation or "statement" of SCIENCE AND HEALTH is to be deplored. The people are learning to discern between Christian Science, which reflects the spiritual idea of Life, Truth, and Love, and the error, falsely so-called, which brings forth its own mortal sense of truth, and is a "sensuous conception" from first to last.—

WESTERN STUDENT.

C. S. FRIENDS: I send you a postal note for fifty cents, in this letter, for the JOURNAL for another three months, my last subscription being only for three months. For a time I was without this dear messenger of Truth, because I was unable to subscribe for one year, or six months; and then the thought came, send for three months, and I did so, hoping when that expired that I would be able to subscribe for a longer period, but finding I can-

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not, I hasten to send what I can, for I feel I must have this spiritual food. I wish every one who is carrying heavy burdens could realize the strength there is in the Truth. If they could see what it does every day for me, they would want it. My family consists of seven — myself and husband, and five children, and only one of them is old enough to help earn his living, and my husband gets $1.25 per day. I would love to have my time to heal the sick and the sinner, but I have not yet been so placed that I could. I am learning to realize the presence of God always, and often treat some one when washing dishes; often after doing an enormous day's work, instead of being weary it will seem to me that I could go on working forever, when trusting in God's strength; but when I look at self, then I fail. I hope to help my family to see the Truth and understand it, and much as I desire to help others, I often think perhaps I am doing more right here, as I am; but, oh! I want more and still more of the understanding of God. In addition to the above, I do what I can to entertain my family, read what they read, and keep an apparent interest in all they do. I do this that they may know I am interested in all they do and think, and so I hope to lead them up higher.—E. N. A.

It is a glorious movement in advance that was begun in the February number of the Journal. I rejoice, also, over the Christian Science series. — M. E. H.

We congratulate you on taking hold of the Journal with so strong a hand. We like it.— S. J. F.

I want to express my thanks and gratification for the manifest improvement in our dear Journal the past ten months. We all feel that it is now assuming a most encouraging form.

The bold stand taken by the Journal in showing the subtleties of Animal Magnetism, must greatly hasten its overthrow. These are indeed wonderful days; and as the clouds of sense part and reveal the internal power and presence of love, we feel that the consummation of this age is near at hand.—J. G., March 13, 1889.

There is a marked improvement in the Journal, upon which I am happy to congratulate you, and I am so glad to be able to send, as an Easter greeting to our dear Journal, a subscription for its free distribution. — A. D.

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I CANNOT refrain from adding a word of appreciation in regard to the marked improvement in the JOURNAL. It has certainly improved a hundred fold, since the November class. —MRS. M. H. B.

THE JOURNAL seems to me remarkably improved during the last few months, in arrangement and quality.—A. T. R.

DEAR BROTHER AND EDITOR: Something over three years ago, I was taught my first lesson in Christian Science from SCIENCE AND HEALTH by a normal student of the Author. I remember how little of the Truth I seemed to be able to grasp when the lessons were concluded. Our teacher told us to hold closely by our text-book, give it much study, and the understanding would come. I did this. It has been my constant companion ever since. I have read and demonstrated the Truth according to its teachings, from the highest understanding I had from time to time.

One year ago I took a primary course from our Teacher, which opened the way to a clearer understanding, but that book still remained the same; it ever will remain the same to every loyal Scientist — their guide and their helper in time of need. It becomes more and more our friend, makes clear the way out of darkness into light. I wish to say it is not the fault of the book if it is hard to understand; it is we that need to have our understanding more open, then the book is all right. Yes, the book grows dearer to me every day. The thought of any one trying to write a "key" to it seems very absurd, and no one with the least understanding of the Truth would undertake it. I remember something more than two years ago reading with much interest a little work entitled, "What is Christian Science?" written by one who since that time has thought she could write a key to SCIENCE AND HEALTH, and who says it is "hard to understand." I was much pleased with what she gave as her understanding of the Science. She did not then seem to find the book so hard of comprehension. No, she then stated very clearly, if I remember rightly, what that book would teach us, and what it had taught her. Why she should be in so much trouble now about its being so difficult to understand, after having once "known the way of righteousness," is more than I can understand. Our understanding is enlarged as we advance in the way of demonstration. This she should try to impress upon those that have failed to get meaning from that Book, rather than try to improve upon or garble its statements, in the

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vain effort to make broad the way of Life, when the Master has declared it to be a straight and narrow way.—A. S. W., DENVER, COL.

ED. CHRISTIAN SCIENCE JOURNAL: Seeing in the February JOURNAL that there is some one who says that "SCIENCE AND HEALTH is hard to understand," and that she thinks she can explain it, perhaps my experience with SCIENCE AND HEALTH may help some one that might otherwise take up this thought, and so be led away from the Truth. After reading and studying it for some time, and talking to the Scientists I met in my travels, the thought came to me, "Why not try these truths on yourself?" I did so, and to my surprise and great joy, I found immediate relief. Dyspepsia (the trouble of most commercial travellers), catarrh, and many lesser beliefs left me, so that in a short time I was a *well man*, and by no other means than trusting to the Saviour's promises as explained in SCIENCE AND HEALTH. This took place while I was travelling about the country.

On my return home, I gave my wife treatment, and in many instances the blessing came before the treatment was finished, and often we proved that only a thought of the power of Truth was necessary to give relief.

One Sunday morning, soon after my return a friend called, and asked if I could give him anything to relieve his wife, who he said had been suffering for some days with rheumatism in her shoulder, so she could neither dress alone nor comb her hair. I told him the only medicine we had in the house was Christian Science. He laughed at the idea, but before he left asked if I would give his wife a treatment. I told him I was very young in Science, but if she wished it I would. He went home, but returned immediately, saying she wished me to come. Then I asked help from the fountain of Truth, and started for my first treatment away from home. When I left their room fifteen minutes later, she was shaking her hand high above her head, and exclaiming, "I am all right," "I am well." That was in November, '87, and she has had no return of the belief since.

A friend told me his son, twelve years old, had catarrh so bad that his breath was very offensive, his throat troubled him all the time, and he had been deaf since he had the measles. In less than three weeks both beliefs vanished. This was a case of absent treatment. I could give you other cases, but I think I have said enough to prove that SCIENCE AND HEALTH *is not hard to understand*, for my work has all been done without my ever attending class.—

H. H. B., NEW YORK CITY.

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EDITOR'S NOTE BOOK.

THE LETTER from Bro. Farlow, printed below, brings up the burning question of the hour. Organize! Organize! Organize! is the one word that reaches us from all parts of the country. It is the first fruit of the higher consciousness of Science that has manifested itself during the last months. Scientists everywhere are coming out from the old organizations, and forming Sunday meetings, to comfort and strengthen one another in the new, old Way, demonstrated fully by Jesus, and whose Science is stated in the new Revelation through SCIENCE AND HEALTH. As a correspondent expresses it, they are "tired of handling and hearing the fragments," and want the whole vesture of Truth.

This movement is spontaneous. It comes in natural sequence. Since the time of the apostles nothing like it has been seen. From all sides inquiries reach our Teacher about the steps to be taken. God sent us His message of health, holiness, and harmony through her. The growths of Love and Truth never quarrel with or separate from their beginnings.

In Science we know that we are "many members but one body," and that church organizations are only larger individualities. As Truth is one, as it has come to us through one divinely appointed channel, as it remains one though manifested through many thousands of smaller individualities, grouped in larger ones, — so we move in the unity of the Spirit, looking in all things that relate to His cause to God and our Leader, that so the manifestation of this unity may be more perfect day by day. Thus, taking counsel of God, the movement of organization will form one solid column, compact and coherent, throughout.

It seems timely to direct the attention of her students — whether of classes or through reading her works — to a point brought out in the report in last month's JOURNAL of our Teacher's remarks on organization, made to the February Primary class of the Massachusetts Metaphysical College, about uniting in church membership with the Boston Church, the mother church of the great Universal Church that is now taking visible form. Uniting with the Boston Church gives to all its members a more direct union with the individuality of our Leader. It is through union with this individuality that we have come into Science, and it is through this individuality, and in the measure of oneness with it, that we, and all who come into it through and after us, shall

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continue to be one, with Christ, God. The following is the passage referred to:

"I want to say, too, to my students everywhere, whether they have attended my classes or have received instruction through reading my books, that they can become members of the 'mother church' here in Boston, and be received into its communion by writing, without their personal presence. If you are united with us in thought and affection, you know in Science that you are not absent from us. I carry you all in my affection."

The following is the letter of Brother Farlow:

TOPEKA, KANSAS, April 13, 1889.

DEAR TEACHER: I have just inclosed a letter to Dr. Frye, but forgot to ask one question. I learn by observation that where Christian Scientists are organized they grow faster and stand more firmly. There are at Orego, Missouri, where brother William introduced the work, about forty or fifty, who I think could be included in a church organization.

Arkansas City could muster about twice this number, Wichita about thirty-five or forty. There are also other places with a less number.

I have students in each of these places, some of which will be ready to go to Mrs. Eddy within six months, some later.

I shall organize an association of my students at once. We desire also to organize a church here in the near future.

Is there any way in which we can organize the different bodies just referred to, at Wichita, Orego, and elsewhere? Could they be organized as branches of our church here (to be), and we assume the responsibility of looking after them until there are C. S. B.'s who are able to do so? I visit all of these places as often as I find time, and while there, hold public services.

Where Scientists are bound together as an organization they seem to feel their duty more sensitively, and are more willing to come out and be separate.

Also we would ask, can we not in some way organize as a branch of the "mother church" at Boston, or will we have to organize under the law of Kansas?

We inclose applications for membership with the Boston Church, together with our church letters received from the M. E. church over a year ago.

If we can do so without conflicting with our organization here, we desire to become members of your church.

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I am unwilling to ask so many questions after all that was said in the February class, but I am not satisfied without. I will do just as instructed, and if my idea of organization is premature, I will be satisfied to wait. ALFRED FARLOW.

CHRISTIAN SCIENTISTS may well take courage in looking over the pages of the May JOURNAL. No such sign of the increasing power in manifestation of Science has before been seen. The notices of Sunday services in the present issue of the JOURNAL are only one of many indications of the stir towards organization. Just in the measure that the divine origin and character of Science are recognized, this movement will become accentuated. Let friends of the cause send reports to the JOURNAL promptly of all they are doing. Let them feel everywhere that the JOURNAL is their voice to brother and sister Scientists, and that through it they come into conscious relations with them.

A large increase in the subscription to the JOURNAL has been made in the three past months. Thanks are due to our friends for their interest in the cause. That there may be entire freedom to say just the word that needs to be said, the JOURNAL'S readers are now taken fully into its confidence. The JOURNAL is not a private or personal speculation. It belongs to the cause of Christian Science, and whatever profits are now or hereafter realized from it are, and will be, applied either to increasing its efficiency, or to advance the cause. So, dear friends, when you work for the JOURNAL, you are just as distinctly, and in every sense, working for the advancement of Christian Science, *and for nothing else*, as when you are engaged in church or missionary work. All that relates to the propagation of this glorious gospel should be free from the taint of personal interest or personal profit. Our Teacher sets the example in this, and just in the measure that we all get into this spirit, in all our work and activities, shall we move in step with her, and towards God.

Our only endeavor is to bring the JOURNAL into vital relation to every activity and interest of Science — to have it represent every impulse and aspiration.

The JOURNAL seeks to give voice to what is best and highest in the manifestation of Science; to serve as the visible agent for spreading the thought of Scientists, and for bringing them into closer and more efficient relations. It can do this just in the measure that individual Scientists bring to it their best inspirations

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and experiences. To do this well it must be done without waiting till these are dimmed in consciousness by lapse of time.

Readers will notice in every number of the JOURNAL an improvement in the character of Communications, and in the Reports of Cases. This is due to the fact that *experience* in Science is being brought out, instead of dry essays *about* Science. No monument to Christian Science Mind-healing has ever been seen such as is now being built in successive numbers of the JOURNAL. This number carries the record of manifestations higher than ever before.

This is cause for rejoicing; but the JOURNAL of this month is only a foretaste, a prophecy of what it will be when all Scientists shall feel it a privilege and a joy to bring forth from the storehouses of experience "things new and old," with which to feed the lambs, and one another. Open these precious stores, and impart to others that which has enriched and built up your own spiritual life! The withholding of names, or even initials, from communications of experience removes the only obstacle that existed to such publication. Bring out before the world the record of the wonderful Life that *is* God, that in these days manifests itself in, and to, man. One line of experience is more precious than a page of essay. There is not a Scientist, who is growing, who could not fill an entire number of the JOURNAL with records of experience, precious in help and suggestion. This is what convinces outsiders who are inquiring about Science.

The JOURNAL is yours. Its editor is God's gardener, to trim, to arrange, and to set in order the flowers of Mind that you are bringing out, and that you offer in grateful recognition of Him, in His service. Is there any practicing Scientist that reads these lines that does not determine to take the time to do his or her part in bringing out in the general consciousness this power of God with us?

Work for the JOURNAL, then, in all ways, feeling that you are doing God service, and that no thought of worldly interest comes between it and its readers at any point, from your mind, where it starts, to the fullest growth and development of its usefulness.

NOTICE OF A NEW DEPARTURE was read by the Pastor of the Boston Church of Christ (Scientist) at the opening of the Easter services. The regular Friday evening meetings of the church are changed into Public Meetings at Steinert Hall, and will consist of an address, relation of experiences, and discussions on inquiries

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from the audience. At the first of these meetings, Friday, April 26, Brother F. E. Mason delivered the address.

The Pastor also made announcement that a Christian Science Mission and Free Dispensary would be opened during the Easter week, for work among those unable to pay for healing, and prevented by their circumstances from hearing the Glad Tidings unless taken to them by messengers of the Truth.

The money for carrying out these movements is in part subscribed, and friends who have not been called on, and who desire to contribute, are requested to send to Mr. C. A. Frye, at 385 Commonwealth Avenue, or to leave their subscriptions at the reading room, Hotel Boylston.

The Mission and Dispensary are to be placed in contact with the self-respecting worldly poor, and in quarters that will not abash those they are meant for. To Science there are no worldly poor or rich, and a mission to the poor is based on a calculation as to where a given amount of time and work will bring out the largest return. This line of work opens a new era in the history of Science. It will help to raise the vocation of Scientists from being looked on by the world as primarily a means to a livelihood. It ought to be that; but that is last in thought and love. First of all it is a divine message. Most Scientists, to-day, are doing a large part of their work with no consideration but the love of the Master. Mission work will draw the world's attention more distinctly to the humane character of Science, than any degree of generosity and self-sacrifice, in the routine of a private practice, could do.

Delegates and Intending Visitors to the National Convention of Scientists are informed that tickets for going to, and returning from, Cleveland, O., can be purchased at reduced rates.

The conditions are as follows:

(1.) Each person must purchase, not more than three days prior to the date fixed for opening the convention, a first-class ticket, either limited or unlimited, to the place of meeting. He will pay for this ticket the regular tariff fare, and on request the agent will issue to the purchaser a certificate of such purchase, properly filled up and signed by the said ticket agent.

(2.) If through tickets cannot be procured at the starting point, purchase to nearest point where such ticket can be obtained, and there re-purchase, in the same way as directed above.

(3.) Tickets for the return journey will be sold by the ticket agent at Cleveland, at *one-third the highest limited fare*, only to

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those holding certificates issued as above, at the starting point, signed and filled up in due form, *and countersigned* by the secretary of the convention,— Mr. H. H. Bangs,— certifying that the holder has been in attendance upon the convention.

(4.) *No reduction will be made* unless the certificate at the point of starting has been procured, and the return ticket will be sold for the same route as specified in the certificate.

(5.) The return tickets must be purchased not more than three days after the date on which the convention assembles.

(6.) The return ticket is good only for a continuous passage. No stop-over is allowed on such tickets. No return ticket will be issued without the certificate is countersigned by the secretary of the convention. Return tickets are not transferable.

In the June JOURNAL — which will be issued in time for due notice to all subscribers — the places of meeting for committees, and other details, will be given. All officers of the convention are requested to be in Cleveland *on the morning* of the 11th of June, the day before the meeting, in order that arrangements for the dispatch of business may be made with deliberation.

THE PLAN OF THE CHRISTIAN SCIENCE SERIES has drawn out the warmest expressions of satisfaction from practising Scientists all over the country. The want has long been felt of clear and concise statements of the letter of Science, that could be slipped into the hands of inquirers or sent to individuals in their respective communities, believed to be receptive of the Truth. The first four numbers will embrace the following subjects: "Questions and Answers," "The Way out of Sense into Spirit, an Allegory," "Fundamental Concepts of Christian Science," and "What Christian Science Mind-healing is."

The first number of the series will cover questions oftenest asked by inquirers about CHRISTIAN SCIENCE; the second will in part consist of the paper, "An Allegory," published in 1866 in the JOURNAL, and now out of print, for which inquiries are continually being made; the third will give the CHRISTIAN SCIENCE teaching concerning God, man, and mortal man; and the fourth will treat the subject of Christian healing.

These numbers are all from the pen of Rev. Mary B. G. Eddy, as will be, for the most part, the others. The publication of the Series marks a new era in the development of Science among men, and more will be said on this point in the June JOURNAL.

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NEWS FROM ABROAD.

THE REV. E. R. HARDY ORDAINED BY MRS. LEAVITT AT THE CHURCH OF CHRIST. Yesterday's services at the Church of Christ (Scientist) were of unusual interest to those who are interested in Christian Science. The occasion of this special service was the ordination of E. R. Hardy, C. S. B., to the ministry of the Gospel.

The ceremony of ordination while simple, was very impressive. Mrs. A. V. C. Leavitt, C. S. D., read the ordination service, and in behalf of the Church formally qualified Mr. Hardy for the service of his ministry.

As pastor of the church, the Rev. Mr. Hardy then proceeded to receive applicants for membership. The names of applicants from other churches in Buffalo represented the following denominations: Baptist, Lutheran, Free-Will Baptist, Episcopal, Methodist Episcopal, Presbyterian, and Unitarian. Several were also admitted on confession of faith.

Following this was the communion service which, while very impressive, was unlike the service of other churches, in which symbols are used to represent the body and blood of the personal Jesus.—*Buffalo Courier.*

FOLLOWING are the opinions of Chief Justice Galt and Associate Justice McMahon of Ontario in the case of Brother and Sister Stewart of Toronto, referred to in a late issue.

"It was charged that the defendant, being a person not registered under the Ontario Medical Act, did unlawfully practice medicine for hire, gain, or hope of reward. It was proved that the defendant attended two patients, one a boy and the other a man, and that he did receive payment for such attendance; witness also proved that he prescribed no medicine nor did he administer any. I am therefore at a loss to understand on what ground the Police Magistrate founded his judgment.

"Mr. Osler contended that although it was true no medicine had been furnished or administered, yet the defendant was liable under the Act, because he paid visits to a sick person for which he received payment; and he cited Regina *vs* Hall in support of his contention. The treatment in that case consisted of friction and irritation of the surface of the body, and application of a certain oil by rubbing it on the parts of the body previously subjected to the friction. In addition to applying the oil the defendant prescribed and ordered aperient medicine.

"It will be seen from the foregoing that the circumstances of that case were entirely different from the present. What the defendant in this case did was simply to sit still with his eyes closed; and, according to the evidence of one of the witnesses his treatment was beneficial, for she states, 'I think I got the worth of my money; my husband is better';

he, Stewart, gave no medicine. This conviction must be quashed with costs against the informant.

"Associate Justice MacMahon said, 'I fully agree in the judgment of the learned Chief Justice.'

"In the Imperial Dictionary medicine is defined as any substance, liquid or solid, that has the property of curing or mitigating disease, or that is used for that purpose.

"To practice medicine must therefore be to prescribe or administer any substance which has or is supposed to have the property of curing or mitigating disease.

"In the present case there was neither a practicing nor an administering of any medicine by the defendant; nor, so far as the evidence shows, did he ever give advice to those whom he called to see.

"There was therefore no infraction by the defendant of the 45th section of R. S. O. ch. 148, and the conviction must be quashed with costs to be paid by the prosecutor."

THURSDAY EVENING, FEB. 28th, was the fiftieth birthday of Mrs. Sarah G. Baker, the pioneer Christian Scientist of Cleveland. Her many friends in the cause on that evening repaired to her residence in a body. Mrs. Baker was completely surprised, but like the good Scientist she is, she soon rallied. Before the greetings were fairly done, Sister H. N. Ruggles, in well chosen words, presented her on behalf of the assembled company an elegant diamond ring of appropriate design. The ring of solid gold represented a coiled serpent with its head crushed by a diamond of purest water.

Mrs. Baker made an appropriate response.

Short addresses were made by General Bates, Mrs. Lida Fitzpatrick, Mrs. H. C. Blossom, and Mr. George A. Robertson, pastor of the church of Christ (Scientist) of Cleveland, who, while warning against the worship of personality, called attention to the fact that Truth had been made manifest through the personalities of Jesus and of the Discoverer of Christian Science, and was being propagated through the personalities of thousands of students like Mrs. Baker, who first brought authorized teachers here.

OUR ANNUAL CONVENTION. The promoters and defenders of Christian Science have a common cause to bring them together June 12, 13, 14, that our efforts in the various parts of the field may be more united through a higher understanding of our obligations to each other, and a higher consciousness of our responsibilities as practitioners and teachers of Divine Science.

As chairman of the executive committee, I have sent out requests to the more prominent workers, to prepare papers on the various phases of the Science.

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Excuses come,—"I am too busy." We must all make surrender of personal claims when the call of our annual meeting comes to us, and *come.* The cause will support us, just in proportion as we support the cause.

If you are clear in your understanding, come and let your light shine for those who are still fettered by darkness. If you think you know it all, come on the possibility that you may hear the woman who has set America and England thinking about a practical Christianity.

Come on to the convention. The students of every town should appoint one of their number to prepare a five minute report of the work in that town,—written, condensed. Send to me the name of the student that it may appear on our printed programme.

Students that have been requested to prepare papers or addresses will please report to me at once, that the programme may be prepared and submitted to the members of the committee for their approval or rejection.

JOHN F. LINSCOTT,
Chairman Ex-Committee, N. C. S. Association.

The Pickwick, 820 Michigan Ave., Chicago.

EDITORIAL AND OTHER NOTICES.

THE ANNUAL NATIONAL CONVENTION of Christian Scientist Associations will be held at Cleveland, Ohio, June 12 and 13, 1889. A full attendance is desired. Attention is called to the importance of promptness in forwarding Annual Reports, dues, and Delegates Certificates, so that all arrangements can be completed before the date of meeting. Name of hall will be found in June JOURNAL.

H. H. BANGS, Sec.

Address all communications, P. O. Box 522, Winchester, Mass.

THE SABBATH SCHOOL LESSONS of the International Series for the months of May and June embrace the closing scenes in the mission of Jesus; for the month of July they change to the Old Testament, and are continuous from that point, for the remainder of the year. It has been thought best to have the Bible Lessons in the JOURNAL one month in advance of the Lessons Series, and that they commence with the new point of departure in the Series, for the month of July.

In the June JOURNAL, therefore, Bro. Mason will resume the Bible Lessons, taking up the Lessons of the International Series for the month of July, and so on, the JOURNAL of each month containing the lessons of the Series for the month following.

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SUBSCRIPTIONS to the CHRISTIAN SCIENCE SERIES are coming in beyond anticipation; the first number will reach subscribers at about the same time as this issue of the JOURNAL. Scientists, and all interested in the spread of Science by circulating the leading points of its letter in a condensed form, are requested to send in orders promptly.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY asks its friends to excuse delays of the last month in acknowledging remittances and filling orders. The opening of business offices and reading-room in New York City, have caused interruptions that will not continue beyond a few days longer.

TO MEET the wishes of Scientists in regard to the insertion professional cards in the JOURNAL, a new schedule has been adopted. Cards already in the JOURNAL will not be affected by this change, for the period covered by payment, but the attention of those whose time is expiring, as well as those wishing to insert cards, is specially invited to the announcement on the inside of the first cover sheet. Professional Cards can now be inserted in the JOURNAL, embracing name and address, or such other particulars as can be included in the space (three eighths of an inch), for $3.00 per annum, or $1.50 for six months.

COPIES OF THE JOURNAL will be furnished to Scientists who order for gratuitous circulation at one dollar per dozen. This price is less than the cost of issue. Will friends of the JOURNAL do us the favor to send us also names of persons whom they think receptive of Science, and possible subscribers to the JOURNAL, that sample copies may be sent them?

At the February Church meeting of the Boston Church of Christ (Scientist), Alfred Lang, Lawrence, Mass., was appointed Treasurer of the Church Building Fund, to whom friends may send in their subscriptions.

CHRISTIAN SCIENCE AND MIND-CURE: THE VITAL DIFFERENCE BETWEEN THEM, is the title of a leaflet of three pages, written and published by Mrs. G. P. Noyes, C. S. D., Chicago. It is clear in statement, and will help on the separation in common thought, between the tares and the wheat.

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THE NEW INTERPRETATION of the Scripture, in the light of Christian Science, a volume of sermons by Rev. Geo. B. Day, 120 pages; is published by O. M. Parsons, Chicago. In the June JOURNAL, a more extended notice will be made.

FRIENDSHIP, LOVE AND TRUTH, by Zoe Seymour Loveland. O. M. Parsons, Publisher, Chicago. The announcements of this, and of Bro. Day's Sermons, will be found in advertising columns.

THE PRESENT NUMBER of the JOURNAL embraces eight pages more of reading matter than any one ever heretofore printed. Not one line can be found in its sixty pages of reading matter that is not full of the thought or alive with the interests of Science.

THE SUBSCRIPTION LIST of the JOURNAL is under revision, preparatory to a change in the system of mailing; all subscribers are requested to give immediate notice of any *error* or *duplication* of *address*.

A NUMBER OF PROFESSIONAL CARDS, received for insertion in the May JOURNAL are prevented by the exigencies of "make-up" from appearing. Arrangements are made for the June JOURNAL that will afford place for all.

IS CHRISTIAN SCIENCE QUACKERY AND UNCHRISTIAN? is the title of a sermon recently delivered by Bro. E. R. Hardy, Pastor of the Scientist Church in Buffalo. A summary of this sermon as reported in a Buffalo paper, was published in the April JOURNAL. It meets especially the thought on which a simultaneous movement has been engineered by the M. D.'s in a large number of States, for legislation that would make the practice of Christian Science Mind-healing a misdemeanor punishable by fine, imprisonment, or both.

Bro. Hardy has, at the request of our Teacher, published the sermon in neat pamphlet form, and it can be obtained from Bro. Hardy, 1148 Main St., Buffalo, or from the Christian Science Publishing Society, 138 Fifth Avenue, New York City, at $5 per hundred, or ten cents the single copy.

ERRATUM. The lines of Lowell, "Truth forever on the scaffold," quoted by our Teacher in one of her works, were inadvertently referred to by a correspondent in the April JOURNAL, as hers.

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MASS. METAPHYSICAL COLLEGE, SPECIAL NOTICE. All students who wish to go through the entire course at the Mass. Metaphysical College, should send in their applications early for admission to the other classes, and thus be ready for the opening of the Theological class. Notice is also given that after the coming Primary Class no students who have been under the instruction of any other teacher, whether a normal student of the Mass. Metaphysical College or not, will be received. This notice is positive and final.

CHURCH SERVICES (SCIENTIST).—Our friends are invited to send to the JOURNAL notices of all regular Sunday meetings (Scientist), giving the place and hour of meeting and nature of the service. Notices of changes should be sent promptly. These will be kept standing, both for information and as a record of growth.

CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

BOSTON.—At 3 o'clock P. M., Chickering Hall, Tremont Street. Pastor, Rev. M. B. G. Eddy; Assistant, F. E. Mason, C. S. B. Sunday school at 2 o'clock.

ARKANSAS CITY, KAN.—In Houghton Block, Summit Street, at 3 P. M. Sunday school 2 P. M., and Wednesday evenings 7.30 P. M. Speaker, Mrs. F. E. W. Wilkins.

AUGUSTA, ME.—At 3 P. M., at 27 Oak Street. Sunday school at 2.30.

BEATRICE, NEBRASKA.—At 3.30 P. M., Christian Science Hall, Court Street, between Fifth and Sixth. Pastor, E. M. Buswell. Sunday school at 2.30.

BUFFALO, N. Y.—Music Hall Building, Main Street. Services at 10.45 A. M. Sunday school at 12 M. Rev. E. R. Hardy, Pastor.

CHICAGO.—At 3 P. M., in First M. E. Church, corner Clark and Washington Streets. Rev. G. B. Day, pastor.

CLEVELAND, OHIO.—At 4 P. M., 89 Euclid Ave., Room 37. Geo. A. Robertson, pastor. Sunday school at 3 P. M.; open week days to those desiring to be healed.

MILWAUKEE, WIS.—At 3 o'clock P. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C. S. D.

NEW YORK CITY.—At 4 o'clock, Hardman Hall, 2 West 19th St., cor. 5th Ave. Speaker, Mrs. F. J. Stetson. Sunday school at 3 o'clock.

OCONTO, WIS.—At 10.30 A. M. and 7.30 P. M. Bible class and Sabbath school at close morning service. Meeting for reading Scripture and SCIENCE AND HEALTH Tuesday afternoons. L. P. Norcross, pastor.

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Regular Sunday services of Scientists (not incorporated churches) are as follows:

BINGHAMTON, N. Y. — At 5 P. M., Royal Arcanum Hall, Court Street.

BROOKLYN, N. Y.—At 3 P. M., at 41 Green Ave.

DETROIT, MICH.—At 4 P. M., at Christian Science Institute, 17 John R. Street.

ELROY, WIS.—At residence of E. B. Loveland, C. S.

FALL RIVER, MASS.—At 2 P. M., at No. 11 Maple Street.

FORT HOWARD and GREEN BAY, WIS.—In Good Templar Hall, at 3 P. M.

LOCKPORT, N. Y.—5 o'clock P. M., in McMaster's Hall, No. 4 East Avenue.

MASON CITY, IA.—At 10.30 A. M., at residence of Mrs. Grace G. King, C. S.

MONTREAL.—At 2272 St. Catharine Street.

MCGREGOR, Ia.—At 10.30 A. M., at residence of E. Hoxsie, C. S.

NORTHCOTE, MINN.—At residence of Mrs. Brown, C. S.

SANBORN, IA.—At residence of Frank Brainard, C. S.

SPECIAL TERMS TO NEW SUBSCRIBERS.

For three months from date the following premiums are offered for the names of *new subscribers* to the CHRISTIAN SCIENCE JOURNAL.

For the names of *two* new subscribers, and four dollars, one dollar's worth of any of the works advertised in this magazine will be forwarded to the sender.

For the names of *three* new subscribers, and six dollars, an additional copy of the JOURNAL for one year free.

For the names of *four* new subscribers and eight dollars, a copy of the latest edition of SCIENCE AND HEALTH, the standard work on Christian Science Mind-healing; price, $3.00.

For the names of *twelve* new subscribers, and twenty-four dollars, a copy of Webster's Unabridged Dictionary; price, $12.00.

Names and remittances may be sent in instalments, when so expressed with the first remittance, the premium to be forwarded on completion of the full number. Subscriptions should be made to commence with the present (February) number, in order to have the complete series of articles by Rev. M. B. G. Eddy.

To clergymen of any denomination the JOURNAL will be sent for $1.00 per annum.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,

HOTEL BOYLSTON, BOSTON, MASS.

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RUDIMENTS AND RULES OF DIVINE SCIENCE: An interesting and valuable little Pamphlet, containing a brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. It is a very concise statement of Christian Science. 27 pp. Price, 10 cents; $1.00 per dozen.

Direct all Orders to 385 Commonwealth Avenue, Boston.

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SCIENCE AND HEALTH. 600 pp. The standard text-book on Christian Science Mind-healing. Price, prepaid, $3.18 each; $15.78 per half doz.; $30.00 per doz.

"Since the first issue of this work, I am in receipt of unnumbered letters — in 'heaps upon heaps' — filled with reassuring, heartfelt acknowledgments that the perusal of my book had healed the writers."— *Science and Health, p. 304; Rev. Ed.*

To bring out in stronger relief the fundamental statement of Science — so hard to realize or even believe to those not acquainted with CHRISTIAN SCIENCE — that Truth is the sole and universal medicine for sickness, as well as for sin, extracts from a few of these letters are appended:

I WAS healed thoroughly of the belief of chronic hepatitis and kidney disease by reading Science and Health. I have never to this day had the slightest return of it.

J. P. FILBERT,
April, 1888. *Council Bluffs, Iowa.*

How grand your book, Science and Health, is! It is a revelation of Truth. No matter what suffering (physical or mental) comes, I have only to take Science and Health, and almost invariably the first sentence brings relief. It seems to steady the thought. No student is old enough to neglect reading it. When we think we are advanced far enough to let that book alone, then are we in danger.

MRS. ELLEN P. CLARK,
March, 1888. *Dorchester, Mass.*

You have the one true Philosophy of Life,— that which begins and ends in God's goodness. I am overjoyful to have a copy of Science and Health.

LILLIAN WHITING,
July, 1888. *Boston.*

IN reading your books, if passages were difficult to understand, instead of going to others for help, I have said: "The explanation is right here in the book; and if I have patience it will be revealed to me." Sure enough, light has always come from this source — sometimes during a treatment; sometimes during the night — a perfect flood of light.

MRS. W. T. BURGESS,
July, 1888. *Chicago.*

I OWE my success to having adhered strictly to the study of Science and Health, and its explanations of the Bible.

MRS. M. H. PHILBRICK,
February, 1888. *Anamosa, Iowa.*

MANY thanks for the good received from your books. When I commenced reading them, I was carrying about a very sick body. Your books have healed me. I am now in perfect health. People look at me with surprise, and say they do not understand it. But when they see the sick ones made well they are not always willing to believe it.

MRS. JOSEPH TILLSON,
July 8, 1884. *South Hanson, Mass.*

Direct all Orders to 385 Commonwealth Avenue, Boston.

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. JUNE, 1889. No. 3.

CONJUGAL RIGHTS.

BY MARY BAKER G. EDDY.

IT was about the year 1875 when SCIENCE AND HEALTH first crossed swords with free-love and the latter fell *hors de combat.* But the warfare was not ended; the book that cast the first stone is still at work deeply down in human consciousness, laying the axe at the root of error.

We have taken the precaution of writing briefly on the above topic, to show the relation of marriage to Christian Science. In the present or future some extra throe of error, ready for copyright, may conjure up a new-style conjugality, which, *ad libitum,* severs the marriage covenant, puts virtue in the shambles, and coolly notifies the public of broken vows. Springing up from the ashes of free-love, this nondescript phœnix, in the face and eyes of common law, common sense, and common honesty, may appear in the role of a superfine morality, but having no truth it will have no past, present or future.

It is seen already in Christian Science, that the gospel of marriage is not without the law, even the solemn vow of fidelity "until death do us part," and this verity in human economy can neither be obscured nor throttled. Until time matures human growth, marriage and progeny will remain regenerative — hence unprohibited in Christian Science. We look to future generations for ability to comply with absolute Science, when marriage shall be found the

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unity of eternal love. At present more spiritual conception and education of children will serve to illustrate the superiority of spiritual power over sensuous and usher in the dawn of God's creation, where they neither marry nor are given in marriage, but are as the angels. To abolish marriage at this period and maintain morality and generation would put ingenuity to ludicrous shifts.

The time cometh, and now is, for spiritual and eternal existence to be recognized and understood in Science. All is Mind. Human procreation, birth, life, and death are subjective states of the human erring mind. They are the phenomena of mortality, nothingness, that illustrate mortal mind and body *one*, and neither real nor eternal.

It should be understood that Spirit, God, is the only creator, and we should recognize this verity of being and shut out all sense of other claims. Until this absolute Science of being is seen, understood and demonstrated in the offspring of divine Mind, and man is perfect even as the Father is perfect, human generation will go on and rise at length to its highest ultimate, procreation, only and from the most exalted of human motives. The offspring of this spiritual generation will go out before the final and forever fact, namely, that man is eternal, and has no human origin. "All things were made by Him," God, hence the command of our Master, "Call no man father upon earth: for one is your Father which is in heaven."

Marriage is unblest or blessed according to the motives it fulfills. To happify existence by communion with those adapted to elevate it, is the true motive for marriage. Matrimony should be entered into with a full recognition of its enduring obligations, while mutual compromises maintain this compact, that might otherwise become burdensome. In the hallowing co-partnership of interests and affection the heart finds peace.

To an ill-attuned ear, discord is harmony; so personal sense, discerning not the legitimate affection of Soul, may place love on a false basis and thereby lose it. Science corrects this error with the truth of Love and restores lost Eden. Soul is an infinite source of bliss; only high and holy joys can satisfy the cravings of immortality. The good in

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human affections should preponderate over the evil, and the spiritual over the animal, until progress lifts mortals to discern the science of mental formation, when the valley shall be exalted, the mountain of self brought low, and the highway of holiness understood.

In the order of Wisdom, the higher nature of man governs the lower. This lays the foundations of human affection in line with progress, giving them strength and permanence. Marriage should be regarded more metaphysically and less physically, to gain the science and harmony of this sacred relation.

When asked by a wife or husband important questions concerning their happiness, this is the substance of my reply: God will guide you. I can say only in a general way, be faithful over home relations, they lead to higher joys; obey the golden rule for human life, and it will spare you much bitterness. It is pleasanter to do right than wrong; it makes you ruler over yourself and others, and hallows home which is woman's world; please your husband, and he will please you; preserve affection on both sides.

Great mischief comes from steadying other people's altars, venturing on what is valor without discretion, and virtually, meddlesomeness. One's sincere and courageous convictions of what is best for others may be mistaken; one must be demonstratively right one's self, and work out the greatest good to the greatest number, before one is sure of being a fit counsellor. Positive and imperative thoughts should be dropped into the balances of God, weighed by spiritual love, and not found wanting before put into action. A rash conclusion that regards only one side of a question, is weak and wicked; this error works out the results of error. If the premise of human life is wrong, any conclusion drawn from it is not absolutely right. But wisdom in human actions begins with what is nearest right under the circumstances, and thus achieves the absolute.

Is marriage nearer right than celibacy? Human knowledge inculcates that it is, while Science indicates that it *is not*. But to force the process of being before it is understood would prevent scientific demonstration. To reckon the

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universal cost and gain, as well as thine own, is right in every state and stage of being. The role of a martyr is the shift of a dishonest mind; nothing short of self seeking and real suffering would stop the farce.

The cause of temperance receives a strong impulse from the cause of Christian Science. Temperance and truth are allies, and their cause prospers in proportion to the spirit of Love that nerves the struggle. People will differ in their opinions as to means to promote the ends of temperance, or abstinence from intoxicating beverages. Whatever intoxicates a man, stultifies and degenerates him physically and morally. Strong drink is unquestionably an evil, and evil cannot be used temperately; its slightest use is abuse, hence the only temperance is total abstinence.

What is evil? It is a suppositional absence of good. From a human standpoint of good, mortals must first choose between evil, and of two evils choose the least; and at present the application of scientific rules to human life must rest on this basis.

All partnerships are formed on agreements to certain compacts, each party voluntarily surrenders independent action to act as a whole and per agreement. This fact should be duly considered when by the marriage contract two are made one, and according to the divine precept, "they twain shall be one flesh." Oneness in spirit is Science compatible with home and heaven. Neither Divine justice nor human equity has divorced two minds in one.

Rights that are bargained away cannot be infringed by the contractors. Human nature has bestowed on a wife the right to become a mother, but if the wife esteems not this privilege by mutual consent, exalted and increased affections, she wins a higher. Science touches the question of conjugal rights, on the basis of a bill of rights. Is the bill of Conjugal Rights fairly stated by a magistrate or by a minister? The affections are the spirit of these Rights, and they alone should be honored, augmented, and rise to the spiritual altitude where they can choose only good.

A third person is not a party to the conjugal compact of two hearts. I say let other people's marriage relations *alone;*

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two persons only should be found within their precincts. The nuptial vow is never annulled so long as its moral obligations are kept intact. Science inevitably lifts humanity higher in the scale of harmony, and will ultimately break all shackles that fetter those who are ready for advancement.

CHRISTIAN SCIENCE ORGANIZATION AND THE ANNUAL ASSOCIATION.

ELSEWHERE in the JOURNAL will be found reports and communications concerning organization in Boston and New York for Dispensary Work. This is only another of the phases of the process of organization of Christian Science, often noticed in the JOURNAL, and that is going on in every part of the country. Christian Science when recognized in individual consciousness as a Revelation of divine Truth, that means nothing less than the regeneration of humanity, cannot help taking a visible body.

The system of individual office practice has been for planting of seed. Until Science had conquered a certain place in human consciousness, this was the proper and only possible method of work. So long as its claims were met by a general skepticism it could only be advanced by quiet individual effort; the elements of organization did not exist.

Science is *understanding* of Spirit, the reality of Being. Christianity proclaimed on the basis of belief and faith — as it was by the apostles — could be preached as they preached it, to a world that was uninstructed in the mysteries of godliness, and plunged in sensuality. The phenomena of Christianity presented in the time of the apostles were precisely the same in nature as those presented to-day in a great revival. It was a contagion, propagated according to the methods of mortal mind. It did not rest on understanding, and the greater part of those who were converted, as is fully shown in the history of the early Church, soon fell back into the grossest forms of sinful indulgence.

There is another reason why the propagation of Science

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has been carried on quietly; why the Kingdom of God has come, literally, "Without observation." The necessary basis of understanding for the enthusiasm and confidence that are the foundation of organization did not exist in Scientists. Science found us all plunged in the life of material sense. As sleepers roused from a drunken sleep, we have been rubbing our eyes, blundering about, perhaps querulous and quarrelsome with one another and with the Voice. Those who discerned, even dimly, its divine character and mission were few, and hid the secret. How could Scientists, weak in the Spirit and the letter, be otherwise than timid, half-hearted, and doubting?

Those days have passed. The great body of Scientists are not doubtful of the solidity and breadth of the teaching of Science, nor of the grandeur of the movement in which they are permitted to bear a part. Through demonstration they have worked their way, not out of sense, but to heights where "the morning light is breaking," and men are manifest as children of God.

Church and dispensary organization means aggression. Those who are arrayed under the banner of Truth no longer stand hesitating, waiting to receive the attacks and blows of error. They have put on the helmet and breastplate, taken the two-edged sword, and are marching on the enemy. In church organization Scientists make themselves compact as a spiritual power; in the mission and dispensary they become militant and the great forces of Love and Truth are brought to bear directly against the seemingly solid masses of error.

The National Association of this year falls upon a happy moment; just when these signs of promise are unmistakable; when the requirement of organic forms for the more perfect and effective expression of divine forces is manifest. The thought of the whole body of earnest Scientists—whether present in the flesh at the sessions of the Association or not—should be directed upon, and find expression in, its deliberations. The objects on which it should be concentrated are clear and well-defined:

(1.) How to best express and direct the tendency to church

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organization by the creation of necessary methods and facilities.

(2.) To agree upon plans for extending and making general, mission, and dispensary work.

(3.) As the condition precedent for these results, a sense of the supreme claims of Science, expressed in perfect unity and accord in Spirit.

For church organization the machinery and relations of the different parts have to be outlined, not in a blind repetition of existing ecclesiastical organizations, but in harmony with the clearer perception of Truth on which our church is based. As in the communion we dispense with visible symbols, so in organization we should dispense with what is cumbersome, and try to substitute for it the bond of Spirit. We must meet the want of to-day, but not try to go too far all at once, for if we do, only prevalent conceptions of organization will appear,—the result will be a reproduction of Methodist, or Baptist, or other conferences or synodical bodies. Our church is spiritual; its organization should, therefore, be far more perfect than that of bodies formed from material conceptions; but it should also have less of visible, material parts.

The mission and dispensary will be the great feeders of the church and the Sunday school. The masses of the people are outside of Christian church organizations, simply because these have little to give them.

The power of Christian Science on the masses has yet to be demonstrated, but it will be demonstrated *pari passu* with the development of a higher, more vital consciousness of Science in its professors. The power to handle and direct this consciousness is at this moment developing, and the impulse to mission and dispensary work is its expression. The sense of the adaptation of Science to the universal want is the force that impels to this movement, and the growth of Love and of understanding in Scientists are every instant adding to its power. The understanding of the unity of Mind, and the supposed unity of mortal mind, make intelligible this action.

The signs of the times indicate a new descent of the

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Holy Ghost, a repetition of the Pentecostal marvel, on a higher plane of consciousness. Through the awakening of spiritual sense, the developed capacity to hear the voice of Spirit, makes every man hear in his own language. The diversity of tongues is only one of the phenomena of personal sense. The coming of Science is the destruction of personal sense; so that the Pentecost of to-day is the hearing by the one universal man of the universal tongue, the "new tongue" of Spirit, that is to the real man — now brought to light — "his own language." To-day we are borne on this wave of developed spiritual consciousness. Its direction is apparent, and its power becomes daily more appreciable to our spiritual sense. May the coming Association be the feast of the Passover to them who have followed the Christ in His second, spiritual appearing! The spirit of unity in Love, that will give to Science the power to shake even through us the foundations of material sense, waits to descend upon those who are on their way to this feast of Science.

THE WORDS OF JESUS ON THE CROSS.

BY ZOE SEYMOUR LOVELAND.

THE events of the crucifixion and "the seven words," or utterances of Jesus as he hung upon the cross, are, when spiritually understood, a vivid portrayal of the successive steps, from the first taking up the cross of denial of personal sense, or the claim of life in matter, to the final overcoming of that claim, and the realization of man's spiritual individuality. Jesus was crucified about the third hour, or nine o'clock in the morning, having been scourged by Pilate before being delivered into the hands of his accusers. As they were nailing him to the cross he spoke his first words which were of forgiveness for those who sought his destruction, knowing as he did that evil and its malicious expression, though for the moment apparently triumphant, must inevitably succumb to good. Personal or material man must be scourged by the pain of beliefs before he will take up the cross of their denial and strive to reach the Truth of being through destruction of the lie of materiality.

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"Father, forgive them, for they know not what they do," is the prayer of spiritual understanding for those whose eyes are blinded by belief in evil. This understanding perceives Principle to be distinct from person, and recognizes the unalterable law of Truth that eventually destroys the evil.

The soldiers that watched beneath the cross divided the garments of Jesus amongst them and cast lots for the possession of his seamless robe. "They part my garments among them, and cast lots upon my vesture"; this is the accusing voice of Truth speaking unto those who would abide in it, yet know not its spirit. On the first presentation of a higher statement of Truth the hostile elements of material belief keep watch as understanding of the thought of good develops. Error, envious of this growth and jealous for its own claim to power, seizes the ideas that come from this understanding and divides them among its own conflicting members (opinions). It thus seeks to rival Truth. Error perceives the indivisibility of Truth and knows that to be possessed at all, it must be in its entirety. The wrangling of religious sects, the contentions of differing schools of belief, are a continual repetition of the scene on Calvary. Each casts lots (vies with the others) for the possession of the robes of Truth that it has already crucified by this envious and malicious warfare.

The first temptation that meets us on taking up the cross of denial of personal sense is the "railing" (ridicule) of the "rulers"—that is, the opinions that are the accepted authority and dominating influence of mortal mind. Personality is keenly sensitive to ridicule, and much of it must be destroyed before we can meet unmoved this thrust of error.

Following close upon the overcoming of this temptation is a severer test of one's strength in Truth; the "reviling" (contempt) of the "high priests" and "elders." Many who remain firm in the face of ridicule, weaken perceptibly when the contempt of the world's "respectability" is cast upon them. To be in disrepute, to bear the reproach the world fastens upon those who do not follow it, requires that one die to self and live to principle.

A still more subtle and dangerous attack of error succeeds the preceding. It is the misinterpretation of words and works; the being made to appear the opposite of what one really is, through wilful or ignorant misconception. "He saved others; himself he cannot save. . . . If he be the King of Israel, let him now come down from the cross, and we will believe him. . . . He trusted in God; let Him deliver him now if He will have him."

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Such are the taunts of the world of error which professedly stands ready to believe, if only the Truth declared be demonstrated. This is in reality nothing but a covert and malicious appeal to personal pride. The demonstration demanded could not, under such circumstances, be given, as demonstration is not the spasmodic effort of personality to show its own greatness or that of its cause, but the spontaneous outflowing from spiritual purity. This increases in proportion as personality is destroyed.

The two thieves crucified with Jesus exhibit two phases of error; the penitent thief, or error self-convicted, no longer proclaiming itself as Truth; the impenitent thief, railing upon Jesus, is a fitting type of the usurping lie determinedly opposed to Truth. The rebuke of this convicted error to his accusing companion was: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds." Then turning to Jesus he asked: "Lord, remember me when thou comest into thy kingdom." Error, self-assertive, rails on Truth, even though to material sense they both be in "the same condemnation." Though side by side, and apparently classed together, Truth acknowledges no affinity with error, and error spits its spleen upon Truth. Many, like the penitent thief, are not drawn to Truth until error attempts to crush it; "Truth, stronger in its hour of detraction than triumph." (SCIENCE AND HEALTH.)

The phase of thought, which like the penitent thief turns from evil and adheres to Truth, finds an immediate manifestation in the peaceful consciousness of good. Jesus did not reply, "Sometime hereafter you shall be rewarded for your repentance," but, "*To-day* shalt thou be with me in paradise."

The eyes that were closing against the dream of matter and opening to the realm of spiritual consciousness were not blind to the obligations that still held him as a person, visible to personal sense. Thoughtfulness for those whose imperfect understanding kept them still within the limits of the dream, and kind regard for human ties were manifested by him who was coming close to the demonstration of his oneness with the Father.

"Woman, behold thy son!" was the third utterance of Jesus as he commended his mother to the care of the apostle John. The closer to the realization of spiritual individuality, the nearer to the capacity of higher demonstration one is, the more careful will he be to fulfil every duty, human or divine.

"Now, from the sixth hour there was darkness over all the land unto the ninth hour." The first three hours that Jesus was upon

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the cross the hot sun streamed down upon him, but at the sixth hour a darkness enshrouded him. This was not a friendly hiding from the sun's rays, as is shown by Jesus' words: "My God, my God, why hast thou forsaken me?"

The first demonstrations over material sense are visible physical effects, such as the healing of disease, and are accomplished in the full glare of the sun of sensuous belief. Rising higher in demonstration, the seeming light of mortal mind is blotted out by the dense darkness of its concentrated energies of fear, malignity, and materialism. The darkness of the sixth hour was the negation of material belief visibly expressed. All that mortal mind considers external to itself, is but the reflection of its own beliefs. Therein was manifested to material sense, upon the lowest plane, "the Light" that "shineth in darkness and the darkness comprehended it not." In the "sixth hour" of the contest with personal sense one meets with unified error (animal magnetism) in its most subtle phases, and temporarily feels the depressing weight of concentrated belief; this hour is one of doubt, disappointment, and despair, and before the oppression is overcome there goes up a great cry from the overburdened sense of personality, "My God, my God, why hast thou forsaken me?"

The powers of darkness once met, the false rays of light from materiality will no longer pierce the gathering gloom; the darkness continues to the end, when the realized light of spirit dispels the darkness of matter.

Jesus again cried, "I thirst," and there was handed him to drink vinegar, mingled with gall. Previous to his being nailed to the cross this same drink was offered him and was refused. This vinegar was a bitter wine, to which were added poisonous herbs, and was given to criminals to stupefy the senses, and thus deaden the pains of crucifixion. But Jesus thirsted for the pure water of spiritual Life, and to lay aside the veil of fleshly belief. In response to this prayer there will come to us a clearer revelation of the Truth, that will make it possible to rise above and overcome the darkness of sin, sickness, and death. Error as well as Truth hears this demand for the water of Life, and offers as drink the bitterness of its own beliefs, reasonings, and theories. Into this concoction of error is poured the stupefying potion of "the pleasures of sense" intended to deaden the pains that impel onward to the apprehension of spiritual things. This offering of error is refused by the sincere and pure in heart, whose spiritual vision discerns beyond the pains of sense, the harmony of Soul.

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Mankind is turning toward the uplifted cross to learn its lesson. Through the now dissolving clouds of sense are seen the rays of the sun of spiritual understanding. Material belief and personality, overcome, bows its head and yields up to Truth its claim of life in matter. At the ninth (the last) hour, the full light of revelation, Christian Science, reveals man's spiritual individuality, and he claims his birthright of "dominion over all the earth."

It was the custom, in order to insure death, to break the bones of the leg, before taking the bodies down from the cross. Coming to Jesus, they saw that he was already dead, and touched him not.

Thus was fulfilled, as the evangelist says, the prophecy, "and there shall not a bone of him be broken." The lamb of the Passover, eaten in commemoration of the deliverance from Egypt, was not to have a bone broken. The Truth that delivers man from the Egyptian bondage of material belief, is never marred. The highest concept of Truth, manifested to material sense in the person of Jesus, suffered no dislocation at the hands of its crucifiers.

"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Truth is the white stone upon which is written the new name (understanding) given unto man. "Spirit is God, and man is His image and likeness; hence, man is spiritual and not material." (SCIENCE AND HEALTH.)

GOD AND THE SOUL.*

THE soul wherein God dwells (what church can holier be?)
Becomes a walking tent of heavenly majesty.
How far from earth to heaven, not very far, my friend;
A single heavy step will all thy trouble end.
Though Christ a thousand times in Bethlehem be born,
If He is not born in thee, thy soul is still forlorn;
The cross on Golgotha will never save thy soul;
The cross in thine own heart alone can make thee whole.
Hold, then! where runnest thou? Know heaven is in thee;
Seek'st thou for God elsewhere, His face thou'lt never see.
Ah! would thy heart but be a manger for the birth,
God would once more become a child upon the earth.
I don't believe in death; if, hour by hour I die,
'Tis hour by hour to gain a better life thereby.
Go out, God will go in; die, thou, and let Him live.
Be not, and He will be; wait, and He'll all things give.
Oh, shame! the silk-worm works, and spins till it can fly,
And thou, my soul, wilt still on thine own earth-clod lie.

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* "It appears to me beautiful and entirely in Science. The name of its author is unknown to me."—E. P. F.

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PROMISCUOUS LITERATURE.

MRS. G. P. NOYES.

A GREAT deal has been said by the Discoverer of Christian Science, by her students, and in the pages of this JOURNAL, on the question of mixed literature on Christian Science Mind-healing.

All who write on the subject claim to be absolutely correct, and yet no two agree. The claims of one lead us a certain distance in one direction, and those of others in various directions. It is very difficult to know what to do with so many finger posts, and no two pointing in the same direction. No one will find it possible to make the desired progress under such conditions. This situation grows out of the fact that one, thinking to make it better for himself and others, formulates a theory of his own, and sets it forth in the hope to help bring other travellers and seekers to Truth. But they in their turn do likewise, and so the ways multiply, and lead to confusion instead.

Some have a pet hobby that must be worked into everything they touch, and these try to make Christian Science the instrument for bringing it forward. But Christian Science cannot be turned to such uses, for it is an exact Science, and there is, or can be, but one right way to demonstrate it.

If Christian Science is given to us in SCIENCE AND HEALTH correctly, all other so-called methods are wrong, for none of them agree with the Science as there set forth. The authors of these publications have no right to pervert its teachings, and call the result "Christian Science," for those who differ from it even in the slightest particular, differ from it wholly, for unless its rules are absolutely followed, they are not followed at all. Those who do this can in no correct sense call themselves Christian Scientists. If the name is taken under such circumstances, it can only be for advertising purposes, and is wrongly appropriated. If SCIENCE AND HEALTH and our Teacher's words are not altogether right, they are not at all right, for they are consistent throughout. It is the one seamless robe; there is no right to take a part and not take the whole, for it is fitted and adjusted together, to be so taken or not at all.

Who would not always prefer the pleasant, easy way of the senses if the desired result could be thus reached? But the rough

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places must be traversed, and the rugged mountains scaled, for that is where our path will sometimes lead us as well as through the pleasant valleys.

Our Teacher shows us how to make our way safely, whether it be through the desert places, up the dangerous mountain sides, or beside the water courses. We must work against the current of error in the cataracts and rapids of mortal mind; must stem its strongest tides. If we do not look in the struggle for an easy place to fall,— and there is none such, — we shall not be so likely to fall.

A word of my own experience with mixed literature will not be amiss. People come to me for treatment who have become interested in the Science, and been greatly benefited in health from the reading and study of SCIENCE AND HEALTH. Books, pamphlets, and magazines, purporting to treat of Christian Science, are loaned them by friends, or sent them by mail, which in their great interest they have eagerly perused. From that time date their troubles; their physical beliefs return, and they can find no relief, even in the pages of SCIENCE AND HEALTH, which before illuminated their thought with its perfect harmony. That harmony has been broken in upon by the discordant thought of this so-called Christian Science. This should prove to all that such writings are not in accord with the Science, for had they been, no discord would have resulted from such reading, and been manifested by patients in sufferings from old beliefs, and in students through inability to heal. The clear perception of Truth has been lost through such reading, and it is thus proven to them, though they do not always know where to look for the occasion of their darkness. To some it seems an insufficient and trivial reason, but consider for a moment; if reading SCIENCE AND HEALTH and entering into its crystalline clearness of thought has lifted the cloud of beliefs of various kinds from your mind, and illuminated it, why should not reading error, or a mixture of Truth and error, have an opposite effect, and cloud your spiritual vision?

I have found, in such cases, that no line of thought has brought harmony and consequent physical relief until I took up such reading and handled it the same as a belief of disease, and its impression upon the mind was thus eradicated.

I have found this true in a great many instances, and think that if all other practical demonstrators were to give in their testimony on this point, you would have a long list of names for the JOURNAL.

Those who have read SCIENCE AND HEALTH with brightened

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spiritual vision, and renewed physical health, would do well to adhere to the reading of what is in strict accord therewith. There are so many imitations of the Science at the present time, so many who declare in one breath that they are teaching and practising the exact Science, and in the next breath say they are not, that they have deviated in some slight points that "cannot make any real difference," but claiming all the time to be true students of SCIENCE AND HEALTH and of our Teacher, that it is really a relief to find some who are honest enough to openly declare that their method differs from that set forth in SCIENCE AND HEALTH. When they eanestly avow their true position, they are easily dealt with, for the test of "By their fruits ye shall know them" soon disposes of them. It is the numberless false claims to teach and practice Science as taught in SCIENCE AND HEALTH that confuse the public mind, and lead it to believe that it is getting the pure Science in this literature of a spurious Science, and in the teaching that accompanies it, that has done the greatest harm.

The wise men followed the light, retraced not their footsteps in the darkness, and so they came to the Christ, but they went on till they came to the object of their search — the Spiritual. Let the honest, earnest seeker for Truth, who has caught the light from SCIENCE AND HEALTH, follow faithfully the teachings of that book; it will lead him, too, to the Christ.

"Tasted the good Word of God" (Heb. vi. 5).

We are "nourished in the word of faith" (1 Tim. iv. 6), for it is "the sincere milk of the Word" (1 Pet. ii. 2). "To you it shall be for food," was our Father's declaration, so it is not material, it is spiritual.

The Word "that is with God and is God" must "dwell in you"; as Paul writes the Colossians, "Let the Word of Christ dwell in you." The Word then is Spirit — is Truth; it is called Eternal Word. Jesus says, "My Word is Eternal Life." We must study it, feed upon it. If we long for a more spiritual living, a nearer likeness to Christ, we must be "hungry for the word," not as it comes in creed and doctrine, but from our Bible, and from SCIENCE AND HEALTH, the common fountain of Truth. We must be "doers of the Word," not "hearers" only, our daily prayer, "Lord, let the words of my mouth and the meditations of my heart be acceptable in Thy sight, my strength and my Redeemer." —

E. C. B.

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INTERNATIONAL BIBLE LESSONS.

F. E. MASON, C. S. B.

JULY, 1889. 1 SAMUEL iii. 1-14.

Lesson No. 1, July 7th. *Title:* Samuel called of God.

Golden Text: **Then Samuel answered, speak, for thy servant heareth. 1 Sam. iii. 10.** ***Outline:*** **1. Samuel called by the Lord (vers. 1-10). 2. The Lord's message to Samuel.** ***Prominent Thought:*** **Samuel called to be a prophet.** ***Digest:*** **Samuel's Parentage, 1 Sam. i. 1-8; his birth, 9-20; his dedication, 21-28; his mother's rejoicing, 1 Sam. ii. 1-11; his youth, 12-26; prediction of the doom of Eli and his household, 27-36.** ***Time:*** **B. C., 1160.** ***Place:*** **Shiloh (place of rest); a place about five hours north of Bethel, where the Israelitish host had erected a temple in the days of Joshua, at the close of their war with the Canaanites.**

INTRODUCTION.

The third quarter's lessons, "Studies in Jewish history," include the history of the origin of the Hebrew Monarchy, and its growth through the reigns of Saul, David, and Solomon, until, under the last named king, it attains its greatest power and splendor.

From anarchy (Eli's administration) to the monarchy, (the reigns of David and Solomon) the nation advances in political power, intellectual refinement, and spiritual service.

When only a youth, Samuel was called to be a prophet (Acts iii. 24) and to succeed Eli, whose sense of divine illumination had nearly gone out. At the time of Samuel's call the Hebrews had reached the lowest stage of apostasy. This condition is represented in Eli and his profligate offspring. Samuel was the son of Hannah and Elkanah, and was a child of prayer, (1 Sam. i.) consecrated to God from his birth, and at an early age taken to Shiloh and given in charge of the high priest. After the demise of Eli he became judge, and the acknowledged supreme ruler over Israel,— its best judge. He lifted the Hebrews from idolatry, and subsequently freed them from the Philistine yoke.

In order to intelligently follow the exegesis of the lessons, we must remember that "all is Mind,"— hence the acting and actions depicted in our lessons must be regarded as personification, and interpreted as conditions of Mind. The high priest, Eli, was the highest idea of God recognizable to the Hebrews. His light wanes; Samuel symbolizes the growth of a higher spiritual consciousness that was to come out from this state of darkness. The

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two profligate sons of Eli stand for the condition of mind of the high priest whose offspring they were. The Jewish temple represents the universe, God's temple, i. e., all of the universe they could grasp.

EXPOSITORY NOTES. V. 1: The call of Samuel; "*The child ministered,*" etc. He was in the temple; he performed the duties necessary to spiritual progression; a childish thought not grown old as was Eli (Matt. xi. 25). "*Word was precious,*" Eli was the highest type of morality, and but little divine thought flowed through him. The word was precious, because *rare.* "*No open vision.*" Communication with Jehovah had nearly ceased; there were none who could prophecy or declare the Divine will (Amos viii. 11); "A famine of hearing the words of the Lord was upon them," because of their apostasy. The light only shone for persons here and there; it was not general. Samuel's mother, Hannah, had felt the touch of infinite love. Through her prayer a higher idea had appeared,— an idea which was to dissipate the darkness that hung over the Hebrew nation.

Disobedience to the light they possessed prevented their receiving more, and there was no open vision. (1 Cor. i. 19-30; 2 Cor. iii. 14-18.) V. 2: "*At that time*"; the most depressed moment in the apostasy of the children of Israel; "*Laid down in his place*"; spiritual activity had gone. The creature, rather than the Creator, was worshipped; they were given over to licentiousness, greed, and idolatry — represented in the history by the profligate sons of Eli; this state of life destroyed the little consciousness of Truth they yet had. (Matt. xiii. 12.) Their corrupt idea of God had to disappear.

Vs. 3 and 4: "*Eyes began to wax dim,*" etc.; spiritual sight declined, became obscured, failed to receive Divine impressions, and they were becoming oblivious of Spirit as the reality of being; they were buried in the sleep of the senses, and none were awake to the call of Truth but Samuel; he instantly answered to the call of God, or Truth, "Here am I." (Acts xiv. 16-17.) V. 5: "*And he ran,*" etc.; he went forward quickly. We find God by obedience to our highest conception of Truth, and Samuel's attitude of thought is represented by the phrase, "he ran"; but not knowing the Lord as yet, he went to Eli. We often look too low when the voice of Truth calls; looking to Eli that thought influences us, especially if we consider it superior to our own. "*Lie down again,*" was the command of Eli, who represents, not an awakening sense, but one that is indolent (verse 13); Samuel yielded to this error of Eli, and laid down, rested in the temple, content to let things remain

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as they were,— was in a semi-consciousness. Vs. 6, 7, 8: Again the Lord calls, and again Samuel arises and goes to Eli, and learns that the call was not from him. The call of Truth comes again and again to us before we recognize from whence it comes; "*Samuel did not yet know the Lord,*" i. e., did not know that the Truth called him; he still recognized Eli the high priest as the Divine representative; the thrice repeated obedience of Samuel revealed the fact that the call came from a higher source than from the high priest; when we turn from the highest sense physical, then God is revealed; our highest present conception of Truth points us to a still higher one, and thus we see "the Lord" in a higher sense, and abandon the previous concept. V. 10: "*And the Lord came and stood,*" etc.; obedience to the highest sense of good brings us into the presence of Divine Principle; the revelation of Truth dawns, and the riddles of the past are solved. V. 11: In the presence of Truth we discern the error, and the consummation thereof; "Truth and its opposite appear at the same time;" to know the error is to destroy it; the Divine presence discloses to Samuel the corruption in the temple, and he becomes judge because of this disclosure; every morning Samuel had opened the doors of the temple, and every evening he had lit the temple lamp; henceforth he was to open the portals of a holier temple and to manifest the light of Soul. V. 12: The fulfilment of the prophecy is declared in the next lesson (chap. iv.); error destroys itself. V. 13: "*His house forever;*" all in the same habitation of thought will forever meet the fate here denounced against Eli: "*Which he knoweth,*" Luke xii. 47; accessory to the crime of his sons, Eli was equally guilty with them; he had the authority yet he reproved them not. V. 14: So thoroughly had the corruption represented by Eli and his sons become infiltrated in the thought of the entire people that mere sacrifice was inadequate to blot out the sin wrought in the temple; Heb. x. 4-10; Ps. li. 16; Isaiah xxii. 14.

LESSON NO. 2. JULY 14.

The sorrowful death of Eli. 1 SAM. iv. 1-18.

Golden Text: His sons made themselves vile, and he restrained them not. 1 Sam. iii. 13. *Outline:* 1. Israel's defeat (verses 1-11). 2. Eli's death (verses 12-18). *Prominent Thought:* Threatened punishment inflicted on Israel and the house of Eli. *Digest:* Sins of Eli's sons, 1 Sam. ii. 12-17; Eli's impotency, 22-25; warning, 27-36; threatened punishment, 1 Sam. iii. 11-18; execution of punishment, 1 Sam. iv. 1-22; a child left to himself, Prov. xxix. 1-15; we reap what we sow. Gal. iv. 1-18. *Time:* Two years later than the previous lesson. Samuel about thirty years of age, the age when Jesus commenced his crusade against the prince of darkness of this world. *Place:* Shiloh, Ebenezer, (stone of help,) Aphek, (strength,) the fortress.

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INTRODUCTION: This lesson depicts the downfall of Eli's house; the affliction of the tabernacle; the loss of the sacred ark. The Philistines ruled with an iron hand; the people, influenced by the profligacy of Eli's sons, held the worship of God in contempt; yet under the leadership of the God-anointed Samuel they had begun to rise from this state of degradation.

INTERVENING HISTORY: On the morning following Samuel's interview with the Lord, described in the close of last lesson, he "*opened the doors of the house of the Lord,*" (1 Sam. iii. 15,) that is, disclosed his vision. He "*hid nothing.*" Because of this frankness, "*Samuel grew and the Lord was with him,*" (19) "*And the Lord appeared again in Shiloh through Samuel.*" (21.)

THE LESSON.— V. 1: Samuel is not mentioned in the lesson except in this verse, "*And the word of Samuel came to all Israel,*" that is, the thought of Samuel was diffused among the Israelites; but they depended on their own strength and were defeated by the enemy; so in our own experience, the light of Truth reveals our foes to us, and we seek to destroy them. V. 2: Error, as it is intensified when we seek to destroy it, assumes larger proportions, the power we ascribe to evil, and our sense of impotency defeat us; this fact is represented in the statement that the Israelitish host had not strength sufficient to rout the enemy. V. 3: Like Eve we may lay our own reflections and errors to God, Gen. iv. 1. The man Eve "got from God" turned out to be a murderer; the observance of outward forms will not subdue our enemies; in the desire to have the ark accompany them we see the germ of which the ceremonial rites of Judaism were the later development (Matt. xxiii. 25); but outward show does not protect us from evil; parading our sense of goodness before the world is detrimental, pharisaical. V. 4. Secret of defeat,— diversion of mind; the profligate sons of Eli *were there,* Matt. vi. 24. Vs. 5 and 6: Mesmerism and its effects; Israel shouts, and the Philistines heard and *understood;* superstitious belief in the presence of symbol. Vs. 7 and 8: At first the Philistines fear; the victorious *hope* of the children of Israel produces on them, momentarily, the effect of terror; the thought of good (God) weakens evil; it recognizes the supremacy of Truth and exclaims, "Woe unto us," etc. V. 9: Revival of strength, renewal of hatred and hostility; an influx of evil is often yielded to; error repeats its expressions even to its maturity. V. 10: Aggravated expression of evil, under which the Israelites could not stand, Ps. lxxviii. 60-64. V. 11: Their sense of dependence is taken from them; error is slain; it was in the spiritual sense a

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victory instead of—as seen in the letter—a defeat; the profligate sons of Eli were slain; our highest sense of goodness is taken from us when we yield to error, and "Error urged to its final limit is self destroyed" (SCIENCE AND HEALTH). V. 12: "Benjamin"; "A physical belief" (SCIENCE AND HEALTH, p. 529,) informs us of disaster and defeat; a herald of woe who should not be credited; "Clothes rent, earth on head," environments fragmentary, material. V. 13: Eli (high priest) came down from his place in the temple; "*By* the wayside"; "*watching*" for evil reports; "*his heart* trembled for the ark of God"; anticipating defeat this thought permeated and demoralized the whole army; he expected defeat (17), Job iii. 25. "All the city cried out,"—*mesmerism.* Vs. 14 and 15: Eli, the highest sense of Truth, finally *hears* of it; from the lowest to the highest the reports of defeat are believed; "What meaneth the noise," etc.; inquiring of evil, reveals evil; quickly comes the response; old in the erroneous belief; the mental vision is obscured. Vs. 16 and 17: Persistent inquiry into error produces grief and loss; everything is taken from us through belief; evil brings no hope, nothing but disaster. V. 18: Error strips us of our highest sense of goodness and displaces us; it strips us of all hope and with this loss we are overcome; death is the result of sin; we fall from our material position and topple over; "*old*" and materialistic beliefs weigh us down with their "*heavy*" burdens; "Christ's yoke is easy and his burden light," "Error is a suicide."

LESSON NO. 3. JULY 21.

SAMUEL THE REFORMER. 1 SAM. vii. 1-12.

Golden Text: **Cease to do evil; learn to do well.—Isa. i. 16, 17;** ***Theme:*** **Israel's reformation (verses 1-6); Israel's deliverance (verses 7-12).** ***Digest:*** **Samuel's reformation and deliverance of Israel;** ***Time:*** **Twenty years later than last lesson; Samuel about fifty years old.**

INTRODUCTION.—The possession of the captured ark caused the Philistines untold misery, and at last they sent it back. It was not returned to Shiloh but deposited in the house of Abinadab in Kirjathjearim, where it remained for many years. During this period Samuel, who had long been known as a prophet, continued his efforts to arouse the people to a higher sense of existence, and to awaken them to a sense of God and His watchful care. So slow was the nation in spiritual advancement that their deliverance was delayed twenty years. These years were the darkest in Israel's history, both politically and religiously. The tabernacle seems to have been dismantled, and the ark was in a private house. The

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people sank into gross idolatry, but Samuel grew in strength and at last he was ready to lead the nation. He had become its highest sense of goodness.

THE LESSON.—V. 1: Return of the ark and renewed consecration to God. Abinadab a higher, guarding thought; his offspring, a protecting thought; sorrow for past transgressions is an emotion in the right direction; a desire for the Lord; like the prodigal they came to themselves,—to Samuel's thought; they could not reach this thought before this awakening. V. 3: Now Samuel's voice is heard: "*Samuel spake*"; the higher sense reveals the false gods, and demands their abandonment; it directs from the visible to the invisible, and speaks to the "*heart*"; that with the high understanding comes the sense of deliverance and freedom; John iv. 24; Matt. vi. 24; Ex. xx. 3-6. V. 4: Compliance with the thought of goodness; heeding the "still, small voice"; a complete turning to Jehovah; a united thought; led by higher influence; approximation to One Mind; a thought of union coupled with a sense of divine communion; Mizpeh, (hill) elevation of thought; Ps. l. 15; Ps. xci. 15; Jer. xxxiii. 3. V. 6: Realization of above thought; following Samuel's admonitions; "water," symbol of purity, which follows obedience to higher thoughts; united in thought, there came an outpouring of their hearts to God; they had "come to themselves," that is, they came to God; "*We have sinned*," etc.; Luke xv. 18; Samuel was in this state acknowledged as judge; this was the highest thought, installed in the place of ruler. V. 7: Aggravation of error precedes its doom; "*The Lord's*," etc., a higher sense of evil to come, because of a higher sense of Truth; "*When the children of Israel heard it*," etc.; from the foundation of sickness, sin, and death; old beliefs returning to be met scientifically; a higher expression of goodness arouses a more attenuated sense of evil. Destruction of idols (4) called out a more intense expression of evil; "*Lord's*." V. 8: "*And the children of Israel said to Samuel*," etc.; direct communication with the higher idea, and with a consciousness of protection; finding God through highest idea (Samuel); John xiv. 6. V. 9: Sacrifice, the first demand of Spirit; sacrifice of life, substance, and intelligence in matter, turns our thoughts heavenward, and we are heard; Luke xv. 20; James v. 16. V. 10: Error confronts us the instant we struggle with the senses for mastery; "*The Lord thundered*," etc.; the Divine consciousness, not self, meets the enemy; their previous battles had been fought by self and without Samuel, now the Lord thundered, etc. V. 11: Truth pursues

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error to its extermination, leaving no germ of discord. V. 12: A perpetual consciousness of victory to all who have God on their side, remains to cheer heavenly pilgrims home.

LESSON 4. JULY 28.

ISRAEL ASKING FOR A KING.— 1 SAM. viii. 4-20.

Golden Text: Nevertheless the people refused to obey the voice of Samuel, and they said, Nay; but we will have a king over us; 1 Sam. viii. 19. *Theme:* Israel's perverse demand for a king. *Digest:* Demand for a king (verses 4, 5); Jehovah's answer (verses 6-9); Samuel's warning (verses 10-18); Israel's reply (verses 19, 20). *Time:* B. C. 1095.

INTRODUCTION.— Philistines' oppression at an end; the cities and districts captured by the foe recovered; twenty years of national security followed, under Samuel's administration as chief magistrate of the nation; in his old age he delegated part of his authority to his two sons, Joel and Abijah (see 1 Sam. viii. 1-3); the official corruption of his sons coupled with his age, and probably the threatening attitude of the Philistines who were again gaining supremacy, induced the elders to petition to Samuel for a king.

Vs. 4 and 5: The Israelites saw the Philistines increasing in power, hence *their* leader decreased; they leaned on the physical Samuel; our sense of evil increases as that of Truth decreases; this also sows evil as the offspring of Samuel's thought; he had grown old and weak to them; they desired a king, *like other nations;* holding our leaders in disrepute turns us from them; our highest idea of Truth is lost. Vs. 6, 7, and 8: Their desire was for a secular monarch; once before they had attempted the same thing, and the outcome was disastrous (Judges ix. 22); the same thought, although dormant for upwards of one hundred years, showed itself again; the disposition to change when one is satisfactorily grounded is a feature of mortal mind too little noticed; Samuel's sons were not profligates, but arbitrary and venial; this is what they found fault with; distrust was the real cause of their demand, and *"their hearts were turned away from God";* they desired to be like the nations around them; turning from God (1 John ii. 11); longing for the flesh pots of Egypt; Samuel *"prayed unto the Lord."* He would not "lean unto his own understanding"; he asked and received advice; they did not want God, and begged for independence; they were proud and looked for examples in other nations; Heb. iv. 12; Jer. ii. 13; God did not turn them away, they turned themselves. V. 9: Their desire granted; their prayer answered; the prayer of the Sadducees was answered, "Depart from

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our coast," and Jesus departed; the prayer of the devils was answered, "Send us into the swine," and into the swine they went; they would have to see their mistake through suffering; "*Protest unto them*"; they are warned of the evil which will befall them for their apostasy; this was their opportunity to turn back; wilfully they pushed forward despite Samuel's entreaty. Vs. 10-19: Bondage to the unreal king; Gen. xli. 40; "Only in the throne will I be greater than thou"; Pharaoh's words to Joseph; only as we let error rule over us will it possess any power. In this bondage we see the tyranny of mortal mind; mankind will be enslaved to a material potentate; Samuel tells them that though they call to God He will not hear them, while they are in that condition. Vs. 19, 20: "*Nevertheless the people refused*," etc.; rejection of Truth brings spiritual penury; the wish "to be like others" brings sin and suffering; Rom. xii. 2; when depraved humanity *will* have its own way it must suffer the consequences.

(*To be continued.*)

How FOOLISH and vain are the best laid schemes of diplomacy, and the highest exhibitions of tact in carrying out plans for the upbuilding of Christian Science. The least shade of deception is fatal to growth in Truth. Frankness and truthfulness will always win. We should closely follow the example of our Teacher in this matter. She never fails to declare the whole counsel of God; and never falters, though at times she might shrink from the task, in exposing the faults of her students to themselves, and in showing them the shoals and quicksands on which they are liable to make a shipwreck. So should we, students of Christian Science, seek to build each other up, by exhorting, rebuking, and sustaining each other in every effort for good. Let gossip's busy tongue find no place among us. We should be as careful of our brother's or our sister's good name and influence as of our own. Then shall we see our glorious cause prospering in our hands.

How much lighter would be the labors of our Teacher if she was never again to hear a note of discord among those for whom she has sacrificed so much; and how much happier their lives! How much less often, too, would we hear the words "disloyal to Truth," were Truth and Harmony our watchword. — S.

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EXTRACTS FROM LETTERS TO OUR TEACHER.

LAST September I enjoyed the blessed privilege of attending your Primary Class, and cannot begin to tell you what the six months that followed have been to me. Words express so little! With every day's experience, and each new trial, I feel a deeper gratitude and love towards you, who so faithfully show all students, who truly desire to know it, the way to walk in the Christ-life. However feeble our first steps, we know that they will grow firmer and more firm, if we but push forward with earnest desire, each day to be lead more entirely by the Divine Mind.

Miss C. has formed an association for her students, which is in splendid working order. She has also opened a reading-room where true Christian Science literature is kept in good quantities. Connected with this is a dispensary, where patients are treated, without greater charge than their circumstances permit them to meet readily.

That the enemy appeareth to be here, you of course know, without my saying. For the standard of Truth is never raised that error does not flaunt its banner. But Miss C. and I both know that "Strength cometh from the Lord, who made heaven and earth," and if we put our trust in Him we cannot be overcome. We are striving each day to work more faithfully, and "Working and praying, with true motives on your part, your Father will open the Way." Bless you for those words! They have brought us such comfort again and again!

I can but wish that all the world could sit at your feet and learn the glorious lessons you teach. Though some fail to understand the deeper meaning of your words, the seeds are sown, and every period of advancement discovers them germinating, and we know God will cause them to spring up into everlasting life. Every hour makes more clear to me that your teachings, in regard to meeting malicious mind or animal magnetism, show the only way to protect ourselves against the serpent,— the only way whereby it can be handled and so become a staff.

Your teachings have enabled me to carry Christian Science into my home life. It seems to me there is a fatal tendency among many Scientists to regard themselves as living in the upper air, and not to be troubled with such common cares as home, and husband, and children. But I am thankful to recognize in the life and words of Jesus, and in your precepts and example, the teaching of

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gentle, loving ministrations to those around us, and that through these we more readily lose the thought of self. Certainly a wife and mother can never exercise anywhere a stronger, more grateful influence than within the walls of her earthly home, in the faithful discharge of its duties. In these duties she learns the better to perform the duties that rest upon her from without. — E. W. H.

I HAVE thought for some time I would like to testify, through the JOURNAL, what Christian Science has done for me through one of your students. Last winter I had a very bad knee, which was swollen to twice its natural size, stiff, and at times painful. I went to two of our best physicians, and was told it must be put in a plaster cast; that I had in some way injured the joint, and it must have perfect rest for a number of weeks. As my work obliged me to stand on my feet ten hours a day, I told them this was impossible. I was told to keep it bandaged, and use iodine. From February until May, I followed their directions, and took tonics to tone up my system. All this time I was growing worse. My knee was so bad it affected my hip and back, and I could not sleep. I was loaded down with other beliefs from which I could get no relief from any M. D. I heard of Mrs. ——, and without faith or any under-standing of Christian Science, I went to her for treatment. After two treatments I commenced to gain. The swelling and soreness gradually left my knee, and to-day I am in better health every way than I have been for years. Since I commenced treatment not one drop of medicine has passed my lips; previous to that I was obliged to take from one to two doses every day. All my old beliefs have disappeared.—J. A. W., MINNEAPOLIS.

I HAVE a patient who is going to start a fund for a church here, and is going to send some one to you every year to be educated for the work, she is so grateful for what the Truth has done for her. The physicians had told her they had done all they could do, and she was expected to live but a few days, and sent to me to give absent treatment; she was so much improved they were so astonished and bewildered they did not know what to say. — A. J. B., KANSAS CITY.

[The following letter, written by the wife of a distinguished Doctor of Divinity, whose father baptized our Teacher in her infancy, is suggestive of many reflections.— EDITOR.]

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My Dear Teacher.— I have a message for you from Honolulu. I became acquainted with one of the families of the many missionaries who went to the Sandwich Islands in 1837 — Mrs. ——, a widow, aged 80, and her daughters. One of the daughters has spent more or less time in California, and attended lectures, and read books on "Mind Cure," but knew nothing of the true healing until I gave her Science and Health, Unity of Good, and No and Yes to read. Being a very spiritual woman, she was only too glad to be set right herself, and then she wanted me to treat her mother and two of her sisters, and tell them about the Science, which I was only too glad to do. I had to come away before they were well, but the mother acknowledged she "had never recovered so rapidly when under the doctor's care, and it had saved her a doctor's bill."

Well, one of her daughters said to me, "Tell Mrs. Eddy to send a good Christian Scientist to Honolulu,— one who is cultivated, and who will not be afraid of the M. D.'s and the ministers." I will add to that an income sufficient to meet expenses until the treating in the Truth does it. The round trip on the steamer from San Francisco costs $125. I have been there, and have left Science and Health and all your other works, so that the Truth is working and the way is opened for a permanent teacher of Christian Science, as soon as you can send one. Such a teacher is as much needed there now as the first missionaries were when they went to these islands. With sincere love and gratitude, I am your faithful student,— E. B., Monterey, Cal.

I wish to let you know that a student of mine wishes to connect herself with the mother church in Boston, by proxy. She has withdrawn from her former church (relation) on account of persecution to the new faith (C. S.) that she now holds so very dear. Her name and address is Mrs. J. T. C., L., Mo. I know her to be an earnest and devout Christian and loyal to the Truth.

Now, my dear Teacher, I wish to tell you of one of my recent demonstrations of Truth. The case in belief is this: a miscarriage, immediately followed by inflammation; during a period of unconsciousness I spoke audibly to the patient, declaring, "All is Life, and God is all," and she says the first conscious thought that came to her was as if some one calling to her in the distance, saying, "God is all"; then harmony prevailed and she is joyful in the new found Truth. Her name is M. McD., K. C.

With the experiences I have had in belief, and the review in

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your class of November, the Truth grows more precious every hour, and to you, dear Teacher, words fail to express my gratitude, but I hope to testify it by loyalty to Truth, and thereby to you. Mr. D. and your students send their love to you by me.— M. E. D.

My Dear Mother in Love.— The appellation in Science is sacred. The question, Am I worthy? stands before me always, awaiting a satisfactory answer, and especially just now in regard to the theological class referred to in the last Journal. I most certainly desire to take the whole course, and would be most happy to be present at the coming class. The need for this kind of work and preparation seems to increase more rapidly than I ever anticipated. . . .

Your message in the Journal is always needed. There is a sophistry now current which would remove the standard of morality by saying, "There is no evil. All things are lawful in belief if you know it is nothing and do not make evil of it." The unstable in Science is confirmed in the error of his ways, and the spiritually-minded, unversed in Science, are blinded to the elevating influence of Science. It is necessary for Scientists to approach, in some slight degree, their standard before they are worthy the confidence they seek. This error would deny itself personality, so I ascribe none to it; for it is apparent in many places. You have covered this question in your writings, to my sense; but will you not treat it especially in an article in the Journal?— S. E. B.

"We love Him, because He first loved us."— I Jno. iv. 19.

A glimpse of the great love wherewith God loves us seems ot awaken a responsive chord in us, which opens up still other views of the infinite, and other chords are touched; and thus harmony is secured between the Principle (God) and man, the idea of Principle, and we find demonstrated within our own comprehension the declaration of Jesus: "The Kingdom of Heaven is within you."

May we not here find the key to success in winning our brother to the Truth? If we manifest a love toward him, may he not recognize its divinity, and meet its advance? It is in this blending of his realization of love with ours, we become one; and that, even as the Father and Son are one, we become one, with them; thus we obey the injunction to "keep the unity of the Spirit."— S.

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HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE *rests on proof not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived.*"—REV. MARY BAKER G. EDDY.

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept by the editor. Any person desiring to be put in communication with either, will please address the editor, (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested. That all readers may know whether a particular case is within the reach of personal investigation, the place of residence of healer or patient will, as in the cases below, be given. In all cases where objection is not made it is desirable to publish the patient's name. —EDITOR.

IN our practice of Christian Science, the children furnish unmistakable evidence of the identity of our Leader's teaching with that of Jesus. It will be remembered by those of the last primary class of the Mass. Metaphysical College, that a question of this import came up near the close of the session: "How can one rid himself of the belief of matter as reality, when circumstances surround us continually with the sense-picture of suffering and disease, and duty holds us there?"

The reply in substance was this: "I would say for myself, it would be to prostrate my belief of matter on its face, and lie there until uplifted by God, when the proof would be given by which I could uplift others." The spirit and tone of the reply were deeply impressive.

A short time afterward it became my privilege to see this verified in connection with a little child, who beautifully illustrated our Teacher's statement.

A dear little boy about three years of age, had been taught by his parents that God is Love, Good, and All-Mind; that matter has no sensation, and also to apply this Truth remedy whenever

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he was hurt or suffered in belief. He carried this out in practice to a remarkable degree in aid of himself and for others. It had also made him loving and obedient as a rule.

While sitting one morning at breakfast, he was supplied with his glass of milk, but instead of drinking it as usual, began to amuse himself by spilling it over into his plate; his mother bade him gently to stop the play, but he paid no heed; she spoke the second time, adding, "If you do not obey I must remove you from the table." To her great surprise he kept on worse than before, and she said, "Now I shall take you down as I have said." As she began to undo his napkin and remove his chair, he hung his head but was silent, and when placed on his feet went immediately under the table, threw himself flat upon the floor face downward, and remained perfectly quiet for a few moments. Presently was heard a sort of mumbling, and the words, "baby must come out of this," then all was quiet for a little, and he scrambled up with his face just beaming with good humor, and ran about to his play. One of the family said to me that this was the way he always did when he had yielded to a naughty thought.

At once came up before me the class teaching, coupled with this infant experience as one and the same; the blessed Spirit testifying thereto in these words to my thought, "What need have ye of any further witness?"

Another point in this little child's history it is well to make note of. It was his wont to immediately apply the truth his parents had taught him as soon as attacked by belief. Upon one occasion, however, he utterly refused to do so, and when urged to comply, he declared, "I tan't say it; boy don't want to say so; it don't do no dood, mamma!" at each interval of suffering belief.

At length it came to the mother's thought to "handle the serpent" for herself, and destroy the belief of enmity to the Truth as Divine Science, which was expressing itself through the innocent child. She had touched the keynote of his strange action; he at once was ready to do his work, and immediate relief followed in result, and he threw his dear little arms around her neck, exclaiming, "Dod do take tare of us mamma! Aint Dod dood?"

Dear parents, let me entreat of you to come into Sunday school and church service; and bring the little ones to learn of this Christ-truth the way to heaven, which embraces health and holiness. Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." In Christian Science these are not unmeaning words.—M. W. M., Boston.

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A LITTLE over two years ago (in belief) I was a poor, sick, miserable atheist. I never felt satisfied with my unbelief, and continually sought for something beyond my reach. Although brought up by orthodox parents, with family prayers night and morning, I had a feeling that I was not working out my soul's salvation, that there was something we had not found, and I never ceased seeking for that something. I attended all the different churches, and all religious lectures, and read everything, and found nothing that would bear sifting. Most of the time during these twenty-seven years I was physically miserable. I will not enumerate the long number of beliefs that held me in bondage, for I dislike to think of them. My present state in comparison with the former, is like being freed from prison. I cannot express my gratitude, as time passes on, and I can say each day that I am entirely and perfectly well, and, more than all, perfectly satisfied with the Truth. I have at last found, and found it will bear sifting. If I am sick, I know my remedy is here. Is it not satisfying to know that God's laws are perfect and harmonious, and that nothing can defeat or destroy them; that God is all and that evil has no power other than what we give it; to know that sin, sickness, and death, can be utterly destroyed, with God-given power? Is it not good to know that we can live, move, have our being in Love, Truth, and Life, if we will only abide by the laws of Love, and live in the one Mind? "He that dwelleth in the secret place of the Most High, abideth under the shadow of the Almighty."

I can truly say, "This is the way I long have sought, and mourned because I found it not."

I beg and beseech of all to sift this Truth, for it will bear sifting, and can never be destroyed. Words fail to express the gratitude I shall ever feel toward the Founder of Christian Science. — A STUDENT.

WHILE in the army, I contracted the chronic diarrhœa of which many soldiers died, and many others are yet dragging out a miserable existence. I used drugs of all kinds, while in the army, and after I got home I kept it up, using up my living on drugs and physicians, getting worse instead of better. I could not live without the stimulus of drugs. I considered myself a very temperate man, but was a sot without knowing it. Some months since, I could not work and had returned home, when I met a Christian Science healer and friend of the family, who told my wife I could be cured. I laughed at the idea, as I really had come

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home to die, but my wife persuaded me to try Christian Science and finally I said I would, as I must die anyhow. I went to the Scientist and began recounting my ailments as I would to a Dr. and she said "God is able to cure you." When she said this it flashed through my mind, although a firm believer in God and the Christian religion, I was short in this. She treated me and said, "Take no medicine, eat what you want, and go to work," and I did. I have at times hungered after the flesh pots of Egypt. How badly I have wanted quinine, morphine, and stimulants of different kinds, no one but myself will know; but I have not taken any drug or medicine since, and am in many ways in better health than I have been for twenty-five years; my mind is clearer and my appetite more even, and in every way I feel a new man. And now let me say to those who are afflicted, try Christian Science, it will do you good, and not evil. I had a fear that its tenets would lead one away from the teachings of the Christian religion; but that is not so, it has strengthened my faith and enlarged my understanding. I have read SCIENCE AND HEALTH, and it is worth while for any one to read it. — ARTHUR LAWTON, KANSAS CITY.

BEING a great sufferer for about fourteen years with what medical men called a combination of diseases, I had suffered many things of many physicians, but I have at last found a permanent cure through faith in God and Christian Science. I feel that whatsoever God doeth, He doeth well, and will praise His dear name for this gift of restoring health and happiness.—SALLIE W. DARNELL, CINCINNATI, OHIO.

MY heart has often prompted me to write a few words. Science has done much for me, of which the half could never be told, and I long to be better able to demonstrate the truths it has taught me. When we are earnestly striving to overcome, we realize how much there is of self to the carnal mind. Science has revealed so much to me that is enmity to God, that the tempter often tells me "You may as well give up, for you can never overcome"; but the Comforter speaks this blessed truth, "Lo, I am with you always," and I press onward with renewed courage. — ONE WHO IS STRIVING TO OVERCOME.

JOSEPH THOMAS, a grandson of mine, met with an accident in December last, while coasting, which resulted in the breaking of both bones of the right leg and the large bone of the left leg. The

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surgeon set the bones, after which a Christian Scientist took him in hand and her treatments resulted in his experiencing no subsequent pain or inflammation. He also dispensed with the use of crutches. The surgeon declared that necessarily, one limb would be shorter than the other, but Truth, through the said lady, denied the claim and triumphed; both limbs, to material sense, being the same in all respects.

To the truth of which I cheerfully subscribe. — M. G., OMAHA, NEB.

WHEN I began treating Mrs. M. M., Englewood, Ill., she had been suffering with a belief of gathered breast for four weeks. Her baby was then six weeks old. The breast was gathering for the fourth time, and the fifth point was just appearing. The doctors said it would continue so until lanced. She also had beliefs of growing weaker daily, night sweats, and a hacking cough.

After the second treatment, the fourth gathering opened, and the fifth began drying up. The third day she was out on a visit, walking in the cold wind for several blocks. The seventh day she pronounced herself well, and is doing her own housework now. Meanwhile the physician is waiting to be called in with his lance.

I HAVE suffered from sickness for a long time, and been treated by three different M. D.'s. I have finally been treated by Mrs. F., one of the Christian Science healers, and am happy to say I am restored to health. — MRS. T. S. V., OMAHA, NEB.

FOR twelve years I suffered from an abscess in my left side, accompanied by constant pain, which at times was almost unbearable. My lung was shrunken until there was no perceptible action, and it was supposed by many that it had sloughed off, and been discharged through the abscess. Physicians of all schools had been tried, giving only temporary relief. They acknowledged themselves puzzled, and could only experiment. Patent medicines had no better success, and my friends and I concluded there was no help for me, and hope of a cure had died.

Christian Science, though, has "made me whole," and my gratitude is inexpressible. It seems to me that I feel as I think the lepers must have felt when they were healed.

My lung is expanding, and beginning to work naturally. There

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has been neither discharge, swelling, nor pain since last June, and I feel that the Truth has indeed "made me free." — D. B. M., HORTON, KAN.

SOME two years ago I experienced a sunstroke and from its effects a brain trouble was developed, (so the doctors said) that was leading into insanity. For fifteen months I suffered untold misery with my head and was insane at times. But, owing to the blessings of Christian Science, I am permitted to live and rejoice in spreading the glad tidings of the saving power of Truth.

I hope this may reach the eye of some despairing mortal, and point the way into the glorious light of the Christian religion as taught in Christian Science.— A. A. C., KANSAS CITY, MO.

AFTER suffering from a belief of very weak eyes from my childhood, I became unable to see clearly without the aid of glasses. They did not relieve the pain in my eyes, but I was able to see more clearly. After about two years, my eyes becoming no better (but worse), I was much discouraged, and had my eyes examined by a physician, who told me to drop my studies, as he thought the optic nerve was affected. I then went to the most noted optician in our region; he told me I was rapidly growing blind; that an operation must be performed, but he thought I would always have to wear glasses. I did not consent to the operation, but came home quite discouraged. About a week afterward, I was asked by a Christian Scientist (Mrs. B. of Binghamton) why I wore glasses.

I told her, and she took me up in treatment, without informing me. In two treatments I was healed. The thought came to me as she treated me, "I do not need to wear glasses any longer." I removed them and for the first time in a long while I read two hours by lamplight, that evening. Since then I have not favored my eyes one particle. They are perfectly well. I am now a firm believer in Christian Science, and also a student in Mrs. B.'s class. You may use my signature if you wish. — C. J., NICHOLSON, PA.

DEAR JOURNAL. —I wish to avail myself of the privilege to express my joy and satisfaction in Christian Science. I was divinely led to a Christian Scientist of Prairie du Chien, Wisconsin, a year ago last November, to be treated for the worst form of Dyspepsia. I was not only healed, but was presented with the volume, SCIENCE AND HEALTH. After reading that I began to demonstrate and in every case with success. The following February, I went through a

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class taught by Mrs. M. of Chicago, and had reason to praise God anew for salvation. I had been a church member over thirty years, and knew my Saviour as a Saviour from sin, and had many occasions of rejoicing on that account; yet could not know that the same blessed power saved from sickness as well. It is with a soul filled with thankfulness to Him that I glory to-day in the revelation through SCIENCE AND HEALTH of this wonderful knowledge. Oh, that all might know it. I am not only well myself, but am keeping others in my family in good health and have the constant abiding sense of Truth as never before. I am ready to stand up strong for this gospel Truth. — MRS. J. A. M., GENESEE CITY.

A LADY with no other instructor than SCIENCE AND HEALTH, has demonstrated beyond many who have taken numerous lessons. Persuaded through her reading, of the allness of God — God and the perfectness of idea—she would know nothing else. A daughter so badly affected by poison oak (ivy), that for weeks death was feared from blood poisoning, had recovered with a terrible dread of that plant. As the next season's picnic time drew near, she was regretting that she dared not go again. With her new-born faith in the Science of Being, the mother said, "Certainly, you can go, for nothing can harm you." The daughter assured by these words went; and in her rambles, fell into a mass of the dreaded plant; but, trusting to the word of Truth, thought nothing of it, till one who knew of her previous trouble said in her mother's presence, "See, her face is showing red already." But the mother was prompt in denial and assurance. Next morning old symptoms were out in force, but they yielded at once and finally, to the positive and uncompromising hold on Truth. Another daughter that was thought too delicate to raise, from bronchial and nervous troubles, always dosed with medicine and wrapped in flannels, now runs free and well without either, winter and summer. The mother was recently attacked by mesmerism from the Church that believed she was influencing her daughter to leave. She overcame by the same unwavering trust in God, seeing Truth clearer than ever before. Her demonstrations come through no form of treatment, but by letting "Spirit bear witness," — by the positive recognition and realization of no reality but ever present good.

The other night her husband was attacked with an old belief, similar to one that had some time before ended in a congestive chill, that the doctor thought very serious, and from which he had been a long time in recovering. The wife simply recognized no

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reality in the belief, and, seeing only perfect being, felt no fear. She did nothing, — no "treating" in the usual sense. There is nothing to do but to understand that all is harmony, always. He felt the Presence that destroys the sense of evil, and next morning there was nothing left to recover from.

A lady doing some starching thoughtlessly put her hand into the scalding starch to wring out a collar. Recalled to mortal sense by the stinging pain, she immediately realized the all power of God. At once the pain began to subside, and as she brushed off the scalding starch, she could see the blister swelling go down till there was but a little redness to show for the accident; in her absorbed thankfulness she mechanically wrung out the collar with the same hand with no sense of pain, thus verifying the demonstrations. And this woman only knows Science as she has received it from her Scientist (she not reading English) during the treatments received during the last month. So much has come to her from Spirit in her loyalty to Christ in so far as she could understand.

A case of ulcerated tooth and neuralgia belief would only partially yield after repeated treatment, till it was discovered the patient was antagonizing Truth, by holding the thought that her old remedy, laudanum, would give relief; treated from this standpoint relief was immediate and final.

One morning after Rev. — had been preaching to thousands for several days, he told them that he never felt such a sense of depression or had so little showing of results. Some Scientists hearing this, saw at once his trouble. He had been fearlessly exposing and denouncing evil and it had turned on him, till the mesmerism was likely to overcome him entirely, for he did not understand the seeming power. The effect of the silent word to uplift and sustain was very manifest that evening in his preaching, and was a beautiful demonstration for Science. He probably only felt Spirit-inspiration as he had not before, without a thought as to what had broken the evil spell. But we never know what, or when, or where of the harvest we can sow — "God giveth the increase." —

E. H. B., SACRAMENTO.

I WAS a terrible sufferer for many years from sick headache. I took two treatments from a Christian Scientist, and went into a class. After taking twelve lessons, I was able to heal myself, my family, and others. Have not had a sick headache since. I read SCIENCE AND HEALTH and the CHRISTIAN SCIENCE JOURNAL.

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I am *so* anxious that all should know the Truth and be set free, as I have been.— MRS. E. H. K., CLERMONT, IOWA.

DEAR JOURNAL.— I had been an invalid a number of years, and been told by doctors that I had liver, kidney, heart, stomach, and various other diseases. For nearly five years I had been under treatment from doctors most of the time, and tried every available means, and had finally given up all hope of ever being well again. I can now thank God and Christian Science that I am well and happy. About seven months ago Christian Science first came to our town, and I began to take treatment from the Scientist, who is a loyal disciple of the Teacher of Science, and in a short time was well, Truth having healed me from all my diseases.— MRS. J. C. R., BELLEVILLE, KAS.

SINCE ten years old I have been afflicted with bone scrofula, and the past ten years I have been a hopeless sufferer, given up by the doctors as incurable. At the age of twelve years, two-thirds of the right thigh bone, also portions of the shin bone, were removed by surgeons. A little over a year ago the knuckle joint of the hip bone came out. I have also been a slave to opium. All these years I have not been able to walk without the aid of crutches. Hearing about a Christian Scientist in this town, I came to him, Jan. 6th, last, to take treatment, and after taking three weeks' treatment I began to walk without supports, and I have had no desire for opium since the first treatment. I am now perfectly well, being healed of other diseases also, and can walk very well without anything, and I thank God and Christian Science for it all. Anyone that wishes to know more about my case may do so, by writing to me at the address named.— DOLLIE M. HAILS, BELLEVILLE, REPUBLICAN CO., KAS.

DEAR JOURNAL.— About the first of February last, my husband was taken with a very severe belief of inflammatory rheumatism, continued to grow worse for several days, then it seemed to be settling around the heart, and we thought he might pass on at any moment. I telegraphed to Mrs. B. to treat immediately for said belief, and received answer at once: "I will treat your husband immediately; let me hear." In belief it was a desperate case; at times, when the pain was in the region of the heart, his ears and nose were cold, but the Truth is powerful and always relieved. One physician in the town said, when he was taken, that he was in for six

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months; but in just a month he was at his place of business. During all the time he took no remedy, either external or internal, used no flannel, slept in a cotton night-shirt only, and with the window open. The first time he walked out the walks were sloppy, but he did not put on rubbers; just walked over material man; made laws that there was no relapse in Mind. I can never be thankful enough to dear Mrs. B., who was so untiring and faithful, nor to the one who has voiced (through SCIENCE AND HEALTH) this wonderful Truth to the world.—MRS. L. S. H.

CHRISTIAN SCIENTIST ASSOCIATION.—The May meeting of the association was well attended.

Mission work among the self-respecting poor, to be accompanied by a Christian Science Healing Dispensary, was the subject discussed — after transaction of the routine business — by many speakers. It was agreed that the time had come when Christian Scientists should open up new and broader channels of usefulness, and it was believed that missions like the one named above is one of the demands of the hour. The establishment of suitable places where the poor can receive the benefits of Christian Science Healing is a work that should have the active co-operation of every lover of Science. In this way it is believed that thousands may be reached and be brought to a knowledge of the Truth, who otherwise might be deprived of an opportunity for a long time.

That it is a "Divine Mission," none will doubt, nor that its establishment now is a necessity. Self-denial is the first proof of our love for others, and whenever Christian Scientists present this proof in their lives and actions, the cause advances a pace. To-day the cause of Christian Science is spreading faster than ever before, still there is need of unceasing watchfulness, and untiring effort to meet the demands of the hour.

The remarks of one of our number who has had practical experience in this work were encouraging and helpful. — W. B. J.

THE human mind, the counterfeit, sees only its own creations, all of them counterfeits of God's—Spirit's creations; all of them, like the various denominations of counterfeit money, alike in quality, both as to themselves and in relation to that from which they spring. — *Science and Health.*

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CHURCH AND SUNDAY SCHOOL.

DEAR JOURNAL.—The May JOURNAL says that when we are working for the JOURNAL, we are working directly for Christian Science. A few facts concerning the progress of Truth in Marinette may be of interest to some of the readers of the JOURNAL. Less than a year ago I was the only Scientist in this place. I was healed of bad beliefs in 1886; studied SCIENCE AND HEALTH and Bible every day. After moving here, I talked the Truth whenever the opportunity offered, and often, so often, longed for some one to talk over these blessed Truths with. A little more than a year ago, people who could not get healed of beliefs through their physicians asked me what healed me. I told them Christian Science, Mrs. N. A. E. being the instrument in God's hands. A little later two ladies came to me for her address, were healed through her; then one sent for her and opened her house to people who were in the bondage of various beliefs, and I cannot tell the number that went to her and were healed through the saving power of Truth. This healing was mostly done from October 1888 to March 1889. During the time it was going on, the ministers preached against it directly, and even with violence. One minister took SCIENCE AND HEALTH into the pulpit and publicly denounced it as a bundle of heresy and Pantheism; said Scientists did not believe in prayer, nor in the Divinity of Christ. The more the Truth was persecuted the brighter it shone, and the last week in March, Mrs. L. S. of Osento taught a class of twelve. A few weeks later she taught another of five. April 21 we organized a Church of Christ (Scientist) with twenty-one members, and have preaching by the Rev. Mr. Norcross of Oconto every Thursday evening; a meeting Thursday afternoons to study the Bible and SCIENCE AND HEALTH; Sunday a Bible reading, and Bible class, and Sunday school after. On Tuesday evening the members of the two classes have a student's meeting. Surely God has prospered His work here. We are all loyal to the Revelator of Christian Science, feeling that she is God-chosen to voice this blessed Truth to this age through SCIENCE AND HEALTH.—A STUDENT.

THE Christian Scientists of Marinette, Wis., met in Johnstone's hall the Sunday following Easter, for the purpose of organizing a Christian Science church. The hall was tastefully decorated with

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plants and flowers. The services were conducted by Rev. L. P. Norcross, pastor of the Church of Christ (Scientist) of Oconto, who, in well chosen words, gave the address of welcome. The church comprises a membership of twenty-two, and the services were closed by the communion service, the members kneeling in silent prayer, the outward symbols being dispensed with. The hall was filled with an appreciative audience who pronounced the service both beautiful and impressive, and one whose solemnity left its impress on all who witnessed it. The organization will be known as the Church of Christ (Scientist) of Marinette, Wisconsin.

THE roll of the Church of Christ (Scientist) of Beatrice, Neb., E. M. Buswell, pastor, shows a membership of sixty-five, among whom are seven C. S. B.'s, and fourteen C. S.'s.

OPEN LETTERS.

DEAR JOURNAL.—We have made some good demonstrations since we came to this town, and finish to-day a class that had been previously instructed by Mrs. S. A. H., but some of whom are much dissatisfied at finding they have not received the true teaching of the Science. They say that they can see a wide difference in our teaching, and feel they have been imposed upon.

A class in the theology of Christian Science is advertised in Galveston, if there can be a sufficient number gotten together, who have already taken the primary course, to make up a class. This has caused discord with some of my students, as I have told them no one but our Teacher was permitted to teach this course. Now, this teacher comes in and offers to teach the last course to my own and other students who have never had time to demonstrate what they know from the primary course. Letters have been exhibited in support of these pretensions that are supposed to have been written by our Teacher, and which make people think that she indorses the proceeding. It is very important that there be a correct understanding on this point.—G. W., AUSTIN, TEXAS.

The above letter brings out a point of importance. It is known to all students of Christian Science that no student is at present authorized to teach the course in theology.

This requirement is not an arbitrary one, but is based on the present condition in the understanding of Science. Incompetent

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and unauthorized teaching is very harmful. Those who are invited to join even primary classes should take the pains to inform themselves from some authorized source, as to the standing of the person proposing to teach. For the higher classes this is still more imperative, and no one should consider the subject of joining such classes without obtaining assurance direct from the Teacher of Christian Science, that the proposed teacher is competent and authorized to give such instruction. No confidence should be placed in any representations on this point, from any person whatever. There are no letters from her in existence that give any foundation for pretensions such as are referred to by our correspondent.

DEAR JOURNAL.—I notice, on page 13 of April number, that students everywhere can become members of the parent Church, by writing. I very much desire to be one with you in thought, and then I shall be with you in reality. I took a course of lessons from a student of one of your students, and have read and am studying SCIENCE AND HEALTH, and the JOURNAL. I am an earnest seeker after Truth for Truth's sake, and always have been. I have been a member of the M. E. Church for nearly fourteen years; a class leader, and local preacher, and have been very zealous for the benefit of humanity. When I look back and see that I have only taught superstition instead of Truth, I am very thankful for the prayer of our great Demonstrator, "Father, forgive them, for they know not what they do."

When I came to S., Jan 1, 1889, no one here seemed to have heard of C. S., and I was apparently alone. I have taught one lady to the best of my ability, and now another is very much interested, and we meet every Sunday evening to study the Bible, SCIENCE AND HEALTH, and the JOURNAL, and though progressing slowly, are gaining a knowledge of the Truth. I am engaged in a business that claims my whole time, and I can only drop a few grains of Truth by the wayside; but I am thankful for the knowledge of all Good, and the power to breathe a prayer upon some seeming wreck of humanity, as I pass him upon the street, or on those I meet in business.

Yet, dear JOURNAL, I am not without trials, as we used to say in class-meetings. My business obliges me to be much away from home, where I have two little children, and my wife opposes Christian Science bitterly; yet I am very thankful for the knowledge that Truth is ever present.

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Please remember me in your thoughts of the all Good, and let me know if I am accepted in the parent Church.— J. R. McD., STRATFORD, ONTARIO.

EDITOR OF CHRISTIAN SCIENCE JOURNAL.— I wish to add my testimony to hundreds of others, as a proof of the wonderful sanative effect of the teachings of SCIENCE AND HEALTH, which, in my estimation, ranks next to the Bible. When so many, who are utterly ignorant of the subtle influence of mortal mind as a supposed power, are yielding to its baneful sway, those who have profited in the wonderful manner that I have by reading this book should not hesitate to declare it, and so range themselves on the side of Truth.

Before I took instruction in a primary class, I had read SCIENCE AND HEALTH carefully. Then, after being treated successfully by one of Mrs. Eddy's students, I was able to demonstrate the allness of Spirit *versus* the nothingness of matter, in a manner astonishing to myself, as well as to others.

Having occasion to visit the dentist, I determined to put this Science, in which I had so much faith, to the test in my case. I had by no means regained my normal condition of health and vigor at the time, but I treated myself, according to the best of my understanding, against fear. On arriving at the dentist's, I had another opportunity in the waiting-room for treating myself. I realized the omnipotence and omnipresence of Spirit in a manner that I had never done before, and the utter absence of Life, Substance, and Intelligence in matter so-called. I seated myself in the operating chair, with a calm, resolute feeling, that was a new experience. I realized that the tooth had no more sensation than a fibre of cotton, and that all sensation was in Mind. I sat, during the operation, absorbed in the one thought of the enfolding of strong arms. There was an entire absence of the usual intense effort to brace the nerves, and I was almost dead as to external sensibility, but fully alive to the enveloping, defending power of Spirit. I could have wished the operation prolonged indefinitely, that so I could retain this blissful state of mind. The dentist seemed puzzled to understand the cause of my seeming insensibility to the pain supposed to be produced by it; I partially explained to him the nature of the spiritual anæsthetic I had called to my aid. It was new and interesting to him, as Christian Science had only had a representative in our city a few months.— MRS. A. P. W.

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MEETING OF THE NATIONAL ASSOCIATION.

FELLOW students in the great Science work field! Our interests are identical, strength from God can come only through united, systematic effort for Truth in love of the Truth.

Our annual assembly at Cleveland, June 12, 13, will bless every student that attends. Attendance will not be a sacrifice of time or money, for we shall receive manyfold for both. A beautiful hall has been provided, and a large attendance of students of Christian Science is already assured. To facilitate attendance reduced railway rates have been secured. The rapidly extending interests of our cause will be presented in ten papers, of twenty minutes each, that will be discussed after reading. In order to insure a good use of the time a programme has been made that will secure systematic work.

Many reports from tried workers in Science have already been promised. But every regularly appointed delegation, or the single delegate or student coming from a new field, should be prepared with a report of the condition of the work in each locality. These reports should not occupy more than five minutes, except for the most important or widely extended fields; in no case should they exceed ten minutes. Delegates and students intending to offer such reports are earnestly requested to send notice without delay, so that their names may appear on the programme.

Come up to the feast! Let us give new proofs of devotion to the Cause and our Leader, and so get head and heart attuned for the great onward march in the Science of God, the Eternal Mind. —Fraternally yours, JOHN F. LINSCOTT, CH. EX. COM. N. A. S. ASSOC.

ONCE again glad bird and fragrant blossom tell us June is here; the month that brings joy to the heart of every Scientist. It is the month in which we go up to our feast of the Passover, to the new Jerusalem. The sheep come from the four quarters of the earth, moved as by one impulse to render unto God devout thanks and praise that He has vouchsafed us such an abiding sense of His presence that the death angel and the hosts of evil *do pass us over.* We have the blood sign upon our doors, whereby we are known to God.

We have every one of us during this year laid on the altar some graven image of self, that has been hitherto worshipped, and have

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made the sacrifice with willing hearts, since this is the way to God. Not one of us who has not learned in the experience of the past year to come a little closer to the wonderful life that is being lived in our midst, for our example and hope.

We know by the signs of the times that summer is nigh. To us it is given to catch something of the fragrance and beauty of the atmosphere of Divine Love. Let us assemble together at this marvellous season with thanksgiving, for the gift of an inspired book and a revealed religion. Let us rejoice to call ourselves students of Christian Science, children of the Heavenly King. Let us be glad we live in this epoch of mortal history, for

> "When was ever God's right hand
> Over any time or land
> Sketched as now beneath the sun?"

—J. C. W.

OFFICIAL NOTICE.—The convention of the National Christian Science Association will be held in Music Hall, Cleveland, June 12th and 13th.

All officers of the National Christian Science Association are requested to assemble at 11 o'clock, on June 11th, at the Stillman House, Cleveland.

All delegates attending the convention will pay full regular fare from their respective starting points to Cleveland. On the return trip they can have a reduction of one-third the full fare if they obtain, while in Cleveland, a delegate certificate, signed by the secretary of the National Christian Science Association.

H. H. BANGS, *Sec.*

Full fare from Boston to Cleveland, via Boston & Albany R. R., $15.00. Return fare $5.00; if sleeper taken $3.50 additional each way.

H. H. BANGS, *Sec.*

FOR THE INFORMATION of those intending to attend the meeting of the National Association, the following list of roads making concession in the price of tickets is given: —

Baltimore & Ohio (east of Parkersburg, Bellaire and Wheeling), Baltimore & Potomac, Bennington & Rutland, Boston & Albany (on business between points in New England and points west of, but not including, Albany), Buffalo Rochester & Pittsburgh, Camden and Atlantic, Central Vermont, Delaware & Hudson Canal Co., Delaware Lackawanna & Western, Elmira Courtland & Northern.

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Fitchburg, Lehigh Valley, New York Central & Hudson River, New York Lake Erie & Western, New York Ontario & Western, Northern Central, Pennsylvania (except locally between Philadelphia and New York), Philadelphia & Erie, Philadelphia & Reading (except locally between Philadelphia & New York), Philadelphia Wilmington & Baltimore, Rome Watertown & Ogdensburg (except on Phœnix Line — stations between Syracuse and Oswego), Shenandoah Valley, Western New York & Pennsylvania, West Jersey, and West Shore.

NEWS FROM ABROAD.

Joy cometh in the morning. On the evening of April 11, the Christian Scientists of Toronto met in the parlors of the Institute, and presented to Mr. and Mrs. Stewart an elegant clock, accompanied by an address expressing deep sympathy in their labors and trials in the Cause. (It will be remembered that Mr. and Mrs. Stewart were on several occasions brought before the magistrates, and fined for preaching Christian Science healing).

The address further expressed the utmost devotion in unity of Spirit to the principles of Christian Science.

Mr. Stewart replied, expressing the gratitude and appreciation felt by Mrs. Stewart and himself, and directing the thoughts of those present to her through whom this age has come to the vision of the ever-present Christ.

He said that unity in all students' associations must be the result of obedience to one leader, and those who were faithful to their Teacher would be able to hold the confidence and affection of their own students.

On the Sunday following, Mrs. A. M. Knott, of the Detroit Christian Science Institute, conducted a service in Occident Hall, speaking from Luke. The topic was the failure of John the Baptist to perceive the Divine idea presented by Jesus. The waiting nation looked for a military and political leader to remove the oppressive Roman yoke. John came by descent from the priesthood, looked for one who should purify and exalt the sacerdotal order.

Jesus had enlisted a small army of followers, many of them women, but the men taught only the conquest of error, as manifested in sin, sickness, and death. John, failing to see in this the fulfilment of the Messiah's mission, sent to ask, "Art thou He that should come, or look we for another?" The reply of Jesus was

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affirmative, and a demonstration of the loving, ever-present Truth. John, although a great prophet, was spoken of by Jesus as "a reed shaken of the wind," and declared that the least in the kingdom of heaven was greater than he.

A large and most attentive audience listened to the discourse.

Mrs. Knott also lectured in the Opera House at Port Hope, where the good cause prospers greatly. — A. M.

CHRISTIAN SCIENCE AND LEGISLATION.— In the latter part of March a Bill was introduced in the New York Legislature, making it a misdemeanor to practise Christian Science Mind-healing, punishable by fine, imprisonment, or both. The Bill was advanced to the third reading at a single sitting, and seemed likely to be "railroaded" through, when some of our friends got wind of it. Bro. Bates of Syracuse made a forcible argument against it, before the judiciary committee which had it in charge, and sent an appeal for help to the Scientists in New York city and Brooklyn. For the adjourned hearing, to take place Tuesday, a delegation went from New York to Albany on the Monday night's boat, and was reinforced by the train of Tuesday morning, so that it appeared in the library room of the capitol, where the hearing was to take place, some sixty strong. It was agreed that three speakers should be heard on the part of the Scientists, each having a half hour. Mr. I. N. Ames, of counsel, whose remarks were published in the May JOURNAL, spoke first. At the conclusion of his address, Bro. Bates was about to resume the argument, when the chairman of the committee stopped him, saying, in substance: "There is no need of our wasting time further. We may as well tell you that this Bill will be reported unfavorably." This declaration was followed by rounds of applause from all present. Several members of the committee expressed themselves as greatly interested in what they heard of Science from the delegates, with whom they engaged in conversation before and after the formal hearing, and as desirous to know more. Thus ended ignominiously this latest attempt at proscriptive legislation. Not a single member of the medical profession had the courage to appear in its defense.

The party that left New York on the Monday night boat speak of a delightful meeting held in a corner of the saloon, and of the consciousness during that meeting that the object of their mission to Albany was already accomplished by their work in Mind.

The movement for hostile legislation, set on foot by the Board of Medical Censors of Massachusetts, though owned and sustained

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before the legislative committee by its promoters, has also disappeared from view. It is now impossible to find anyone who knows anything about it. Thus are the attempts of the enemies of Truth set at naught.

DISPENSARY WORK.

DEAR JOURNAL.—The "Free Dispensary of Christian Science Healing," at 3 Boylston Place, Boston, Mass., is, so far as is known, the first organized work of its kind. It was started in January, 1887. Cards were printed bearing the name "Free Dispensary of Christian Science Healing," and these were distributed among Mission Schools and the Associated Charities. The work has been quietly carried on and the whole dependence has been upon the good results obtained in healing and preaching the gospel of health. Until the announcement three months ago in the JOURNAL, there had been no advertising through the press.

We have few "By-Laws" and a simple Constitution which reads: "We, the undersigned, hereby associate ourselves for the purpose of promoting the spiritual and physical welfare of the worldly poor; to teach them better health and morals, and to show them by practical methods how to improve their condition and live the truest lives."

The patients were at first from among those personally known to some of the Committee and of the class for whom the work was organized, and as those treated found healing, they brought their friends. Since the rooms were opened, between two and three hundred patients have been treated. The results have been most cheering and the seed sown is bearing good fruit. The testimonies of healing and help would take too much of the space of the JOURNAL.

One of our rooms is a hall, with seating capacity for over one hundred, and in this we have had evening "talks" that have been largely attended — seventy-five and over one hundred people gathering to listen to the glad tidings Christian Science brings.

The outside Mission work has been among the needy, unable to come to us, and who have called for help. At first this was done by volunteers, each worker taking a district of the city. Latterly we have had one paid Missionary, Miss C., who has had marked success.

We have met with hindrances, through the opposition and inter-

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ference of the spiritual advisers of those whom we sought to help. Church and Sunday school tell them that Christian Science is a humbug, and many are made shy by this talk. Organized work of this kind must necessarily be systematic, and requires consecration and devoted effort. Each member of our Committee gives not only her time, but pays for each hour of that time, and it is thus we meet our rent. We are rejoiced to hear of the Dispensary work that is being organized in other cities and of the new Dispensary Association in Boston, with which we are ready and eager to join heart and hand for the one great Cause. Yours sincerely,

MRS. GEO. H. MEADER.

May 17.— A good number of persons came together at 7 Temple Street (Bowdoin Square), to organize the C. Science rooms and dispensary, announced from her pulpit by our Teacher, on Easter Sunday. Mrs. Sawyer, in reporting the names of officers, said: "It is with great satisfaction that the committee announce that our Teacher allows her name to stand on our list as Honorary President. She not only looks cordially on the work it is proposed to commence, but considers it, properly carried out, as opening a new chapter in the development of Christian Science. She rejoices in the work now being done in this city by the existing dispensary, and in this enlargement of the field of operation; in all that tends to popularize Christian Science and to place it as a recognized, organized force, on a plane of wider and more extended relation and influence; in all that helps to carry the sacred and elevating teaching of Science to a greater number of human beings.

After the election of a partial list of officers, and discussion and agreement on plans of work, the meeting adjourned to May 31st, to give time for the executive and ways and means committees to put the work in operation.

THE cause in Syracuse is progressing. On the 30th of Dec. last, the students decided to have morning service in order to ascertain what the state of interest was. The meetings have been continued every Sunday, and about six weeks since a Sabbath school was organized to follow the morning service. May 12th we organized the Church of Christ, Scientist, with twelve members (one for each tribe), and quite a number of other students have expressed themselves as about to join. Some have already asked for letters from their churches to join with us.—E. P. B.

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EDITORIAL AND OTHER NOTICES.

Special Notice From Rev. Mary B. G. Eddy.

In accordance with a long cherished intention, I hereby announce my retirement from active labors as teacher at the Mass. Metaphysical College. This institution will be supplied with competent teachers. I have already placed the Christian Science Journal in other hands, and resigned the pastorate of the Church of Christ (Scientist), Boston.

This change is made for two reasons: First, because my duties have accumulated to such a degree, and I believe my students should and can fill these positions themselves; Second, to fulfil other duties that demand both my attention and retirement.

I shall not have the pleasure of attending the convention of the National Christian Scientist Association this season. I desire that all my students be permitted to attend the convention. Let Love prevail. If this is done I will attend the next convention.

Mary B. G. Eddy.

Those interested in prizes for the names of new subscribers to the Journal are requested, when they send additional names to complete their lists for premiums, to give the names previously sent. Will all interested in premiums please to put in their accounts at an early date? also, will any who have not received premiums claimed give notice.

In Mrs. Loveland's article "The Price of Wisdom," the following sentence was wrongly printed as a quotation: "The Utterances of Wisdom are the gates of pearl opening into the kingdom of harmony."

Mass. Metaphysical College. Primary and Normal classes were held in the month of May at the *Alma Mater* of Christian Science. The closing session of the latter, held May 25, was largely taken up by questions relating to and experiences in Christian Science Mind-healing. The opening lecture to the Normal Class was one never to be forgotten. Notes were taken and it will be published entire, or nearly so, in early numbers of the Journal.

The late classes mark a distinctly new era in the relations of our Teacher to her students, an intimation of which was given in the May Journal, in the article "The Present Hour."

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IN THE NEXT ISSUE of the JOURNAL answers will be made to questions called out by the special notice of the Mass. Met. College in the May JOURNAL. Pressure from classes held the last three weeks prevents their due consideration in time for the June JOURNAL.

SEVERAL SUBSCRIBERS have requested the issue of the Bible Lessons as leaflets, in order to distribute them freely. The present lessons have been so printed, and will be mailed promptly on receipt of orders, at the price of $2 per hundred.

IN THE JULY JOURNAL some of the many questions that have been received on texts of Scripture, etc., will be answered, and a department of Questions and Answers will be opened.

"THE Personal and the Impersonal Saviour" and "Personality; What is it?" These tracts are for sale at 20 cts. per doz., $1.50 per hundred.

THE NOTICE in the May JOURNAL of a meeting of the friends of Mrs. E. D. Behan of Kansas City, gave an erroneous impression of an intention to leave Kansas City. The contrary is the fact. Mrs. Behan is the pioneer of Science in that place and has no intention of leaving her field of labor

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CHURCH SERVICES (SCIENTIST).—Our friends are invited to send to the JOURNAL notices of all regular Sunday meetings (Scientist), giving the place and hour of meeting and nature of the service. Notices of changes should be sent promptly. These will be kept standing, both for information and as a record of growth.

CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

ARKANSAS CITY, KAN.—In Houghton Block, Summit Street, at 3 P. M. Sunday school 2 P. M., and Wednesday evenings 7.30 P. M. Speaker, Mrs. F. E. W. Wilkins.

AUGUSTA, ME.—At 3 P. M., at 27 Oak Street. Sunday school at 2.30.

BEATRICE, NEBRASKA.—At 3.30 P. M., Christian Science Hall, Court Street, between Fifth and Sixth. Pastor, E. M. Buswell. Sunday school at 2.30.

BOSTON.—At 3 o'clock P. M., Chickering Hall, Tremont Street. Pastor, Rev. M. B. G. Eddy; Assistant, F. E. Mason, C. S. B. Sunday school at 2 o'clock.

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BUFFALO, N. Y.—Music Hall Building, Main Street. Services at 10.45 A. M. Sunday school at 12 M. Rev. E. R. Hardy, Pastor.

CHICAGO.—At 3 P. M., in First M. E. Church, corner Clark and Washington Streets. Rev. G. B. Day, pastor.

CLEVELAND, OHIO.— At 4 P. M., 89 Euclid Ave., Room 37. Geo. A. Robertson, pastor. Sunday school at 3 P. M.; open week days to those desiring to be healed.

MARINETTE, WIS.—At 10.30 A. M., Johnston's Hall. Reading service and Sunday school. Thursdays at 2.45 P. M., reading SCIENCE AND HEALTH; Thursday evenings, at 8 o'clock, Preaching. L. P. Norcross.

MILWAUKEE, WIS. — At 3 o'clock P. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C. S. D.

NEW YORK CITY. — At 4 o'clock, Hardman Hall, 2 West 19th St., cor. 5th Ave. Speaker, Mrs. F. J. Stetson. Sunday school at 3 o'clock.

OCONTO, WIS.—At 10.30 A. M. and 7.30 P. M. Bible class and Sabbath school at close morning service. Meeting for reading Scripture and SCIENCE AND HEALTH Tuesday afternoons. L. P. Norcross, pastor.

OMAHA, NEB.— At 3 P. M., Unity Church, 17th Street, between Chicago and Cass Streets. Speaker, Mrs. E. B. Fenn.

SYRACUSE, NEW YORK.—At 10.30 A. M., at Greyhound Hall. Sunday school 12 M. Prayer and praise meeting Wednesday evenings, at 8 o'clock, in room 9, Greyhound Building.

Regular Sunday services of Scientists (not incorporated churches) are as follows:

BINGHAMTON, N. Y. — At 5 P. M., Royal Arcanum Hall, Court Street.

BROOKLYN, N. Y.—At 3 P. M., at 41 Green Ave.

DENVER, COL.—At 10.30 A. M., at 1765 Sherman Ave.

DETROIT, MICH.—At 4 P. M., at Christian Science Institute, 17 John R. Street.

ELKHART, IA.—At 2.30 P. M., 403 Pigeon Street, residence of A. E. Brown.

ELROY, WIS.—At residence of E. B. Loveland, C. S.

FALL RIVER, MASS.—At 2 P. M., at No. 11 Maple Street.

FORT HOWARD and GREEN BAY, WIS.—In Good Templar Hall, at 3 P. M.

LINCOLN, NEBRASKA.—At 3 P. M., at Lincoln Academy, 1210 P Street.

LOCKPORT, N. Y.—5 o'clock P. M., in McMaster's Hall, No. 4 East Avenue.

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MASON CITY, IA.—At 10.30 A. M., at residence of Mrs. Grace G. King, C. S.

MONTREAL.—At 2272 St. Catharine Street.

MCGREGOR, IA.—At 10.30 A. M., at residence of E. Hoxsie, C. S.

NORTHCOTE, MINN.—At residence of Mrs. Brown, C. S.

OGDENSBURG, N. Y.—At 2 P. M., at residence of W. J. Axtall.

SACRAMENTO, CAL.—At 11 A. M.; Bible Class, 10 A. M.; Inquiry Meeting, Tuesday, P. M. and evening; 1113 Twelfth St.

SANBORN, IA.—At residence of Frank Brainard, C. S.

ST. JOSEPH, MO.—At 3 P. M., at Christian Scientist's Hall, corner 5th and Edmon Streets.

CHRISTIAN SCIENCE DISPENSARIES.

BOSTON.—No. 3 Boylston Place and No. 7 Temple Street.

CLEVELAND.—91 Euclid Avenue.

NEW YORK.—No. 102 West 24th Street.

SYRACUSE.—Room 9, Greyhound Building.

SPECIAL TERMS TO NEW SUBSCRIBERS.

For three months from date the following premiums are offered for the names of *new subscribers* to the CHRISTIAN SCIENCE JOURNAL.

For the names of *two* new subscribers, and four dollars, one dollar's worth of any of the works advertised in this magazine will be forwarded to the sender.

For the names of *three* new subscribers, and six dollars, an additional copy of the JOURNAL for one year free.

For the names of *four* new subscribers and eight dollars, a copy of the latest edition of SCIENCE AND HEALTH, the standard work on Christian Science Mind-healing; price, $3.00.

For the names of *twelve* new subscribers, and twenty-four dollars, a copy of Webster's Unabridged Dictionary; price, $12.00.

Names and remittances may be sent in instalments, when so expressed with the first remittance, the premium to be forwarded on completion of the full number. Subscriptions should be made to commence with the present (February) number, in order to have the complete series of articles by Rev. M. B. G. Eddy.

To clergymen of any denomination the JOURNAL will be sent for $1.00 per annum.

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I WAS healed thoroughly of the belief of chronic hepatitis and kidney disease by reading Science and Health. I have never to this day had the slightest return of it.

J. P. FILBERT,
April, 1888. *Council Bluffs, Iowa.*

How grand your book, Science and Health, is! It is a revelation of Truth. No matter what suffering (physical or mental) comes, I have only to take Science and Health, and almost invariably the first sentence brings relief. It seems to steady the thought. No student is old enough to neglect reading it. When we think we are advanced far enough to let that book alone, then are we in danger.

MRS. ELLEN P. CLARK,
March, 1888. *Dorchester, Mass.*

You have the one true Philosophy of Life,— that which begins and ends in God's goodness. I am overjoyful to have a copy of Science and Health.

LILLIAN WHITING,
July, 1888. *Boston.*

IN reading your books, if passages were difficult to understand, instead of going to others for help, I have said: "The explanation is right here in the book; and if I have patience it will be revealed to me." Sure enough, light has always come from this source — sometimes during a treatment; sometimes during the night — a perfect flood of light.

MRS. W. T. BURGESS,
July, 1888. *Chicago.*

I OWE my success to having adhered strictly to the study of Science and Health, and its explanations of the Bible.

MRS. M. H. PHILBRICK.
February, 1888. *Anamosa, Iowa.*

MANY thanks for the good received from your books. When I commenced reading them, I was carrying about a very sick body. Your books have healed me. I am now in perfect health. People look at me with surprise, and say they do not understand it. But when they see the sick ones made well they are not always willing to believe it.

MRS. JOSEPH TILLSON,
July 8, 1884. *South Hanson, Mass.*

Direct all Orders to 385 Commonwealth Avenue, Boston.

· THE CHRISTIAN SCIENCE

JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. JULY, 1889. No. 4.

FALLIBILITY OF HUMAN CONCEPTS.

BY REV. MARY B. G. EDDY.

EVIL counterfeits Good; it says, "I am Truth," when it is a lie; it says, "I am Love," but Love is spiritual, and sensuous love is material; wherefore it is hate instead of love, for the five senses give man pain, sickness, sin, and death; pleasure that is false, life that leads unto death, joy that becomes sorrow. Love that is not the procurator of happiness declares itself the antipodes of Love, and Love punishes the joys of this false sense of love, chastens its affection, purifies it, and turns it into the opposite channels.

Material life is the antipodes of spiritual Life; it mocks the bliss of spiritual being; it is bereft of its permanence and peace.

When human sense is quickened to behold the error — the error of Life, Truth, Love regarded as material and not spiritual, or that they are both material and spiritual, it is able for the first time to discern the Science of Good. But it must first see the error of its present course to be able to behold the facts of Truth, outside of the error, and *vice versa*. When it discovers the Truth it uncovers the error, and quickens the true consciousness of God, Good. May the human shadows of thought lengthen as they approach the Light until they are lost in Light, and no night is there.

In Science sickness is healed upon the same Principle and rule that sin is. To know the belief of the patient, and

159

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what has produced it, enables the practitioner to act more understandingly in destroying it. Thus it is in healing the moral sickness; the malicious mental operation must be understood to destroy it and its effects. There is not sufficient spiritual power in the human thought to-day to heal the sick or the sinful through the divine energies alone; one must either get out of himself and into God so far that his consciousness is the reflection of the divine, or he must through argument and the human consciousness of both evil and Good work from that standpoint.

The only difference between the healing of sin and sickness is that sin must be uncovered before it can be destroyed, and the moral sense aroused to reject the sense of error; while sickness must be covered with the veil of harmony, and the consciousness rejoice in the sense that it has nothing to mourn over, but something to forget.

Human concepts run in extremes. They are like the action of sickness, which is either an excess of action or not action enough. They are fallible; they are neither standards nor models. If one says to me, "Is my concept of you right?" I reply, The human concept is always imperfect. Relinquish your human concept of me, or of any one, and find the divine, and you have gotten the right, and never until then. People give me too much attention, and misrepresent me through malice or ignorance.

My brother owned a mill, and one day the foreman, named Burnham, set a man who applied for work in his absence to tend the regulator of the engine, as a practical joke. When my brother returned, he saw it, and only said, "Burnham, you may pay that man yourself." That's the way people tend me, as though one were to tend the regulator of an engine, and it is not I that need tending. God makes us pay for tending the regulator, as my brother made Burnham.

The regulator is governed by the Principle, and makes the machine right, because it's a part of the machine, but it is through it that the Principle carries the rest on.

Now turn from the illustration of the mill to the mother with almost 4,000 children, each one of whom, at six years old, at furthest (I have very few that are more than six), has set up

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housekeeping alone, and some of them at one year. The clever ones, or rather, the good-natured ones, act independently for their own household and never think of helping mother.

The envious and malicious ones are those who do not love the mother, and are constantly going home to interfere with and criticize her household arrangements, and then returning to their own homes to set up an opposite system to mine, and very likely call it mine. Some of them, even at a year old, want to introduce their own system and upset mine in my own household.

Now come back to the mill again. First there is the Principle, then the regulator, then the machine, in which sometimes the mother element has seemed lost. When the mother's love can no longer promote peace in the family, its wisdom seems powerless to guide the children, and the children are constantly tending the regulator, instead of the regulator being left to steady the march of the machine. But when my students fix their attention on the Principle of their work, then all moves on harmoniously.

These inquiries are coming from the "four quarters,"—For what purpose has Mrs. Eddy relinquished certain lines of labor in the field of Christian Science and called others to the work? Is she writing her history? or completing her works on the Scriptures? She is doing neither, but is taking a vacation, her first in twenty-five years. She is taking no direction of her own or others, but her desire is that God may permit her to continue to live apart from the world, free from the toil and turmoil in which her days have been passed for more than a quarter century.

She has no desire to write with the pen her own history. Those who know her best may write it after that God has written it with the diamond point of Truth.

The world is not ready for the translation of the Scriptures into the "new tongue." The old tongues are not sufficiently confounded for this; the babel is not yet complete. The *confusion of old tongues* must precede the diffusion of God's idea and the understanding of its Divine Principle and demonstration.

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THE NATIONAL ASSOCIATION MEETING.

For three months before the meeting of the National Association the intimations had grown more distinct of the severance of visible relations between the Teacher of Christian Science and her students. The number of the Journal that reached them as they were leaving their homes for Cleveland gave distinct announcement of her separation from College and church Pastorate; the gift of the Journal to the Association and resignation of its presidency, that greeted the opening assemblage, made the severance complete and definitive.

Up to this moment the prevailing feeling, despite the notice in the Journal, had been one of expectancy of her appearance, at least on the second day, and consequent waiting, leaning, and looking to her for guidance and direction.

The first impression that followed the decisive blow to these expectations was, beyond question, one of disappointment and hesitation. But this was followed almost instantly by the sense of responsibility, and the consciousness that, deprived of the Mother hand on which all had leaned, weakness, or hesitation, or division would be the herald of disaster. The firmness, wisdom, and good taste displayed in all the proceedings are the highest testimony to the previous instruction and guidance of members and delegates.

Too often the harmony that marks the public proceedings of such gatherings is a mantle thrown over personal differences or efforts for precedence in the committee rooms. But not in the most intimate conferences that went before, and outlined the work for the two days of open session, was there a single manifestation of impatience or the slightest note of discord. This was a decisive test of the spirit of the members. As a consequence, every Scientist went from the meetings at Cleveland with higher realization of Love and deeper sense of nearness to one another, to the Teacher and to God.

The outward history and results of this meeting may be summed up by saying that the representatives of Christian

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Science went into it on trial as to their power of coherence in concerted action, and they came out with the consciousness of organized force, and assurance of a name amongst men. Even those who were absent will realize this in reading the Minutes, published entire in this number of the JOURNAL.

Worthy of special mention in the proceedings was the settlement of two questions that have been fruitful sources of discord and jealousy,— the relation of students of the Massachusetts Metaphysical College to their former associations, and the re-teaching by one normal graduate, of the students of another normal graduate. Not only were they settled wisely but — what is of more importance — the tenor of the discussions showed substantial agreement among all who took part in them.

The importance of the resolutions adopted in connection with the gift of the JOURNAL will escape no one. The imprint of a Christian Science Publishing Society, acting in harmony with, and under the direct auspices of the National Association, will afford a needed guarantee to the public, as to the character of publications bearing the name Christian Science. It will also assure the general circulation amongst Scientists of books worthy of circulation, and will put a stop to the circulation of the poisonous "mind-cure" and spurious Christian Science publications, that have flooded the country. True Christian Science now has a literature compact in form and cheap in price, with which to drive out the stuff just referred to, and through its authorized society of publication will drive out and destroy it. No time will be lost in putting this machinery in operation.

The National Association declares that the time has come for Christian Scientists to come out and be separate; to cease to touch the unclean things — the beliefs of matter. We have been dwelling amongst the Egyptians, but God calls on us to-day to come out, and to take possession of our promised land,— dominion over material sense. Recognition in consciousness of Science as Divine, carries with it recognition of its claims as supreme. We cannot serve God *and* mammon. The Scientist holds to the reality and allness of

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spiritual sense; all other religions hold to the equal reality of evil, and to its division of empire with good; these positions represent Truth and its opposing error. There can be no agreement nor fellowship between them. "What communion hath light with darkness? And what concord hath Christ with Belial? . . . And what agreement hath a temple of God with idols?"

The consciousness of Science as Divine carries with it, not the obligation, but the necessity to preach it to every creature. The National Association exhorts every Scientist—not merely to take an attitude of separation and protest, which might be merely negative, but—to proclaim the gospel of health and holiness, by engaging in what (for want of a better name) is termed "dispensary work." One of the most efficient ways of preaching the gospel is through the printed word of Truth. The National Association pledges itself individually and collectively,—and calls on every one who loves Science to do the same—to aid in the circulation of Christian Science Literature, and especially of the JOURNAL and the Series.

The National Association has met in the programme thus set forth the longing—spoken or unspoken—of every heart. It lays down the lines of separation between Truth and error; and it provides for bringing into action, at the same moment, the positive forces of Truth. Christian Science stands no longer on trial and sufferance, but puts on its armor, sounds its battle call, and enters on the holiest crusade ever proclaimed in mortal ears,—the crusade against sin, sickness, and death.

The study of the resolutions adopted by the Association will satisfy every one that the means of separation from error, and for the propagation of Truth, are now provided. Herein is seen the wonderful power of organization. This is only to mortal sense, but we are in the mortal and must work in its conditions. Organization is the highest mortal expression of omnipotence. To-day the feeblest and the most remote and solitary Scientist working on the lines laid down by the Association, can feel that his or her strength is added to the power of the whole. In organization, nothing is lost;

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not only does the smallest mite of effort go to swell the grand volume, but to the feeblest effort is lent the power of the whole.

The Association has done its work, nobly, grandly. Let the minor organizations and individuals bring up to its next Annual Meeting an equally worthy report of results achieved. The word is now to them.

WHAT HEALS IN SCIENCE?

Is it not realization of the true sense of Being? Of man's true estate as the image and likeness of God, the opposite of the man declared through material sense? This understanding has come to us through one who has fulfilled, even in conception, all the conditions of human belief. Jesus, the first and perfect Demonstrator of the immortal, perfect man was conceived differently from us, direct from the Divine Idea. Yet, in his mortal estate he was one with us, and could "be touched with the feeling of our infirmities," because he was "in all points tempted as we are, yet without sin."

In the revelation of the Science of Jesus' demonstrations —in the more perfect realization of Love — God has in this age, and through the higher spiritualization of man, come nearer to us. This is speaking according to appearances; in reality man has come so much nearer to God.

Divine Science realized is "God with us," because Science is the Mind of God. Just in the measure that any Scientist is in the realization of the true estate of man, is he one with the Father, and all the emanations of that thought are healthful and life-bearing. It is belief in the opposite consciousness — that of the man of the personal senses, that is miasmatic, death-bearing.

To say, from our present standpoint, that our thoughts are only life-bearing, would be to overstate our position. But in so far as we are in the state of realization of our Teacher — in the thought of SCIENCE AND HEALTH, — the atmosphere evolved by us is one of purity and health.

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One of the tricks of malicious mental practice is to make people think otherwise. This lie of the malpractitioner must be met and overcome in Science, by holding the contrary thought,— that no Christian Scientist who faithfully follows in the line of thought of our Teacher, can evolve an atmosphere injurious to any one. Her mind and writings can give only health to all.

WINTER: A TYPE OF LIFE.

ZOE SEYMOUR LOVELAND.

LOOKING at the passing seasons, and their distinctive characteristics, from the standpoint of material sense, man has drawn comparisons between them and his own career. Summer he regards as a type of life, and in winter he sees a type of death. When we understand that Life is Mind, that its manifestations are spiritual and eternal, and its characteristics righteousness and purity, and Truth,— opposite conclusions are reached.

The material luxuriance of summer is the type of death; and winter, wherein materiality sleeps, shows forth Life, spiritual and real.

Nature, as seen through the senses, is the reflection of material thought — a belief of life in matter. The falsity of this belief is shown in its speedy dissolution; error dies; Truth is eternal. Every appearance of so-called material life is in reality death. It is a lie of mortal thought whose end is decay. Human passions, emotions, and characteristics are portrayed in what man calls natural phenomena. What is called "natural," is the thought of man — considered collectively — externalized, and expresses the aggregate of material beliefs. One of man's beliefs regarding life is that it begins, grows, ripens into manhood, then declines into old age, and finally dies.

These passing shadows of mortal thought are mirrored in the buds of spring that blossom, pass into foliage and fruit, then fade away. The falling leaves of autumn attest the end of this objective drama of material sense as the supposed death of man does the end of the subjective dream. As long as life is believed to be material in expression, cessation of material activity is the necessary type of death; but the understanding of Life as Spirit, Mind, shows that "Spirit appears as matter disappears." (SCIENCE AND HEALTH.)

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In the material desolation of winter, the lie of life in matter disappears. In the solemn hush of winter the voice of Mind is heard. "Soul is best heard when sense is still." (SCIENCE AND HEALTH.)

Winter, which typifies spiritual life, has no appearance of beauty or gladness to mortal man, but appears dark and desolate. To material eyes, there can be nothing beautiful or substantial outside of materiality. The end of matter, and annihilation are synonymous terms to mortal mind. The idea of life must change before the infinite variety and manifold beauties of the spiritual world can be discovered. Winter is the glass through which we see darkly.

Physicians say that during the summer months mental workers are, as a rule, much depressed; that their ability is greater and their minds are clearer and more active in winter.

Mentality, which leads man spiritward, is most active in wintry atmospheres. The materialist explains this phenomenon by a theory regarding the effect of heat upon the nervous system, and a consequent diminution of brain force. From the standpoint, "all is Mind," it is seen that as man is freed from the bonds of sense, the spiritual and perfect shine forth.

Give ear to the Hebrew prophet of old as he questions, "Hast thou entered into the treasures of the snow?" Winter's robe of snow is referred to in the Scriptures as an emblem of the purity of Truth, Spirit. "Though your sins be as scarlet, they shall be as white as snow." Earth, dressed in her snowy robes, represents corruption putting on incorruption. Spiritual growth is the bringing out of man's true being, the putting off of material beliefs, and the putting on of the white robe of spiritual righteousness. Summer's luxuriant materiality passes, and when it has gone the silently falling snow arrays the brown earth in its shining garb. Mountain heights that rise above the mists of earth and are clothed with perpetual snow, whose harmonic silence is forever unbroken by discordant notes of human strife, typify spiritual heights, from which God is understood as Good, "whom to know is Life eternal."

The intensity of summer heat is considered necessary to the production of the forms of so-called "natural" life, and yet this heat is also declared to have a destructive effect upon these same forms. To affirm that the breath of life is also the agent of death, is an unscientific statement. It is the same as to say that a circle is a square.

"The same fountain sendeth not forth sweet and bitter waters." In belief, the effect of summer's heat upon mankind is physical

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inertia and weakness; nervous diseases are aggravated, and the mortality among infants is appalling.

The following quotation, descriptive of the state of society three thousand years ago, shows how the ancients regarded summer: "While the gentle and gracious warmth of the spring sun called forth the happy adoration of the people, the scorching and consuming heat of the mid-summer sun roused the fears of the sufferers for their crops, their cattle, and their very lives. They sought to propitiate this fierce power, which was evidently hostile to man, with offerings of the life it devoured so pitilessly. The choicest lives — the firstborn son, the fairest maiden of the village — were sacrificed to glut its greed of death." ("Right and Wrong Uses of the Bible," Heber Newton.)

In summer the pleasures of sense and the means for its gratification are abundant, and are uppermost in the thought of mortal man. When the sensuousness of animal nature is strong, spiritual and mental activities are in abeyance. The general closing of church doors during summer shows that men do not consider its heats favorable to spiritual development.

If material sense waxes strong in summer time, why is it that people grow thin in hot weather and increase in weight when cold returns? The assertion of physicians that there is in summer a depression of mental force explains the apparent contradiction. Mortal mind is the builder of the mortal body; the physical expresses the thoughts and beliefs of that mind. The universally accepted idea of health is rosy cheeks and rotundity of figure; paleness of visage and an emaciated frame indicate some physical or mental disorder. Remove the disturbing fear and belief of weakness and disease from mortal mind and its tranquility is again restored, and its physical standard of health is expressed upon the body. One of the supposed perils of the heated term is the myriad germs of disease said to be developed by the heat, that permeate air and water and menace health and life. These are images of mortal mind thrown on the camera of materiality. The inflaming fears and warring passions of mortal mind rouse the germs of evil and discord lying in the unconscious stratum of that mind. These subtle beliefs float in the atmosphere of material thought and slay and destroy all who are not protected against them. The safeguard is the understanding of Truth.

We read in SCIENCE AND HEALTH that "error urged to its final limits is self-destroyed"; it becomes more malignant as the end draws near. The height of summer reached, man gathers the

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material harvest. At the same time there has matured in himself a harvest of beliefs shown in weakened nerves, depressed energies, and lowered vitality. Error at its height, claiming all, is about to reap the fruit of the falsehood it has sown. "The wages of sin is death."

Inflamed passions, warring elements of selfishness and hate, the mercilessness of fear, the lightning flash of revenge, are the destructive forces of mortal mind. Their phenomena are reflected in what man calls nature; by earthquakes, volcanic eruptions, and cyclonic and electric storms. The sly, belittling, and repulsive attributes of the human mind are objectively expressed in the ferocious beasts, poisonous flora, and crawling reptiles of the tropics, the realm of perpetual summer. Hate gleams from the tiger's eye, the slyness of malice is depicted in the stealthy leopard; the venomed bites of serpents reflect the subtlety of trickery and deceit; the stings of insects and noxious vapors are materialized expressions of the evil and malignant atmosphere of mortal mind. Heat pains, inflames, and suffocates. The atmosphere of material sense and the heat of passion obscure the true man and manifest the false.

Physical science declares that material life derives its support from the light and heat of the sun; and that the earth is farthest from the sun during the season of greatest heat. It explains the increased heat by saying that the sun's rays fall directly upon the earth's surface in summer, but in winter they fall obliquely. But physicists also say that the phenomenon of heat is little understood, that it is not a property of matter, but a form of motion. Does the earth rotate with greater rapidity in summer or do the sun's rays travel with greater velocity? Upon this basis, not on that of distance or direction, materialists must account for the high temperature of summer. In the understanding of mind is found the correct solution. All of materiality only shadows the course of material thought. The sun symbolizes the supreme and infinite Intelligence, whose radiating Truth is the life of spiritual man. When material sense is strongest in its claims, when man is in the consuming thraldom of this sense, then he is furthest from Spirit and then the action, or motion, of mortal mind generates the heat of error and passion. The curse upon the earth involved heat. The curse pronounced upon Adam was — "Cursed is the ground for thy sake . . . . . in the sweat of thy face shalt thou eat bread." Prophecy points to heat as the agent of earth's final destruction. "The elements shall melt with fervent heat, the earth also and the

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works that are therein shall be burned up." SCIENCE AND HEALTH gives the key to this in the declaration of the "hypnotic conflagration" in which mortal mind and all its projections will be finally destroyed.

Heat must not be confounded with fire. The latter is the symbol of purification by spiritual growth; the former typifies the self-destruction of materiality, which perishes through the pains its errors engender.

The reason of the superiority of northern nations over those of southern and tropical climates is easily understood. Enterprise, energy, vigor, and determination characterize the North. Lassitude, inertia, morbid dreaminess, manifested in the grossest sensualism and in degrading practices, distinguish inhabitants of hot countries. To-day the governing powers are those countries that embrace regions of cold, though their population is vastly outnumbered by that of southern or tropical nations. As we leave the torrid zone of physical sense and journey towards the Polar star of spirituality we enter progressively into eternal Life.

In belief the organs of respiration are particularly sensitive to cold, and especially liable to disease in wintry weather. Winter's cold strikes at the root of man's belief of life in matter. Its atmosphere is destructive to the organs believed to supply him with the air he ignorantly calls the "breath of life." Air is one of the higher attenuations of matter. Material, or mortal mind, is its highest attenuation; the breathing in of the atmosphere of fear through the organs of belief is the sustaining cause of all suffering.

Error must be destroyed at its fountain-head of belief if we would strike the final blow at man's bondage to physical sense. Mortal mind itself must be annihilated before man can be clothed with spiritual righteousness. Then the inflaming sensuousness of belief will be replaced by the clear, cooling atmosphere of Truth. Then the organs that feed the essence of materiality to man will be destroyed.

Christmas, the greatest of Christian festivals, comes in winter, and the new year is dated from a winter month. Early Christian missionaries had great difficulty in persuading the tribes of the North to leave their pagan customs, and observe Christian festivals. A compromise was made by fixing the date of Christmas upon the twenty-fifth day of December, as that season was greatly venerated by them. It was their Yuletide, and was a time of much rejoicing. It was the celebration of the wheeling about of the sun, and his

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return towards the earth, and the consequent beginning of the renewal of life in matter. A wheel was the emblem of the season; "Yule" meaning wheel, and the wheel, or circle, signifies eternity. "Not casually or arbitrarily was Christmas established on the twenty-fifth day of December. . . Almost all heathen nations regarded the winter solstice as a most important point of the year."

The exact date of the birth of Jesus has been greatly controverted, the majority of opinion favoring the springtime. The humanity of Jesus was born in the springtime, the beginning of life to material belief. Thus did he "render unto Cæsar the things that are Cæsar's." The birth of Christ, Truth, the spiritual idea of Life, is celebrated in winter, thus evidencing that the annihilation of materiality is the birth of spirituality — the "New Year" of Life which is immortal.

The mountain tops, clad in snow that no foot of man sullies, image the altitudes of Truth that no shadow of mortal thought darkens. As the falling flakes of snow silently cover and hide earth's blemishes, so we are clothed upon by Spirit — not unclothed — as materiality is destroyed, and what is mortal is swallowed up of Life.

When man shall have put off the error of his beliefs, and shall come into the understanding of Truth, then will he awake in the likeness of spirit and be called the son of God.

THE foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly. Every calculation that starts from the body starts wrongly. Immortal Mind is the only Cause and impersonal Principle. Cause does not exist in matter, in mortal mind, or in personality.

Because we look to the body for pleasure, we find pain. For Life, we find death; for Truth, we find error; and for Spirit, its opposite, called matter. Now reverse this action. Look away from the body, into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, good and true, and you will bring these into your experience, proportionately to their occupancy of your thoughts. — *Science and Health.*

SCIENCE, reversing appearances, corrects them by the simple rule that the greater controls the lesser. — *Science and Health.*

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OFFICIAL MINUTES OF FOURTH ANNUAL MEETING, N. C. S. ASSOCIATION.

CLEVELAND, June 12, '89.

THE annual meeting of the National Christian Scientist Association convened at the Music Hall in Cleveland, Wednesday morning, June 12, 1889. The meeting was called to order by the 1st Vice-President, Rev. Geo. B. Day of Chicago, at nine o'clock. The exercises were opened by the reading of Scripture by Rev. E. R. Hardy of Buffalo, followed by silent prayer and the Lord's prayer in unison. The minutes of the previous meeting were read and adopted. The roll of officers was called and responded to as follows: Pres., Rev. Mary B. G. Eddy, absent; 1st Vice-Pres., Geo. B. Day, present; 2d Vice-Pres., C. A. Fry, absent; Treasurer, Mrs. H. A. Larminie, present; Secretary, H. H. Bangs, present. Executive Committee. J. F. Linscott, present; Miss S. F. Bickford, present; Mr. E. F. Woodbury, absent; Mrs. M. W. Monroe, present; Miss J. S. Bartlett, present.

It was announced that all students of graduates of the Normal course of the Massachusetts Metaphysical College who are in good standing in their Associations and are vouched for by their teachers, are eligible to membership in this Association on the payment of one dollar and signing their names to the constitution. Those desiring to do this were requested to meet the Secretary in an ante-room between the hours of 12 and 2.

The Secretary and Treasurer submitted sundry bills and financial statements which were either adopted or referred to the appropriate committees.

Moved and seconded that the chair appoint a committee of five on nominations. The following committee was appointed: Miss J. S. Bartlett of Boston, Mrs. F. J. Stetson of New York, Mr. J. F. Linscott of Chicago, Mr. W. G. Nixon of Pierre, Da., Gen. E. N. Bates of Cleveland.

Moved and seconded that a press committee be appointed. Mr. J. F. Linscott, Miss J. S. Bartlett, Mr. W. B. Johnson were appointed to serve on that committee.

The following communication from Rev. M. B. G. Eddy, was received and read:

TO THE MEMBERS OF THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION.

Beloved Students, — In consideration of the vital interests of

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our great cause and your loyalty to it, I herewith present to you the first journal issued in the interest of Christian Science, the CHRISTIAN SCIENCE JOURNAL, as a gift from its founder. This expression of my confidence in you must be understood as precluding any participation of mine in its future management.

It is my request that you continue the publication of the CHRISTIAN SCIENCE JOURNAL in Boston, and if the present able editor, Mr. J. F. Bailey, is willing to continue his services with you, retain him as its editor so long as you and he are satisfied with this arrangement. I also request that Mr. W. G. Nixon be made publisher of this journal and locate in Boston.

I beg to resign my office as president of this assembly. I desire to leave the active work to my juniors in years.

Respectfully submitted by your affectionate Teacher,
MARY BAKER GLOVER EDDY.

It was moved and seconded that this communication be received and spread on the minutes.

Moved and seconded that a special committee be appointed to take action on the communication of Rev. Mary B. G. Eddy. The committee consisted of the following: Mrs. Z. S. Loveland, Mrs. J. F. Linscott, Mr. F. E. Mason, Miss Julia S. Bartlett, Mr. Davidson.

Moved and seconded that to meet its expenses an annual due of one dollar be paid by every member of the Association.

Moved and seconded that it be made a special order that the "new business" be reopened in the afternoon to appoint a committee on the revision of the constitution.

Reports were read by Mrs. Skinner of New York, Miss Bradshaw of San Francisco, Mrs. Noyes of Chicago, Miss Osgood of Philadelphia, and Miss Brookins of Minneapolis.

Rev. Mr. Norcross of Oconto, Wis., read a paper on Church Work. The meeting adjourned until two o'clock P. M.

The second session of the National Christian Scientist Association was called to order Wednesday afternoon, June 12th, at two o'clock, by Rev. Geo. B. Day. The minutes of the morning session were read and adopted. Names of applicants for membership were read and they were declared members of the Association.

Moved and seconded that it be made a special order of business immediately after the opening of the exercises Thursday, to receive those members whose applications are on file.

Moved and seconded that a committee be appointed by the chair

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to revise the constitution, said committee to report at the next annual meeting of the Association. The following were named to serve on said committee: —Gen. E. N. Bates of Cleveland, Mr. J. F. Bailey of Boston, Mr. H. H. Bangs of Boston.

Moved and seconded that it be made a special order of business Thursday morning, to hear the committee on Rev. Mary B. G. Eddy's communication.

The committee on nominations reported the following for officers of the National Association, the coming year:— President, Dr. E. J. Foster-Eddy; 1st Vice-President, Gen. E. N. Bates; 2d Vice-President, J. F. Linscott; Secretary, H. H. Bangs; Treasurer, Miss J. S. Bartlett. Executive Committee, E. P. Bates, Chairman; J. F. Bailey, Joseph Armstrong, Mrs. G. P. Noyes, Mrs. F. J. Stetson.

J. F. Linscott was instructed to cast a ballot for Dr. Eddy for president, and the Secretary was instructed to cast a ballot for the others; at the close of which the retiring Vice-President, Geo. B. Day, introduced to the Association, Dr. E. J. Foster-Eddy, in a few fitting words, to which Dr. Eddy responded.

Moved that a standing vote of thanks be given to the retiring officers. It was given by the entire assemblage

Moved and seconded that Mr. J. F. Bailey be requested to give the Association some information respecting the dispensary in Boston.

Mr. Bailey stated that the dispensary was started under the inspiration and encouragement of our Teacher. Ladies had been appointed to visit from house to house among the people, and report to the Dispensary Association. As soon as the dispensary was established, it was placed under the auspices of the Church of Christ (Scientist) of Boston, and in direct communication with its business committee. The board of officers consists of a president, vice-president, secretary, treasurer, superintendent, executive committee, and committee on ways and means. Mr. Bailey remarked that the July number of the JOURNAL would contain copies of the constitution and by-laws, as well as forms of cards, etc., used by the dispensary. Subscriptions are taken for its support in sums of five and ten cents, and upwards, weekly and monthly payments. It has been found best for patients to pay who are able to do so, whether such payments are large or small. Such payments go for the support of the dispensary. The services of those who give treatments are gratuitous.

Reports were read by Dr. Hammond of Grand Rapids, and Mrs. Lyda Fitzpatrick of Cleveland.

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Mrs. S. G. Baker of Cleveland, welcomed the Association in a few well chosen words, and Mr. J. F. Bailey of Boston, responded in behalf of the Association, referring to encouraging indications in the organization of Christian Science, and to the necessity, for growth in Science, of Scientists attaching themselves exclusively to churches of Christ (Scientist), or to Scientist organizations. He referred also to the personal absence of our Teacher, saying that as Scientists we know how to make her presence real, and that she had withdrawn from active work only to go up higher and to take her students higher.

A paper was read by Mrs. Lathrop of New York, and the Association adjourned until Thursday morning at nine o'clock.

The third session of the Association was called to order Thursday morning, June 13, at nine o'clock, by the President, Dr. E. J. Foster-Eddy. The exercises were opened by the reading of Scripture by F. E. Mason of Boston, followed by silent prayer and the Lord's prayer in unison. The minutes of the preceding session were read and adopted.

On motion the business was suspended to listen to an address by Mrs. Stetson of New York.

Report was read by the committee on Rev. Mary B. G. Eddy's communication concerning the JOURNAL and her resignation of the presidency of the N. Association.

The report on the gift of the CHRISTIAN SCIENCE JOURNAL was presented by Mr. Loveland, and was received only in so far as it related to the acceptance of the JOURNAL by the Association, and the committee was discharged.

Mr. J. F. Bailey offered resolutions providing for the publication of the CHRISTIAN SCIENCE JOURNAL, for the creation of a Christian Science Publishing Society, and a board of Trustees of Publication. Moved and carried that said resolutions be adopted.

The following are the resolutions:

Whereas our Teacher and Leader has, by a communication made through her son, Dr. E. J. Foster-Eddy, made gift under date of June 12, 1889, of the CHRISTIAN SCIENCE JOURNAL to the National Christian Scientist Association, be it resolved:—

1 That the preparation of a plan for the publication of the JOURNAL be referred to a special committee, consisting of the members of the executive committee, Wm. G. Nixon, and the president, vice-president, and second vice-president of this Association as

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members *ex-officio* to report at the next annual meeting of the association.

2. That this committee make the publication of the JOURNAL until the next meeting of the Association.

3. That the committee be requested to make arrangements for the creation of a Christian Science Publishing Society under the auspices of this Association, and for the continuation in the interim before the next annual meeting, of the publication of the JOURNAL and of such other publications as they deem it desirable to make, under the name of the Society at present using this title.

4. That this Association adopts in principle and recommends to the committee, subject to the realization of such publishing society, —the plan of a board of trustees of publication, to be chosen for the term of five years; one member to be chosen by lot to retire at the end of the first year of his term of office and his successor for the full term to be chosen by the Association, and so on until the entire board shall have been renewed, when one member will be chosen annually for the full term of five years; to this board shall be intrusted the decision concerning all publications and the expenditure under such resolutions as may be taken from time to time, by this Association of monies derived from the sale of publications, to the dissemination of Christian Science literature.

5. That the special committee is hereby instructed to make up the proposed Christian Science Publication Society on the basis that its profits are after the payment of its necessary expenses,—as determined from time to time on the recommendation of the Board of Trustees— to be paid into the treasury as above provided and to be applied to the dissemination of Christian Science Literature.

6. That the committee be authorized to send out circulars in the name of the National Christian Science Association in furtherance of such plan as they may devise for raising funds for the creation of the Publication Society above provided for and to do all things necessary for giving effect to the intent of these resolutions; subject to the approval of the next annual meeting of this Association.

Mrs. J. F. Linscott presented that part of the report of the committee on JOURNAL and resignation of Rev. Mary B. G. Eddy, as president,— relating to the resignation, accepting her resignation and expressing the affection of the Association. Moved and seconded that the report be adopted, entered on the minutes, and that the Secretary forward a copy to Mrs. Eddy.

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The letter is as follows:

CLEVELAND, June 13, 1889.

TO REV. MARY B. G. EDDY, BELOVED TEACHER.—The National Christian Scientist Association now in session has received and accepted your resignation with profound regret, yet without solicitude for the future. Your personal presence and your example of love and patience have helped us to walk and to stand firm in many hours of doubt and fear in the past, and they will continue to inspire us in the future.

Now, as we come into the higher understanding of the Life that is God, through the word of Truth, and demonstrate its power to heal the sick and sinning, we can see that the "flesh profiteth nothing." The words of Truth, spoken to us by the Master and interpreted to us in Christian Science by yourself, are Spirit and Life. "Heaven and earth shall pass away, but the words of Jesus the Christ shall never pass away." As your students in the Science of Mind that is God, the Eternal Good, your words will abide in us and be with us. With SCIENCE AND HEALTH as our guide and key to the Scriptures we are beginning to hear the "still, small voice" that spoke to you twenty-three years ago. That voice must now be our leader and teacher. This leader will never resign, never be absent, to spiritual sense, hence will never leave us comfortless nor alone.

As your materiality is swallowed up in Life, we know that as we are ready we shall hear in words whatever the Father speaks to you in silence, thus the absence of your personality will not be our loss but our gain.

We have honored ourselves by the election of your son as President of our National Christian Scientist Association. We accept him not only because he is your son, but because of the sterling qualities which eminently qualify him for the position, both as gentleman and Scientist, as President of this National Christian Scientist Association, whose mission is to preach the Impersonal Christ, the Divine Principle of Divine Science.

"We know now in part, but when that which is perfect is come, that which is in part will be done away." As the day follows the dawn, so does our need grow into hope, our hope into faith, our faith into understanding, until we all shall come into the unity of the faith, into the perfect knowledge of the son of Infinite Good, which is the Spiritual man, unto the fulness of the stature of Christ Jesus.

With love which cannot be expressed in words, and with the

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profoundest gratitude for all your loving counsel and tender care of us all these years, we beg leave to remain

Your obedient students.

Respectfully submitted,

Ellen Brown Linscott,
C. D. Davidson,
Zoe Seymour Loveland,
Frank E. Mason,
Julia S. Bartlett.
} *Committee.*

A series of resolutions on Church and Dispensary organization and on the dissemination of Christian Science literature was offered and read by Mr. J. F. Bailey, but a communication having been received from Rev. M. B. G. Eddy, pending the motion for their acceptance and adoption, the said motion was withdrawn to allow the prior consideration of the communication from our Teacher. The following communication was then read:

To my Beloved Students: — I earnestly recommend that you appoint a committee to look after church work and organization. Give it a free discussion. The churches should be organized under the title of "Church of Christ (Scientist)." They should have an independent form of government, subject only to the moral and spiritual perceptions, and the rules of the Bible and Christian Science as laid down in Matt. xviii. 15, 16, 17. If thy brother is walking on forbidden ground, contrary to the spirit of the Bible and Christian Science, go and tell him of it. Rebuke, explain, and exhort him to repent and reform and bring forth fruits that shall prove his life is drawn into the service of God, Good. But if he does not hear and heed thy warning and the Spirit that beareth witness, take with you another Christian and member of the same church in order to effect the desired result. But if all this be not sufficient bring the question before the church and the church will then decide it without any further disputation. And if it be found that the brethren have performed faithfully their duty in the effort to reform the offending member, then he ceases to be a member of the church. It is not necessary for the offending member to be present at this final conclusion of the matter, if the line of Scripture, as above laid down, is taken for our discipline. If he were present, oftentimes disputations would ensue, arising from human opinions, and the end of the matter would be a conclusion based on human judgment; whereas the word of God and the rule of government laid down in

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the Scriptures should be the rule of discipline of the Church of Christ (Scientist).

Yours in Love,

MARY BAKER GLOVER EDDY.

After the reading of the above communication, it was moved and carried that it be adopted without debate, and be entered on the minutes, and inserted in the CHRISTIAN SCIENCE JOURNAL.

Moved and carried that the resolutions heretofore noted as read by Mr. Bailey be adopted, and that they be inserted in the CHRISTIAN SCIENCE JOURNAL.

These resolutions are as follows:

Whereas, a fundamental proposition of Christian Science is the unreality and falsity of material sense; and its destruction by spiritual sense is proposed as the goal of the Christian course: and whereas the truthfulness of the reports of material sense, and the consequent reality of its inherent beliefs of error and evil, sin and sickness, are fundamental propositions of all other religious doctrines, dogmas, and systems; and whereas the freedom held out to mortals by Christian Science is that which is declared by the apostle Paul to be "Freedom from bondage to them which by nature are no gods," while the freedom offered by all other religious systems is that which the same apostle declares to be "freedom from the law of righteousness, which is bondage to them which by nature are no gods"; therefore, be it resolved by the National Christian Science Association,—

1. That all who desire to come into the freedom of the sons of God proclaimed and taught in the Scriptures and SCIENCE AND HEALTH are exhorted to attach themselves exclusively to Churches of Christ (Scientist), and where such churches do not exist, to join themselves, wherever there are two or three together, in provisional organizations for the holding of regular Sunday services, at the usual hour for such services, for the study of the spiritual sense of the Bible and SCIENCE AND HEALTH, and for strengthening one another in the true Christian life,—the denial and destruction of material sense and its beliefs and ills,—and in recognition of the principle laid down in SCIENCE AND HEALTH that one can not travel east by going west.

2. That it is the sense of this Association that there be not too great haste in organizing churches, but that all provisional organizations be made with the thought of eventually constituting a church, and all such provisional meetings or organizations are

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earnestly requested to report wherever now existing, or hereafter as soon as formed, to the committee hereinafter provided for.

3. That recommendation is hereby made to extend the dispensary work on the plan of those heretofore existing in Boston, Cleveland, and New York, and especially the one lately started in Boston — making physical healing an incident, and spiritual healing through preaching the Gospel to every creature the leading work; and to this end the organization, constitution, and by-laws of the dispensary recently formed in Boston under the auspices and honorary presidency of our Teacher are hereby recommended as a model.

4. That in all places where Churches of Christ (Scientist) or Christian Scientist Associations exist, all dispensary work should be conducted under the auspices of such church or association, and that its conduct in such cases, independently of such organizations, be discountenanced; and in cases where these organizations do not exist, it is recommended that individuals desiring to conduct such work put themselves under the auspices of the committee hereinafter provided for, both as a guarantee for the public and a means of more extended usefulness.

5. That it is the duty, and every member of this Association pledges himself or herself to circulate and to aid in circulating the CHRISTIAN SCIENCE JOURNAL and the Christian Science Series; because that SCIENCE AND HEALTH teaches that mortal mind would be better if it knew how to be, thus showing us that ignorance and error — whose sole antidote is Truth — are the chief enemies we have to meet and overcome; and the signs of the times indicate that men everywhere in our own wide country are ready to entertain this sovereign remedy for mortal ills.

6. That the time has come for organized effort as distinguished from the isolated practice of Christian Science, by all who love and desire to promulgate the truth and reality of being — Spiritual sense as against material sense — and all receivers of Christian Science are requested to draw together and unite in expressing through the various forms of organization, herein recommended, that unity and love enjoined by our Teacher on all disciples of Christ, Truth.

7. That to give more effect to the above recommendation, a standing committee on church organization and dispensary work be, and hereby is, created, said committee to consist of from one to three members from each State represented in the Association; that the said committee agree on an executive committee, of

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which our Teacher and the President of this Association are *ex-officio* members, and one of whom shall be its chairman; the executive committee to consist of three other persons, two of whom shall be residents of Boston and one of New York, in order to secure a quorum at all meetings; to this committee all communications on church organization and dispensary work are to be addressed; this committee shall consult with the local members of the general committee in the several States, and shall entrust to such local members the carrying out of the conclusions reached. The chair is requested to name a nominating committee of three, to report to the Association at the opening of the afternoon session the names of the general committee herein provided for, in order that it may meet and choose its executive committee, and report, if possible, before final adjournment of this meeting, and the order of proceedings is hereby suspended to allow of such report being heard at any time it may be ready.

Moved and carried that a committee be appointed by the chair in accordance with the provisions of the resolutions, to report to the Association the names of the general committee to look after church work. W. B. Johnson of Boston, Mrs. J. H. Bell of Chicago, and Mr. Joseph Armstrong of Piqua, Ohio, were named as said committee, with leave to report at any time.

Moved and carried that the session be continued until 12.30.

Moved and seconded that Dr. Foster-Eddy be requested to send, at the expense of the Association, a full telegraphic report to Rev. Mary B. G. Eddy, informing her of the strong and harmonious action of the convention.

Moved and seconded that the Association take action on the time and place of the next convention.

Moved and carried that the time of meeting be left to the executive committee.

A number of invitations were received from different places, but in accordance with the expressed desire of our Teacher it was moved and carried to hold the next convention in New York.

The meeting adjourned until two o'clock P. M.

The fourth and last session of the Association was called to order Thursday afternoon by Gen. E. N. Bates, at two o'clock.

Moved and voted that the reading of the minutes be dispensed with. In order to facilitate the signing of railroad certificates by

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the secretary, it was voted that J. F. Linscott be appointed assistant secretary during that time.

Moved and voted that the treasurer's report be adopted and placed on file.

A solo followed, by Mrs. Thomas of New York.

Moved and seconded that a member of a normal student's association should, after joining the Association of the Massachusetts Metaphysical College, be freed from membership in the former association; the normal student who is president of such association may continue to be a member of it and of the Association of the Massachusetts Metaphysical College.

Dr. E. J. Foster-Eddy presented the following communication from Rev. Mary B. G. Eddy, on the subject of this resolution:

Shall members of the Christian Science Association of the Massachusetts Metaphysical College be members of students' associations? Yes, if they desire to go against their own interest. No, if they understand the best method by which to progress in Christian Science.

The resolution was adopted.

The committee on members of committee for organization of churches and dispensaries made a partial report, at this point, as follows: Maine, Mr. J. L. Churchill; Massachusetts, open; Rhode Island, Mr. E. H. Green; Connecticut, open; New Hampshire, Mrs. J. E. Robinson, Mrs. Otis; Vermont, Mrs. M. E. Dillingham; Colorado, open; Missouri, Mrs. E. D. Behan; Michigan, Mrs. Annie M. Knott; Wisconsin, L. P. Norcross, Mrs. Laura E. Sargent, Miss Emma Tobey; Illinois, Mrs. Ruth B. Ewing, Mrs. M. H. Bogue; Kentucky, Mrs. Geo. Lancaster; Nebraska, Mrs. E. B. Fenn, Mr. E. M. Buswell; Iowa, Mr. J. P. Filbert; Ohio, Mrs. Lyda Fitzpatrick, Miss Sarah J. Clark, Miss Emma A. Estes; Kansas, Mr. Alfred Farlow; Mrs. F. E. Gross; Dakota, Mr. John C. Ryan; Pennsylvania, Miss Anna M. Osgood; New York, Mr. E. P. Bates, Mrs. A. V. C. Leavitt.

Moved and carried that the report, as far as presented, be received and adopted, and that the committee be allowed to complete the list of the general committee and of the executive committee after the adjournment of the Association.

Mrs. Woodbury presented the following resolution, which was adopted:

Resolved, That it shall not be considered in accord with Christian Science for one normal teacher to re-teach the student of another normal teacher, or allow such student to enter her associa-

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tion as a member (provided both these teachers are in good standing with the Christian Scientist Association of the Massachusetts Metaphysical College, and both have associations), except upon consent of the former teacher.

An amendment was offered and adopted as follows: That in case of refusal of the first teacher to give consent, the pupil may apply to the executive committee of the National Association.

Wm. B. Johnson remarked that any student who may come to any of us thinking he has not been properly instructed, can be referred to, and encouraged to go to a source of instruction that will be recognized by all — the Massachusetts Metaphysical College.

In answer to a question, Mr. Bailey, who had presented the resolutions relative to church organization, stated that the intent was to furnish information and advice, only, and not to exercise authority.

The proceedings were suspended at this point, that a communication from Rev. M. B. G. Eddy be presented. The following letter was read:

"I have a favor to ask of this assembly, and of all whom its members may influence in the right direction, viz.: when another year rolls around, and the time of the annual meeting of our Association draws near, keep your thoughts from resting on me with the desire that I may be with you. I am convinced that this personal action of mortal mind is an agent for producing perplexing circumstances and thus preventing the very thing that we desire from coming to pass. Accept my presence this year by proxy, and my affectionate adieu to this grand assembly. Yours in bonds of Love,

MARY B. G. EDDY."

Moved and carried that this communication be received and placed on file, and that compliance with its recommendation be earnestly enjoined.

Then followed addresses by F. E. Mason of Boston, Mr. Robertson of Cleveland, and Rev. Geo. B. Day of Chicago.

The meeting then adjourned, subject to the call of the executive committee.

SIR HUMPHREY DAVY cured a case of paralysis by simply introducing a thermometer into the patient's mouth,— which he did in order to ascertain the temperature of the body,— the patient supposing that this ceremony was to heal him.— *Science and Health.*

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"MARCIA" ON THE ASSOCIATION MEETING.

THERE appeared in the *Sun and Voice*, a Cleveland paper, the following report of the Association meetings. It presents admirably certain phases of them, and is gladly adopted in the columns of the JOURNAL with thanks to its writer.

"If any one doubts that there is such a thing as perfect Harmony 'in this world,' he should have attended the late Christian Science convention held at Music Hall. There is something more to Harmony than lack of outward discord. Harmony means Unity, and there seemed only one mind at this convention. Harmony is Principle. And I think many recognize, as never before, the fact that a state of Harmony is attainable in which error is instantly discerned, but as instantly seen to be nothing, and mmediately destroyed by this apprehension."

"As I looked over this audience and noted the universal expression of intelligence and understanding, and the settled, joyous look on every face, the question came to mind: 'How long before the whole world can wear this expression?' And with this question came another, viz.: Is this Harmony, this apprehension of Truth and of the power to destroy error in all its forms, being spread as rapidly as it might and should be? Has not the point been reached where the doors can be opened a little wider and freer? These questions arose, but have not all been answered satisfactorily. They are 'open for discussion.' But it seems that when a person has realized that all is Mind, and that 'Mind is eternal Harmony'; when he has for one instant realized his freedom and power in Good, Harmony, he should be anxious to help his neighbor to the same plane of thought; anxious to prove to him that 'Mind is eternal Harmony,' and matter, mortal discord; that Life is in Mind, not matter, and that Harmony is found in the apprehension that 'Mind is All.' The understanding of this idea gave the Harmony and Unity of action and of expression to the convention, and it is this understanding that 'the world' needs, with a little added, viz., that 'Love is the fulfilling of the law,' and that we must 'Love God, and our neighbor as ourself.' Were this understanding universal, no error could stand; sickness, sin, or death, as now apprehended, could all be met scientifically and destroyed."

"Dr. Foster-Eddy, of the Massachusetts Metaphysical College, spoke but little, but whatever he said was thoroughly scientific and listened to with attention and respect. At the commencement of

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the convention some disappointment at Mrs. Eddy's absence was manifest, but soon the perfect confidence in the wisdom and love of the great Teacher of the Christ-Science — the Science of Truth — prevailed, and the convention was all that it should have been. Every year adds to the growth out of error, and every year these national conventions should come more and more into the Spirit until we have International Associations and meetings all in the same spirit of Harmony. To the allegation that 'Christian Science is dying out,' it might be replied, 'Every attack in error upon Truth but takes it one step higher, giving it one less error to demonstrate over, and every error laid at the door of Christian Science, such as false ideas relating to marriage, but raises the thought one degree higher to prove no part nor lot with such error.'"

"There were present at this meeting of Scientists, a large number of delegates and members. Scientists from Colorado, Nebraska, Michigan, Wisconsin, Minnesota, Kansas, Texas, Georgia, Iowa, and, I believe, from California, and the nearer Western States. Nearly all the Eastern States were represented, and some Southern States; and every representative was, without exception, intelligent and earnest. There are already fourteen regularly chartered Science Churches, and many little organizations — one in nearly every town of any considerable size — not yet chartered."

"Many points of importance were discussed and settled, but perhaps the most important work done was the arrangement made for the organization of churches and dispensaries. A committee to take charge of this was appointed, with members from every State."

"The addresses were of a high order. Comparisons are odious, so none will be made; but, at another meeting of Scientists, mayhap the papers will be shorter, and there may be more 'off-hand' short speeches."

"This is called a woman's movement. And there certainly were many brave, well-balanced women at these meetings. Many more women than men; and the women were not too timid about speaking. But there were many honest, earnest men of the noblest individual manhood. (None others stay long in Christian Science.) And I do not like the thought of calling anything a 'woman's affair,' or 'an affair for gentlemen.' There is no sex in Mind or in Science, but one mighty Unit — Good."

"Should the coming year show as great an advance in Christian

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Science as has the last year, the meetings at New York may be almost perfect in Spirit. But those who attended all the meetings of the Chicago and Cléveland conventions (I cannot go farther back), must be impressed with the true Principle of Harmony in Christian Science, and also with the universal intelligence manifested at these meetings."

PRESS ONWARD.

Now the ills of flesh surround us,
  Oft the storm clouds hide the sun,
But though dark the night around us,
  Day is breaking further on;
Further onward all the mists and clouds are gone.

Here the thorns with flowers are growing;
  Rough and weary is our path;
Gentle waters seldom flowing
  In the desert ways of earth,
Further onward, sweet immortal springs have birth.

"Press onward" — hear the Voice whose sweetness
  Was born of Love for us, and grew,
Tuned to harmony's perfectness,
  Into the song the angels knew;
Further onward we shall join the chorus too.

We will leave our Leader never —
  But will calmly onward press,
'Till we dwell with her forever
  'Mid celestial blessedness,
Joyously exalted in God's eternal rest. A. D.

A CORRUPT mind is manifested in a corrupt body. Lust, malice, and all sorts of evil, are diseased beliefs, and you can only destroy them by destroying the wicked motives which produced them. If the evil has ended in the conscious mortal mind, while its effects still remain on the unconscious, you can remove this disorder only as God's law is fulfilled, when punishment has cancelled the crime. —*Science and Health.*

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EDITOR'S NOTE BOOK.

A Christian Science Hymn Book.

THERE is no want in the conduct of Christian Science public and social services more keenly felt than that of a suitable hymn book. At the late meeting of the National Association, the preparation of a hymnal was mentioned as one of the first duties of the Committee on Publication, and of the C. S. Publishing Society, for whose creation provision was made. The best method of realizing this want requires careful consideration, but the following propositions seem fundamental.

(1.) It is desirable that there should be uniformity in the books used for public or social worship.

(2.) Any collection of hymns intended for the general use of Scientists should first be submitted to a critical examination as to its scientific merits. This should not be left to the judgment of any one individual, but should be the work of a committee of competent and disinterested persons.

(3.) Hymns and tunes should be examined by competent musical experts with reference to their fitness and adaptation to one another under the laws of music and rhythm.

(4.) Hymn books for general use should be published at the lowest possible price, and this result can be best secured through the Christian Science Publishing Society, which will be conducted, not for personal profit but for the general good, and whose profits will go to the Association, every one of whose individual members will have a voice in their disposition.

(5.) Before any book is adopted for use it should be submitted with a proper report on all the points enumerated, to the National Association, when the views of all interested can be freely expressed, and a conclusion reached, based on due consideration.

Christian Science stands in a different position from that it held previous to the late annual meeting. To-day it is fully organized, and has and is putting into operation the machinery of older religious bodies. We are no longer merely individuals, but are, more distinctly than before, members of the one body. The spirit of coherence and discipline that belongs to organization should prevail, so that in all matters relating to the common interests we act as one man. Inasmuch as all committees are renewed at each annual meeting, there is no surrender of individual action called

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for that does not result in direct benefit to the individual and to the order.

The Committee of the National Association will make some suggestions on this subject at an early date. In the meantime, the expression — by communications addressed to the editor of the JOURNAL — of opinions as to the best method of procedure is earnestly requested. The necessity for action is urgent.

Perhaps a small collection for Sunday school and social use might be published in the early Fall that would serve for church worship, pending the preparation of the larger work, that could be ready for publication at the time of the next meeting of the Association. Every Scientist who has musical education can help in this most useful work; and any who have not, can render valuable aid by sending in pieces that have struck them as adapted to a collection for Christian Science worship.

Separation of Truth and Error.

THE most insidious form of evil — the highest attenuation of error concocted by mortal mind to oppose Christian Science, is that one taught in Chicago and recently illustrated in New York The teaching and the scandal are related as cause and effect. It is not with personalities we have to do, but with error.

The formula of this error is, "God is all; God is good; there is no evil." So far this is Science. Science adds to this abstract formula, "There is no evil — i. e., evil has no Principle or permanence — but we are in the sense of evil; this sense is a false sense, is error, and our problem is how to work out of the error." Science says we work out of it by uncovering it — the error must be seen before it can be cast out. Science recognizes the warfare that the apostles speak of, the enmity between the flesh and Spirit. It declares, "The way is strait and narrow that leads to the understanding that God is Life. It is a warfare with the flesh, whereby we must *conquer* sin, sickness, and death, *now or hereafter*, but certainly before we can reach the goal of Spirit, or Life, as God."— *Science and Health.*

But error takes up the scientific formula at the point — "there is no evil"— and says, "Therefore there is no evil for you to get out of; all you have to do is to deny its existence." Error does not want to be uncovered, that is what it fears, what it wants is to be denied in this way; for to stop at denial is to confound Truth with error. Science says, "Cast out error;" error says, "Do not see

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me." Science says, *destroy:* error says, *deny.* Science destroys the sense of sin; error teaches man "to sin without a sense of sin."

The next inevitable step in error is — "If there be no evil I can commit no sin." This devil's logic first breaks down the eternal wall of separation between Truth and error, and then — to human sense — spans the impassible gulf that separates Good and evil. This conclusion of error once reached, the moral anchorage is lost, and the bark drifts helpless amid the surging waves. Whether it will finally be swallowed up by "free love" or other forms of gross sensualism, or by pantheism, theosophy,— the higher attenuations of error — is a matter of individual predilection, the play of forces of mortal mind that none can calculate.

The subtle poison of this error is working far and wide. Its emissaries have been active. Many have partaken of it; many who are sincere and honest in purpose, good and lovable — by human standards — in thought and life.

Sin's necessity is "to destroy itself, and so yield to the government of God, wherein is no power to sin." "To destroy sin is Love's method of pardon." What a lesson in Love, and in Love's methods is the incident that suggests these lines. It is the higher human consciousness of Science that brought on this consummation of error, this rushing to its own destruction. "Be still, and know that I am God," is its word to us. This error clung to us, and we knew not how to free ourselves from the standing reproach to Christian Science carried in the untruthful assumption of its name. But as we honored God, as we saw Science Divine, He worked for us, and the destruction through the methods of Love is more complete than any that human means could have devised. But this miserable affair is only an incident. The error bears in its womb uncounted scandals and falls; this incident has simply uncovered the error. It is now so plain that he that runs may read. It is our work to dig up and destroy every root of it. The separation between Truth and error must be complete.

A duty rests on every student. It is to correct two errors of the press. The first relates to a personality. The personality prominent in the history has never been connected with nor recognized by any Christian Scientist or Christian Scientist Association. It has to the contrary been repeatedly denounced to the public through the channels and persons authorized to speak for Christian Science, as unworthy to use the name of Science.

The second point that should be brought out in the press is the true teaching of Christian Science as to "free love." In the

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chapter on Marriage these words are found. "The last infirmity of evil, that would fasten on mankind a new burden of guilt, is named Free Love; but the very boldness of depravity exposes its deformity." In that chapter and in the article "Conjugal Rights" are the authoritative teachings of Christian Science on the institution of marriage. No argument is so forcible as these terse periods. Every student living in a place where a daily or weekly paper has published the statements, mixing Christian Science with the conjugal insanities that have manifested themselves in the rush of the swine for the sea, should meet such statements with a few lines of Truth, better than columns of argument.

CHRISTIAN SCIENCE SERMONS. The Christian Science Publishing Society is preparing to issue a series of sermons on topics of Christian Science for the use of Sunday meetings. These will be selected with a view to the various conditions of thought that have to be met among inquirers and those who have gained some understanding. These with the CHRISTIAN SCIENCE SERIES and the BIBLE LEAFLETS, or CHRISTIAN SCIENCE BIBLE LESSONS, will meet all the requirements of Sunday meetings where there is no preacher, except that for a collection of CHRISTIAN SCIENCE HYMNS. This last may be looked for with confidence in the coming Fall.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY will be, and the JOURNAL now is, by the wise action of our Teacher, an integral part of the organism of Christian Science. Every individual Scientist lives in their life, grows with their growth, gains power with their power. Let there be no division of resources, no diversion by side issues. Concentration through organization is the secret of power. When this takes place, not for selfish ends, but springs from self-consecration, its power is grand and incalculable, for then it is the expression of infinite forces.

Christian Science stands to-day a living, breathing, speaking organism, complete to mortal sense. In the degree that its members become conscious of this common life, and act in the unity of Spirit, as they rise to the better realization of this divine power, error that clings to its skirts, that speculates on the ignorance and error of mortal mind, will be eliminated, will drop away, vanish into its real nothingness.

The profit from organization comes from the vital relation between it and the individuals that compose it. The individual who

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is not striving for higher realization gains nothing from it, and gives nothing — is so much dead weight. It is not well, therefore, to be in haste or to use pressure in drawing in with us those who are not in a state of preparation; but to strive mightily for spiritual growth in ourselves, for power in Love, realization in Truth. It is then that Truth will draw all men to us.

When we put our trust in the visible organization, wax confident and lean on its power, we lean on a broken staff. Organization is a means, not an end. Christian Scientists know that no one can shirk his work onto his neighbor. Our problem is ever before us, when we are honestly working it out. We learn what it means to "cast our burden on the Lord."

AMONG the many pleasing and profitable features and incidents of the late meeting of the Association, there is only one criticism or regret that has reached us. This relates to the failure to hear the many reports of local progress and movements in Science, that had been prepared. This failure grew out of two circumstances: the first, the unforeseen amount of new business that claimed attention, — the second, the length of several of the papers read. The Executive Committee did a great work in preparing and systematizing the work of the meetings. The same method will doubtless be followed in organizing for next year, care being taken to profit as to some details from the experiences in this year's proceedings.

Probably a three days' session may be found desirable. The first day could be given to executive sessions, with closed doors, as it is already evident that the growing importance of the interests of the organization will bring out many matters that should be so considered. With two days for reviewing the work of the past year, and laying plans for the year to come, opportunity would be afforded to hear from all. But the reports should be limited to five to ten minutes, and "time" should, in justice to all, be inexorably called on any one passing his limit.

The reading of essays should be stricken from the list of exercises. When Scientists come together, yearly, from such distances, they do not care for one another's opinions about Science. What they want is reports of progress, and points of experience, for encouragement and for building up. When they leave the yearly meeting, it should be with a clear idea of the progress and condition of Science, over the whole field; with distinct ideas as to the special lines of effort to be followed, and with a fresh inspiration for their several fields of labor.

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It is questionable whether the delivery of addresses from manuscript should be allowed. Careful preparation should be made, none of the precious minutes of these reunions should be wasted in listening to diffuse or pointless statements. It should be a matter of conscience with every one to bring his best to the yearly feast, and it should be of living thoughts. The preparations for the annual meetings of '90 have already begun in the reflections and resolutions carried away from Cleveland.

MASSACHUSETTS physicians are engaged in a war upon the Christian Scientists. This is not strange. Indeed, it would be strange if it were otherwise. The allopathic physicians are at war with everybody and everything that can do less, as much, or more good than they to comfort and heal suffering humanity. They want every person jailed who administers to the sick, unless such person has a diploma from an allopathic medical school, and a certificate from an allopathic State board of health, regardless of competency. — *Exchange.*

EQUALLY illiberal and prepósterous was the attempt made by Assemblyman Sheehan to amend the Penal Code of New York relating to the practice of medicine and surgery, by making it a misdemeanor for "a person not authorized by law to practice medicine and surgery who attempts to cure or heal disease in any manner, either with or without the administering of medicine." This attempt to put upon our statute book a most vicious law — which had it been in vogue eighteen hundred years ago would have compelled Jesus Christ to pay a fine of $200 and go to prison for thirty days— was very properly checked by the Judiciary Committee of the Assembly, which reported the bill adversely. There are instances innumerable of people having been cured and healed without administering medicines (which in the hands of skilled practitioners kill as many people as they cure), and it would not be in accordance with the progress of the age to attempt to create by law a monopoly in the medical or any other profession.

SPECIMENS OF PROPOSED ILLIBERAL LEGISLATION.— There is now pending in the Legislature a bill which provides for the appointment of a single State Board of Medical Examiners, and which is very properly opposed by the physicians of the homœopathic and eclectic schools, because by creating a perpetual majority membership of allopathic physicians it will establish a sectarian medical monopoly of the right of licensure. The proposed measure is incompatible with the genius of our republican institutions, and is as absurd as it would be to ask the State to appoint boards of Methodist clergymen to pass upon the qualifications of Baptist students of theology.

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DISPENSARY MEETING AND WORK.

THERE was a crowded attendance at the meeting, Friday afternoon, May 31, at 7 Temple Street, Boston, as at the previous meetings of the Dispensary Association. After the dispatch of business, reports were made by several ladies who have commenced the work of visiting from house to house for the purpose of talking Christian Science to the inmates, and inviting them to come to the Bible class and other meetings at the Dispensary rooms, and for physical healing. Five ladies who reported, said that they were received in a friendly way and in some instances with great warmth. Most that were talked to showed interest in Christian Science, and many promised attendance at the meetings. These visits are to be continued and additional visitors will enter on the work as fast as it can be organized.

A visitor is assigned to each street, every house is visited, and a written report of the result is made. The visitors take with them numbers of the Christian Science Series and give away or sell them, according to circumstances. These visits are to be pursued until every house in the entire section of the city taken up has been visited. In houses where the greatest interest is manifested, each visitor will follow up and care for those he or she has commenced with. Each one will thus have a parish, a part of God's vineyard, for which she will be responsible.

As fast as persons who come to the rooms of the Dispensary are sufficiently interested and instructed, they will be brought into the Church and Sunday school, and by the beginning of Fall results will be apparent. The great object of the Christian Science Dispensary Association is spiritual healing. Physical healing in its programme holds — as presented in SCIENCE AND HEALTH — a secondary and merely incidental place.

There is no man or woman who will not say God-speed to this good work, and see in it the development of a new force and power in Christian Science. Its inspiration has come through the beloved Teacher and Leader of Christian Science, and her name stands at its head as Honorary President. It was in her sitting-room, and with her presence, that the first meeting for its organization was held, and she regards it as one of the most hopeful indications of progress and power in Christian Science.

The services of the healers and visitors engaged in this work will be mostly gratuitous. Rent, stationery, clerical work, and other expenses incidental to organized work, will require a considerable

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expenditure. That the work may be carried on systematically, records must be kept of the action of visitors and healers, and some persons must be employed to give all their time to the work.

Besides this, thousands of copies of the Christian Science Series and other minor works of our Teacher are to be scattered along the path of the visitors from house to house. The books will thus be given judiciously, and where they are sure to be read.

Every person who loves Christian Science will rejoice to do something to help this practical preaching of the gospel of health and purity. All cannot visit or heal, but all can do something. Those who cannot give a large sum at once can give a little weekly, or monthly; if it is only a few cents so given, it will help to make up a sure income. Cards have been prepared for persons to put down their names either for a payment to the Treasury of the Dispensary Association in one sum, or in monthly or weekly payments. The sums subscribed in weekly or monthly payments, as also all subscriptions made, should be sent to Miss Julia S. Bartlett, the Treasurer of the Association, at 76 West Rutland Square.

The Committees of the Dispensary ask Scientists not to come to the Sunday and Wednesday evening meetings at the Dispensary. These meetings are for the instruction of inquirers in Christian Science, and the room disposable is needed for those who have not the Church, the Sunday school, and Friday evening meetings open to them, or at least cannot from circumstances avail of them. The time for more *work* in Christian Science, if not for less going to meetings, seems to have come. We are now called to be doers of the word, preachers of the gospel, and not hearers only.

The Dispensary is not "free," in the sense that word has hitherto borne. As has been said, the services of healers and teachers are given freely. But all persons applying for physical healing will be expected to pay according to their means. If it be but five cents, and this is all they can afford, they will be welcome. If in absolute need, and worthy, they will be treated freely, and will be just as welcome. The contributions from patients, will probably, however, cover but a trifling part of the expenses.

In Christian Science we learn that our sins are not forgiven and taken away from us vicariously. We have to work out our own salvation. God does nothing for us, except as we do for ourselves, as we co-operate with the divine Love in the destruction of sickness and sin.

Charity hospitals and dispensaries, and indiscriminate charities are the outgrowth of belief in a God who treats us as

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charity patients, and does our work for us. When we learn in Science our true relation to God, we see at the same time that to our fellowmen, and see that we are *to work together.*

Our work is mission work, but we avoid the use of the word "Mission." The Sunday school at our rooms we designate as a Bible class. The words "Mission" and "Sunday school" have come to have a meaning that repels self-respecting persons among the worldly poor, because they carry the sense of unscientific charity. The new Truth is dimly discerned by those who, as yet, know nothing of the letter of Science. The universal human sense has begun to reject the idea that man is a pauper on the Divine goodness, and follows to its logical sequence in the dislike of human charity.

The old theology teaches that God reaches down to man and has mercy on him for his much speaking; and every man's conception of God is the model on which his own actions are shaped.

When man begins to realize his nature and relation to God, he knows he is not a pauper, and begins to work out his own salvation. He cries out with the apostle, "Awake, thou that sleepest; arise from the dead, and Christ shall give you life." But he knows that it is to himself he cries out, that he himself is to be roused from the slumber of material sense; that in working with his brother it is his own salvation he is working out.

We do not in Christian Science have the sense of reaching down, but realize that all men stand together in the common condemnation of a false consciousness of life, intelligence, and sensation in matter that all have to work out of together; but that all stand also together in the perfect manhood and sonship to God. Those who have engaged in this work of visiting, testify that this realization is not easy; one says that she wants sometimes to turn and run between the time of her ring or knock and the answer. All phases of mortal mind are met; the parable of our master on the different soils is justified to the letter; sentiment and theory are a poor support; none can do it who cannot hold strongly to Truth, and feel that He who has promised "My word shall not return unto me void," cannot be gainsaid.

The number of patients increases faster than that of those who seek the spiritual healing. But the visitors are gradually making an impression; they return twice and thrice to the same persons. These proofs of real interest, of the true spirit of Love, bear visible fruits; but the real support and encouragement is found in the certainty that no word of Truth can be lost.

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CONSTITUTION AND BY-LAWS OF THE BOSTON DISPENSARY ASSOCIATION.

In conformity to the desire expressed at the meeting of the National Association, these documents are published below. The forms of cards used for the reports by practitioners of "house" or "outside" treatments; by visitors who go from house to house; as well as of those used for obtaining subscriptions, and those circulated as invitations to the meetings and the Dispensary, are also given. Many useful suggestions may be gained from these papers and forms by those interested in the work. They represent results reached at the Boston Dispensary by much thought, discussion, and experiment.

The Christian Science Dispensary Association,

7 Temple Street, Boston, Mass.

Preamble.

The Christian Science Dispensary Association was organized May 31, 1889. The Revelator of Christian Science, Mary Baker G. Eddy, places upon it, by her encouragement of its formation, and by accepting the position of Honorary President, the seal of Love and spiritual power.

This Association is under the auspices of the first Church of Christ (Scientist) planted by our Teacher in Boston, and its work is to preach the Gospel of Health and Holiness to every creature, and so to pour oil and wine into the seeming wounds of material sense.

It welcomes to fellowship in this work all lovers of Christ,— all who desire to join in proclaiming the glad tidings, All is Mind—All is Love—All is God.

CONSTITUTION.

ARTICLE I.—TITLE AND POWERS.

Section 1. This Organization shall be called the Christian Science Dispensary Association, and the place from which it carries on its operations shall be designated, and in its announcements to the public it shall be known, as "Christian Science Rooms and Dispensary," or "Christian Science Dispensary," according to circumstances.

Section 2. This Association shall have the exclusive right to originate and regulate the means of its own support, and of promoting its usefulness in Christian Science.

Section 3. The opening exercises at all meetings of this Association shall consist of silent prayer, and the Lord's prayer.

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ARTICLE II.— MEMBERSHIP.

SECTION 1. Only persons who accept the platform of CHRISTIAN SCIENCE, as laid down in SCIENCE AND HEALTH, and are willing to work in accordance therewith, are eligible to become members of this Association.

SECTION 2. Fifteen members shall constitute a quorum.

SECTION 3. A majority vote, and assurance satisfactory to those voting that the candidate is eligible under SECTION 1 of this article, shall make valid the election of a new member; but membership shall not commence until the candidate has signed this Constitution and By-Laws.

ARTICLE III.— DUTIES OF MEMBERS.

SECTION 1. Members hereby pledge themselves to be doers of the Gospel as well as hearers, agreeing, so far as in them lies, to give sight to the blind, hearing to the deaf, and to teach the lame to walk by the light of CHRISTIAN SCIENCE.

Remembering that "All is Mind," they will strive to keep the Ten Commandments unbroken in their daily thoughts as well as in their walk before men, so as to show others how to avoid committing mental sin, thus preventing as well as curing disease.

SECTION 2. Except in cases of obstetrics and surgery, no method of healing disease except that in accordance with the platform of CHRISTIAN SCIENCE, will be permitted under the auspices of this Organization.

SECTION 3. Any violation of the rules of this Association will be considered as warranting the reproval of such person offending, by an officer or member, and persistence in such violation, when brought before any regular meeting, or any special meeting called in conformity with the By-Laws of the Association, shall be deemed sufficient reason for dropping the name of the offending member from its roll of membership, when sanctioned by a two-thirds vote of the members present.

ARTICLE IV.— OFFICERS.

SECTION 1. The officers of this Association shall consist of a President, Vice-President, Secretary, Treasurer, Superintendent, Executive Committee, Committee of Ways and Means, and such other standing or special committees as may from time to time be found necessary, and be authorized by a majority vote of those present.

SECTION 2. The officers of this Association shall be chosen separately by a majority of written ballots at the annual meeting.

SECTION 3. If officers are absent for three successive meetings, without rendering a valid excuse, their chairs may be declared vacant by a majority vote of the members present. Vacancies arising from whatever cause may be filled at any meeting of the Association.

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ARTICLE V.—Duties of Officers.

Section 1. The President shall preside at all meetings, and enforce observance of the By-Laws and parliamentary usages; shall see that the officers perform their duties; appoint officers to fill vacancies not otherwise provided for; give the casting vote in case of a tie; call special meetings when requested in writing by three members; and attest all drafts or orders on the Treasury, and no draft or order for the expenditure of money shall be legal or permitted except with such attestation.

Section 2. In the absence of the President, or on his request, the Vice-President shall perform all duties devolving upon that officer.

Section 3. The Secretary shall keep the records of the meetings of the Association, conduct its correspondence, call meetings when requested to do so by the President, and at the close of his or her term, make out a full report of the doings of the Association, and turn over to his or her successor in office, or to the President of the Association, when requested to do so, all books, papers, and minutes belonging or relating to the Association.

Section 4. The Treasurer shall receive all monies contributed to this Association, sign all orders for the payment of money and all drafts or checks on the funds of the Association, and, at the close of his or her term, make out a full report of the money received and paid out, with date and object of expenditure, and turn over all funds, books, and papers belonging or relating to the Association as above provided in the case of the Secretary.

Section 5. The Superintendent shall have general supervision, under the direction of the Executive Committee, of the operations of the Dispensary in its several departments.

Section 6. The duties of the Executive Committee shall be to examine the qualifications of persons applying for membership, and to submit to the Association such applications as they approve; to direct the work of the Association, and to give effect to its votes taken from time to time and not assigned by the constitution or by special vote to other committees; advising, however, in the expenditure of funds of the Association with the Ways and Means Committee.

Section 7. The Committee on Ways and Means shall be entrusted with the provision of funds to carry on the work of the Association to the best advantage; with the devising of new methods to increase its usefulness; and be the avenue by which the public shall be brought into connection with this Association in all financial matters.

Section 8. Estimates shall be presented to the Association for its action from month to month, for the expenses of each ensuing month; and no expenditure that has not been so presented and authorized shall be binding on the Association until ratified by its vote.

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ARTICLE VI.—Amendments.

Section 1. No Section of Articles II. and III. of this Constitution shall be amended without a unanimous vote of the members of the Association present at a meeting, notice of which shall be mailed in sealed envelopes three days prior to such meeting.

Section 2. This Constitution can be amended in other articles than those above named at any regular meeting by a two-thirds vote of the members present.

BY-LAWS.

Section 1. The annual meeting for the choice of officers shall be held on the first Friday in May at 2 P. M., at the rooms of this Association.

Section 2. Monthly meetings shall be held regularly on the first Friday of each month at 4 o'clock P. M. at the rooms of this Association.

Section 3. Special meetings shall be called by the President at the written request of three members; written notices of such meetings shall be given, and shall be mailed in sealed envelopes at least 24 hours before the time appointed for the meeting.

Section 4. An initiation fee of one dollar shall be paid by every person joining this Association, at time of signing the Constitution.

Section 5. These By-Laws may be added to or amended at any regular meeting by a vote of two-thirds of members present.

FORM OF APPLICATION FOR MEMBERSHIP.

Being desirous of working in the Christian Science Dispensary Association and willing to conform to the requirements of its Constitution and By-Laws, I hereby apply for admission thereto.

The cards, forms of which are given below, are printed on Bristol board, 5x3 inches, and each is of a different color, to be more easily distinguished.

Nos. 1, 2, and 3 are as follows, and explain themselves:—

CHRISTIAN SCIENCE DISPENSARY ASSOCIATION,

7 Temple Street, Boston, Mass.

Form No. 1, Visitor's Report.

.....1889.

Name of Visitor, ...

Street and Number, ...

Name, ...

Observations, ...

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CHRISTIAN SCIENCE DISPENSARY ASSOCIATION,
7 TEMPLE STREET, BOSTON, MASS.

Form No. 2, HOUSE TREATMENT.

.....1889.

Practitioner,.....

Name of Patient,.....Age, ...

Residence,.....

Belief,.....Discharged,.....

Observations,.....

CHRISTIAN SCIENCE DISPENSARY ASSOCIATION,
7 TEMPLE STREET, BOSTON, MASS.

Form No. 3, OUTSIDE TREATMENT.

.....1889.

Practitioner,.....

Name of Patient,.....Age,.....

Residence,.....

Belief,.....Treatment Ceased,.....

Observations,.....

The next form is a card for subscriptions. It has been used in public meetings, where the cards are handed round with pencils at the beginning of service, and are taken up at the close by the ushers the same as a collection. The same form is printed also on envelopes, handed round, and taken up in the same way.

BOSTON,.....1889.

The undersigned agrees to pay the amount set down, towards the support of the Christian Science Dispensary, at 7 Temple Street.

.....in one payment, on demand, to Miss Julia S. Bartlett, 76 West Rutland Sq., Boston, Mass., Treasurer of the Dispensary Association.

.....in monthly payments, to the Treasurer, as above.

.....in weekly payments, to the Treasurer, as above.

NAME,.....

ADDRESS,.....

The following is a card printed on both sides, and which is handed to patients, left by visitors, and otherwise distributed in the quarter of the city where the Dispensary is located.

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CHRISTIAN SCIENCE ROOMS.

No. 7 Temple Street (Near Bowdoin Square),

Second door from Cambridge Street. - - - BOSTON, MASS.

Every Wednesday and Sunday Evening at 7.45 o'clock, Meetings open to the Public are held for addresses, conversation, and inquiry about Christian Science Healing. Christian Science teaches that Truth is the medicine for sickness as well as for sin, and in these meetings every person may learn how to prevent, as well as heal, sickness, by this universal remedy.

Also, Bible Class every Sunday Afternoon at 3.00 o'clock, for instruction in the spiritual sense of the Scriptures.

All Persons are cordially invited to attend both the evening meetings and the Bible Class.

[over.]

CHRISTIAN SCIENCE DISPENSARY.

7 Temple Street (Near Bowdoin Square), 2d door from Cambridge Street.

Conducted under the auspices of the Church of Christ (Scientist) of Boston.

Open daily from 9 a. m. to 9 p. m., for the reception and treatment of patients by Christian Science Mind-healing. All diseases are healed, and patients taught how to keep well without the use of medicines.

Conversations on Christian Science every evening from 7.30 to 9.30.

Christian Science Literature is on the tables, free, to all who desire to read, and is also on sale, or for free distribution.

All are cordially invited to call.

[over.]

The reports on the forms 2 and 3 are entered on the large Record book of the Dispensary, and whose headings will be published with other particulars in the August Journal.

NEWS FROM ABROAD.

Wilmington, Del., June 24, 1889.

Through the earnest solicitation of the friends of Christian Science, Mrs. Anna M. Smith decided to hold meetings to set forth Christian Science as taught by its Founder.

Since these meetings were organized, an increased desire to listen to her talks has manifested itself, and before the adjournment yesterday for the Summer, the necessity of a permanent organization was realized by those present, and the "Wilmington Christian Science Association" was formed, of which Mrs. Smith was unanimously elected President. A secretary, treasurer, and board of trustees were also elected and by-laws established, after which the meeting adjourned, subject to the call of the President.

The preamble to the by-laws is as follows:

"The object of the 'Wilmington Christian Science Association' is to enable its members and others to live purer lives through an

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understanding of the teachings of Jesus Christ, brought nearer to our consciousness by the teachings of Mrs. Mary Baker G. Eddy, in her classes and through her book, SCIENCE AND HEALTH. With this understanding of the real object of the Association, we subscribe our names as members of the same."

THE Church of Christ (Scientist), Cleveland, O., is desirous of raising funds for building a small church and to forward the work of the free dispensary already in operation, and appeals to you for aid in the following manner (not original).

Each person receiving this paper is asked to make two (2) copies of it, putting at the top the next higher number (the same in both copies) and give to two friends, at the same time returning this paper with six (6) cents in stamps to Mrs. Sarah G. Baker, C. S. B., 86 Kennard St., Cleveland, Ohio.

Those who receive No. 20 are requested to close the matter by sending it with six cents to Mrs. Baker without making further copies.

Any one declining to join in this plan is asked to return this paper at once, as this is the only way Mrs. Baker may know the chain is broken.

Although it is only six cents and a little trouble, yet any break in the chain involves a serious loss to the friend.

CONCERNING the teaching of a Class in Theology by a normal student referred to in an "open letter" from Austin, Texas, in the last JOURNAL, a correspondent sends the following explanation: "The teacher referred to as offering to teach a class in 'theology,' has already taught a class of thirty-two in Galveston. Some time after sixteen more persons requested me to write this same teacher, to come to Galveston for another class.

"In his reply the teacher requested that any who desired, of those who had attended the previous class, come free of charge into this second class. He added that it was his desire to take the class through the 'Platform of Christian Scientists' as this is considered a higher course, and contains more theology.

"From the letter containing this above phrase, I made up an advertisement for the Galveston papers, and also sent out circulars on my own responsibility, without consultation with the teacher. In ignorance of the technical significance of the words employed, I stated that Mr. A. would teach a class in the 'Theology of Christian Science.' Whatever blame attaches to this announcement

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belongs to me, but it had no significance beyond what is above set forth. I had the motive, also, in using the words 'Theology of Christian Science' to emphasize the difference between it and the old Theology. There was no intention to deceive the public, nor was any one as a matter of fact misled. No letters were shown, as alleged by your correspondent, in support of the pretensions of the teacher in question to teach the higher classes in Christian Science, and no such pretensions were ever in question."—L. M. W., GALVESTON.

[The comment made by the JOURNAL had reference only to pretensions on the part of a Normal Student to teach what is technically understood by the phrase "Theological Class."—EDITOR.]

THE following statement, published in the Boston *Evening Traveller*, relates to a recent case in Buffalo, that was telegraphed all over the country as one of the failures and abuses of Christian Science. The misstatement in the *Traveller* was seen by Mr. Hardy, while attending Mrs. Eddy's class, but was doubtless published in hundreds of other papers, whose readers will never see the contradiction:

"The case in question was what is termed a severe case of pleuro-pneumonia, and was under materia medica until pronounced by the physician convalescent. About the time her illness appeared there also appeared to be felt a severe pain about the right arm and shoulder. This from the first was treated by her physician as a matter of small consequence, he giving as his opinion that it was a neuralgic pain in sympathy with the disease from which she was suffering. To show his appreciation of the case, he recommended bathing with alcohol and water. The result was — no reflection on C. S. but *vice versa*.

"The friends of Mrs. Chamberlain, finding she was not being benefited by medical treatment, advised her to consult Christian Science, the one thus particularly advising having had a daughter healed in two weeks from a two-years' wheeling-chair infirmity, a son and daughter of eye infirmity, and herself also of a chronic infirmity.

"Mr. Hardy, through whom these and many of their friends have been healed, was called. He gave the patient five treatments, conforming them to his highest understanding of Christian Science. The case not yielding to this treatment, it became evident to the healer that surgery was needed, and the patient was told to consult a surgeon. Her physician came, and still insisted on his first

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theory, but that it would take ten days to allay inflammation. Upon hearing of this I refused to attend the case longer. This physician continued to treat the case until the friends awoke to what I had declared a week before was necessary, when she was taken to the hospital, with the results as publicly reported through the press.

"When the husband, father, and mother sought to make the true facts known, through the journals in Buffalo that had abused the theory of Christian Science and made false statements of fact, their statement was refused publication until legal proceedings were threatened." E. R. HARDY, C.S.

EDITORIAL AND OTHER NOTICES.

NOTA BENE.—Much anxiety has arisen from the notice in June number of JOURNAL relative to my retirement from active labors in the Massachusetts Metaphysical College. I shall remain president of this College, examine all candidates for graduation, and supervise the instructions at this institution. Also shall hold myself in readiness to fulfil all present and future engagements in the best manner and at the proper time.

The battle has been fought through to the present time to a successful issue against all odds.

The cause was never in a more prosperous condition than when I transferred many tasks to others. At my last primary class there were sixty-four students present, with many others waiting to come in. Two weeks following the last primary class there were seventy-five or more applicants to the same class, and an equal number desiring to enter the other courses in the College, thus indicating the greatest prosperity to Christian Science.

June 12, 1889. MARY B. G. EDDY.

THE PUBLICATION OF THE OFFICIAL MINUTES of the National Association Meetings, compels the suppression of some of its departments, and the abridgment of others. Both contributors and subscribers will accept this gladly in consideration of what takes their place. The evidence given in this JOURNAL that Christian Science has taken its place as one of the recognized, visible forces of the world that is, is strong enough to satisfy the most timid believer, or skeptical unbeliever.

SEVERAL OF THE ADDRESSES before the National Association will be published in the August JOURNAL, among them those of

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Bros. Mason and Norcross, and the account of the Christian Science work in Cleveland given by Mrs. Lyda Fitzpatrick.

MEMBERS OF THE CHRISTIAN SCIENTISTS' ASSOCIATION OF THE MASSACHUSETTS METAPHYSICAL COLLEGE, are requested to give notice of every change of residence to the Secretary, WM. B. JOHNSON, 41 G St., South Boston, Mass.

THE Scientists of Elkhart, twenty in number, hold meetings every Sunday at the house of Brother A. E. Brown.

CHURCH SERVICES (SCIENTIST).—Our friends are invited to send to the JOURNAL notices of all regular Sunday meetings (Scientist), giving the place and hour of meeting and nature of the service. Notices of changes should be sent promptly. These will be kept standing, both for information and as a record of growth.

CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

ARKANSAS CITY, KAN.—In Houghton Block, Summit Street, at 3 P. M. Sunday school 2 P. M., and Wednesday evenings 7.30 P. M. Speaker, Mrs. F. E. W. Wilkins.

AUGUSTA, ME.—At 3 P. M., at 27 Oak Street. Sunday school at 2.30.

BEATRICE, NEBRASKA.—At 3.30 P. M., Christian Science Hall, Court Street, between Fifth and Sixth. Pastor, E. M. Buswell. Sunday school at 2.30.

BOSTON.—At 3 o'clock P. M., Chickering Hall, Tremont Street. Pastor, Rev. M. B. G. Eddy; Assistant, F. E. Mason, C. S. B. Sunday school at 2 o'clock.

BUFFALO, N. Y.—Music Hall Building, Main Street. Services at 10.45 A. M. Sunday school at 12 M. Rev. E. R. Hardy, Pastor.

CHICAGO.—At 3 P. M., in First M. E. Church, corner Clark and Washington Streets. Rev. G. B. Day, pastor.

CLEVELAND, OHIO.—At 4 P. M., 89 Euclid Ave., Room 37. Geo. A. Robertson, pastor. Sunday school at 3 P. M.; open week days to those desiring to be healed.

MARINETTE, WIS.—At 10.30 A. M., Johnston's Hall. Reading service and Sunday school. Thursdays at 2.45 P. M., reading SCIENCE AND HEALTH; Thursday evenings, at 8 o'clock, Preaching. L. P. Norcross.

MILWAUKEE, WIS.—At 3 o'clock P. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C. S. D.

NEW YORK CITY.—At 4 o'clock, Hardman Hall, 2 West 19th St., cor. 5th Ave. Speaker, Mrs. F. J. Stetson. Sunday school at 3 o'clock.

OCONTO, WIS.—At 10.30 A. M. and 7.30 P. M. Bible class and

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Sabbath school at close morning service. Meeting for reading Scripture and SCIENCE AND HEALTH Tuesday afternoons. L. P. Norcross, pastor.

OMAHA, NEB.—At 3 P. M., Unity Church, 17th Street, between Chicago and Cass Streets. Speaker, Mrs. E. B. Fenn.

SYRACUSE, NEW YORK.—At 10.30 A. M., at Greyhound Hall. Sunday school 12 M. Prayer and praise meeting Wednesday evenings, at 8 o'clock, in room 9, Greyhound Building.

Regular Sunday services of Scientists (not incorporated churches) are as follows:

BINGHAMTON, N. Y. —At 5 P. M., Royal Arcanum Hall, Court Street.

BROOKLYN, N. Y.—At 3 P. M., at 41 Green Ave.

DENVER, COL.—At 10.30 A. M., at 1765 Sherman Ave.

DETROIT, MICH.—At 4 P. M., at Christian Science Institute, 17 John R. Street.

ELKHART, IA.—At 2.30 P. M., 403 Pigeon Street, residence of A. E. Brown.

ELROY, WIS.—At residence of E. B. Loveland, C. S.

FALL RIVER, MASS.—At 2 P. M., at No. 11 Maple Street.

FORT HOWARD and GREEN BAY, WIS.—In Good Templar Hall, at 3 P. M.

GALVESTON, TEXAS.—At 10.30 A. M.

JAMESTOWN, N. Y.—At 3 P. M., 302 Spring St.

JUNCTION CITY, KAS.—At 2 P. M., residence of Mr. Frederick Mann.

KANSAS CITY, MO.—At 3 P. M., residence of H. L. Dunbar, C.S.B.

LINCOLN, NEBRASKA.—At 3 P. M., at Lincoln Academy, 1210 P Street.

LITTLETON, N. H.—Opera Block, Main St. Sunday school at 3 P. M.

LOCKPORT, N. Y.—5 o'clock P. M., in McMaster's Hall, No. 4 East Avenue.

MAGOON, ILL.—At 10.30 A. M.

MASON CITY, IA.—At 10.30 A. M., at residence of Mrs. Grace G. King, C. S.

MONTREAL.—At 2272 St. Catharine Street.

MCGREGOR, IA.—At 10.30 A. M., at residence of E. Hoxsie, C. S.

NEW BEDFORD, MASS.—At 7.30 P. M. Christian Science Bible school, at 187 Middle St., residence of J. E. Brierly.

NORTHCOTE, MINN.—At residence of Mrs. Brown, C. S.

OAKLAND, CAL.—At 3 P. M., 568 Seventeenth St., Sunday school at 2 o'clock.

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OGDENSBURG, N. Y.—At 2 P. M., at residence of W. J. Axtall.

SACRAMENTO, CAL.—At 11 A. M.; Bible Class, 10 A. M.; Inquiry Meeting, Tuesday, P. M. and evening; 1113 Twelfth St.

SANBORN, IA.—At residence of Frank Brainard, C. S.

ST. JOSEPH, MO.—At 3 P. M., at Christian Scientist's Hall, corner 5th and Edmon Streets.

TOLEDO, O.—At 4 P. M., Curtis Block, No. 6.

WEBSTER CITY, IA.—At 3 P. M. Wednesdays 3 P. M., for reading SCIENCE AND HEALTH.

CHRISTIAN SCIENCE DISPENSARIES.

BOSTON.—No. 3 Boylston Place.
" No. 7 Temple Street.
CLEVELAND.—91 Euclid Avenue.
NEW YORK.—No. 102 West 24th Street.
SYRACUSE.—Room 9, Greyhound Building.
TOLEDO.—Curtis Block, No. 6.

SPECIAL TERMS TO NEW SUBSCRIBERS.

For three months from date the following premiums are offered for the names of *new subscribers* to the CHRISTIAN SCIENCE JOURNAL.

For the names of *two* new subscribers, and four dollars, one dollar's worth of any of the works advertised in this magazine will be forwarded to the sender.

For the names of *three* new subscribers, and six dollars, an additional copy of the JOURNAL for one year free.

For the names of *four* new subscribers and eight dollars, a copy of the latest edition of SCIENCE AND HEALTH, the standard work on Christian Science Mind-healing; price, $3.00.

For the names of *twelve* new subscribers, and twenty-four dollars, a copy of Webster's Unabridged Dictionary; price, $12.00.

Names and remittances may be sent in instalments, when so expressed with the first remittance, the premium to be forwarded on completion of the full number. Subscriptions should be made to commence with the present (February) number, in order to have the complete series of articles by Rev. M. B. G. Eddy.

To clergymen of any denomination the JOURNAL will be sent for $1.00 per annum.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,
HOTEL BOYLSTON, BOSTON, MASS.

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WORKS ON CHRISTIAN SCIENCE.

WRITTEN AND PUBLISHED BY

REV. M. B. G. EDDY.

UNITY OF GOOD, AND UNREALITY OF EVIL. Next to "Science and Health," it is the author's most important work. The following are some of the topics treated: Seedtime and Harvest, Deep Things of God, The Ego, Death, Saviour's Mission, Suffering from Other's Thoughts, Credo, Matter, Soul. 80 pp. Cloth cover, 30c.; postage, 5c. each; $3.00 per dozen. Leatherette cover, 50c.; $5.00 per dozen. Leather cover, 75c.

CHRISTIAN HEALING: A Sermon. 17 pp. 10c.; postage, 1c. each; $1.00 per dozen.

CHRISTIAN SCIENCE, NO AND YES: A Brief Statement of some of the Points of Christian Science. 56 pp. 15c.; postage, 2c. each; $1.50 per doz.

PEOPLE'S IDEA OF GOD: A Sermon. 14 pp. 10c.; postage, 1c. each; $1.00 per doz.

HISTORICAL SKETCH OF CHRISTIAN SCIENCE MIND-HEALING: A Biographical Sketch of the Author. The way she was led to the discovery of Christian Science; its growth and fundamental ideas. 10c. per copy; $1.00 per doz.; $7.00 per hundred.

RUDIMENTS AND RULES OF DIVINE SCIENCE: An interesting and valuable little Pamphlet, containing a brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. It is a very concise statement of Christian Science. 27 pp. Price, 10 cents; $1.00 per dozen.

Direct all Orders to 385 Commonwealth Avenue, Boston.

SCIENCE AND HEALTH.

WRITTEN AND PUBLISHED BY

REV. MARY B. G. EDDY.

SCIENCE AND HEALTH. 600 pp. The standard text-book on Christian Science Mind-healing. Price, prepaid, $3.18 each; $15.78 per half doz.; $30.00 per doz.

"Since the first issue of this work, I am in receipt of unnumbered letters—in 'heaps upon heaps'—filled with reassuring, heartfelt acknowledgments that the perusal of my book had healed the writers."—*Science and Health, p. 304; Rev. Ed.*

To bring out in stronger relief the fundamental statement of Science—so hard to realize or even believe to those not acquainted with CHRISTIAN SCIENCE—that Truth is the sole and universal medicine for sickness, as well as for sin, extracts from a few of these letters are appended:

I WAS healed thoroughly of the belief of chronic hepatitis and kidney disease by reading Science and Health. I have never to this day had the slightest return of it.

J. P. FILBERT,
April, 1888. *Council Bluffs, Iowa.*

How grand your book, Science and Health, is! It is a revelation of Truth. No matter what suffering (physical or mental) comes, I have only to take Science and Health, and almost invariably the first sentence brings relief. It seems to steady the thought. No student is old enough to neglect reading it. When we think we are advanced far enough to let that book alone, then are we in danger.

MRS. ELLEN P. CLARK,
March, 1888. *Dorchester, Mass.*

YOU have the one true Philosophy of Life,—that which begins and ends in God's goodness. I am overjoyful to have a copy of Science and Health.

LILLIAN WHITING,
July, 1888. *Boston.*

IN reading your books, if passages were difficult to understand, instead of going to others for help, I have said: "The explanation is right here in the book; and if I have patience it will be revealed to me." Sure enough, light has always come from this source—sometimes during a treatment; sometimes during the night—a perfect flood of light.

MRS. W. T. BURGESS,
July, 1888. *Chicago.*

I OWE my success to having adhered strictly to the study of Science and Health, and its explanations of the Bible.

MRS. M. H. PHILBRICK,
February, 1888. *Anamosa, Iowa.*

MANY thanks for the good received from your books. When I commenced reading them, I was carrying about a very sick body. Your books have healed me. I am now in perfect health. People look at me with surprise, and say they do not understand it. But when they see the sick ones made well they are not always willing to believe it.

MRS. JOSEPH TILLSON,
July 8, 1884. *South Hanson, Mass.*

Direct all Orders to 385 Commonwealth Avenue, Boston.

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. AUGUST, 1889. No. 5.

REGENERATION.

BY E. R. HARDY.

"THUS it is with every one having been born of the Spirit." Principle here declares Truth, and this Truth is made manifest through the signs that followed him who declared it to humanity.

This declaration is concerning that personality of man which is indeed born of the Spirit. In his analogy, Jesus compares the presence of this true man to the voice of the winds. It is local, definite, and perceptible to mind, but not to material sense. The voice of omnipresent Truth (the individuality of Christ) was made manifest to mortal consciousness through the lips of Jesus of Nazareth; but if we look to this finite personality for salvation or for Truth, we only hear this response, "If I bear witness of myself my witness is false."

God is All in all, and Man, in his image and likeness, is the same yesterday, to-day, and forever, and fills spiritual immensity. The real personality in this infinite Idea — Man — remains forever distinct in spiritual identity, and manifests infinite, individualized qualities of Divine Mind.

This personality exists beyond the horizon of human reason, is above the objects of personal sense, and the consciousness of them. We learn both from Christian Science and the Scriptures that it is reached only through the

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spiritual sense of harmony,—that is, through the understanding of Truth.

Nicodemus, when able to perceive only the *counterfeit* of man's individuality, was astonished at having his personal and finite thoughts regarding man, so suddenly upset. The doctrine declared by the Master excludes all material forms from the realm of spiritual identity.

This Jew coming to Jesus in the night of darkened understanding could not apprehend, while retaining his belief in mortal consciousness, how the actions of a man could be so changed through changed thoughts, as to be wholly unlike his former self. But his reply to the words of our Master shows perception of a meaning infinitely deeper than human reason could fathom. To come into some degree of understanding of the Master's words it must be remembered (1) that he refers to the individuality of man as he is in his immortal consciousness; (2) that to bring out the consciousness of true manhood, it is necessary to divest ourselves of material and finite conceptions; (3) that though this denial of ourselves and separation from the world, imparts a new consciousness, it does not in the least affect our real identity or individuality, which remains eternally unchanged in Divine Mind.

That Life is indivisible, one Mind, God, and never exists in or because of matter, Jesus demonstrated, first, by a sinless walk in Truth and Love; second, by commanding every form of evil, whether it appeared as decaying matter, departed mind, or as the destructive tempest force — and they all obeyed Mind; third, by his own reappearance after the crucifixion, to such as believed in him, thus proving death to be merely a human belief, devoid of actuality, although the illusion still remains as truth to this day in them who do not believe.

Is it any wonder that Jesus, perceiving the unreality of matter, with its illusions in varying phases of sin, and sickness, and death, said to Nicodemus, "Verily, verily I say unto thee except a man be born of water and of the Spirit (to see the unreality of matter) he cannot enter the kingdom of God"?

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He adds however, this declaration,— "We bear witness to that which we have heard and testify to that which we have seen," so that, ignoring the physical sense of things, we become united in Truth to God who reveals to us the things which have been hidden in a mystery, even the things which are from the beginning and which the apostle declares are clearly seen, being perceived through the things that appear. Through faith that such is Truth are we led up to the understanding that "The worlds were framed by the word of God, so that things which are seen (spiritually) are not made of the things that do appear."

Jesus' persecutors believed, as many believing Christians do to-day, that God governs man through matter, ("the things that do appear,") and that what is termed material law is God's law, instead of the negation of His law; but in the understanding of Christian Science, it is perceived that outside of and above this seeming material bondage, in the eternal round of harmony all is Love; that these seeming laws of matter are merely human beliefs, governing mortals as every other form of idolatry governs,— wrongfully; that we are under a false bondage, that exists to us only, and only so long as we believe it is identified with actuality and Truth. Error will be supplanted by Truth, sickness will give place to health, discord to harmony, and mortality to immortality, in the degree that the error is uncovered and destroyed. "Then shall it appear what we *are* and we shall be like him for we shall be as he is," even the image and likeness of God. This will come about through keeping our thoughts ever fixed on the infinite personality and following after the good.

Why should we hesitate to take the first step in demonstration of Truth, which, by the potency of its words (spiritual food), is to first slay "the man of sin" (*i. e.* make void the belief that a so-called material body is the embodiment of Life, Substance, and Intelligence) and afterward to annihilate him through the transforming influences of the conscious presence of Life, Truth, and Love, in accordance with the Prophecy of the second chapter of 2 Thessalonians?

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ORDER OF CHURCH SERVICE.

TO THE CHURCH OF CHRIST (SCIENTIST), BOSTON.

Beloved Brethren:— I recommend that you lay aside all that is ceremonial even in appearance in our Church, and adopt this simple service.

Before the sermon read one hymn, sing once. Read selection from a chapter in the Bible, and, if agreeable to pastor and Church, a corresponding paragraph from SCIENCE AND HEALTH. Repeat alternately the Lord's Prayer, the pastor repeating the first sentence and the audience the following one. Unite in silent prayer for all who are present. Close with reading hymn, singing, silent prayer, and the benediction. Yours lovingly in Christ,

MARY B. G. EDDY.

THE OAK ON THE SUMMIT.

(Written August 1, 1882.)

BY MRS. M. B. G. EDDY.

AH! solemn mountain at whose feet I stand,
Clouds do adorn thy brow, skies clasp thy hand;
Nature and God, in harmony profound,
With peaceful presence have begirt thee round.

And thou majestic oak, from yon high place
Guard'st thou the earth, asleep in night's embrace?
Or from thy lofty summit, pouring down
Thy sheltering shade, her noonday glories crown?

Whate'er thy mission, mountain sentinel,
O'er my lone heart thou hast a magic spell;
A lesson grave of life, thou teachest me —
I love the Hebrew figure of a tree.

Faithful and patient be my years as thine;
As strong to wrestle with the storms of time;
As deeply rooted in a soil of love;
As grandly rising to the heavens above.

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CHURCH GOVERNMENT.*

BY REV. L. P. NORCROSS.

WE feel, each one of us, that we meet on the eve of stirring events. A movement towards organization is going on in many directions, but it is especially noticeable in the organization of churches. When we met a year ago in Chicago we had but three organized churches in the world,—the parent church in Boston, founded by the prayers, labors, and self-denial of our Teacher; the church in Chicago; and the church in Cleveland with which we so happily met to-day.

But see what the signs of the times are, as indicated by the growth of a single year in church planting! We have to-day fourteen organized churches, fully equipped to carry on the work of healing the sick and raising the dead in trespasses and sins. There are besides more than thrice fourteen places where unincorporated bands of loyal and devoted followers of the Christ—Principle—"All is Mind"—are making ready to fall into line as organized Churches of Christ (Scientist).

When in the providence of God we gather again for the yearly Meeting of our Association, who can tell whereunto this movement will have grown? Is it idle boasting to predict that we will have fully a hundred churches of this new and beautiful Faith?

This forward movement signifies a great deal. It means that Christian Science has come, and come to stay, and it is ready to put forth higher manifestations. While we were content with a single phase of this Faith—physical healing of the sick—we were not reaping the full benefits in store for us, as we shall reap them now that we are taking higher ground.

The great need of the hour is for organized, concentrated effort all along the lines. There are thousands, yes, tens of thousands, in the old churches who would have come out of those churches and to us, only we have had no church home to welcome and give them shelter.

*Address delivered before the N. C. S. A., at Cleveland, O., June 12, 1889.

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What plan or methods of organization shall we employ; what principle of church government make use of in carrying out this object of Christian nurture through church planting? The very idea of organization, the word itself, implies method, system, routine, — orderly procedure.

Christian Science is an upper-world movement, and will keep clear of and above all that is mere form and ritual, which have killed the old churches. Yet we are living in part in a belief of the senses, and so need some human appliances and instrumentalities, and must seek earnestly the best ways and rules for doing our work. "When that which is perfect is come that which is in part shall be done away.' We have not reached this high plane in the Christian growth yet. It should not be forgotten that while many Christian Scientists have never been connected with any church the greater part have come from the various sects. Every denomination has contributed its quota; even that mighty organization whose seat of empire is at the Vatican is represented in our ranks.

It is evident that all these diverse conditions in the material plane are to be fused by the Spirit of unity and Love. We are to be toned down, or, rather, "toned up," so that the Spirit may work mightily in us all. We are fast becoming one in aim and in sympathy. We have yet to become one in methods and ways of doing our work. It will require a little time to come into this perfect understanding.

What shall be the rules or methods that are to help on this work of unification? First, is hearty recognition and understanding of the Scriptures. Christian Scientists know the rock on which they build; *i. e.*, Christ Jesus. We give a hearty adherence to the letter and the spirit of that article of the tenets of the mother church in Boston which reads, "As adherents of Truth, we take the Scriptures for our guide to Life." On this plank every Christian Scientist stands squarely. Inseparably connected with this and growing out of it is, second, the recognition of the sacredness of the teachings of SCIENCE AND HEALTH, and the relation of sympathy and loyalty that we one and all sustain to our Teacher and Leader. This means that we will listen in the future even more

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willingly than we have in the past to the voice that comes to us through the personality of her whom God has sent to be our Leader through the "Red Sea" of animal magnetism. If we have learned anything in the bitter experience of the past it is the danger, the peril there is in not heeding her counsel. On this point, also, all Christian Scientists are a unit. These are the keynotes of Christian Science orthodoxy.

But, brothers and sisters, loyalty to our Teacher does not mean that we shall harrass and annoy her with all the petty details that come up in the daily management of these churches. She must not be made to "serve tables," as she is made to serve by our running to her with all our complaints and troubles. Hers is a higher mission. She is called up into the Mount of Transfiguration.

An incident that has come under my own observation is to the point: A western church which once sought to have her settle some minor matter received this common sense and spiritual reply: "Be loyal to the spirit of my teachings, then do your work in your own way." On all occasions of importance, at critical moments where the danger signal is shown, we shall seek her advice. It will be gladly given, and we shall loyally follow it; but we must learn to go alone. The child is old enough and big enough to walk.

A very important question meets us at the threshold, and one on which depends the future progress of Truth, so far as outward conditions can affect it.

Shall we invest any person or any body of men or women with absolute legislative and judicial functions or power in the management of our affairs? Do we want a Bishop or Board of Bishops? Our Teacher, as we have seen, refuses to assume such dictatorial control, lest we exalt her personality. Shall we commit the worse blunder of following the blind leadership of those less competent than she to lead and guide us? Are we to set out by making a God of personality, as we practically should do by such a course, or shall we reduce our great Principle of impersonality to practice by steadfastly refusing submission to outside, human dictation?

To put this a little differently: Are we to become simply a denomination, with all the evils of denominationalism as seen

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in a strongly centralized government, lodged in a body that will hamper and oppress us? Or are we to be a harmonious family of local churches, each one left free to do its work by such rules and regulations as the exigencies of the case suggest, and led, as it will be, by the promptings of the Spirit?

You will recall Lincoln's aphorism on our political system, that it is "a government of the people, by the people, for the people." To change this a little, Shall ours be a government of the churches, by the churches themselves, for the welfare of the churches? Or shall we pave the way for an ecclesiastical despotism? We are to-day settling the question for the future and need to build wisely.

There are two principles to choose between, and but two: One is that of a Hierarchy, the other a Democracy or Congregationalism. The former accords well with the monarchical institutions of the Old World, while the Congregational method is in accord with the genius of free thought. It is the system by which all of the liberal churches of America are managed.

Now, brethren, it is not a little significant that, as a matter of fact, every one of our churches that has been planted and established thus far has been organized in accordance with this spirit of liberty, which so well expresses the New Testament idea. So was organized the original church in Boston; so also that in Chicago, and this here in Cleveland, in Oconto, and elsewhere. This harmonious action, under the spontaneous leading of the Spirit, without preconcerted plan, has led all our churches so far to follow in this way of spiritual liberty.

But here comes a question which, while I cannot stay to discuss it at length, must not be passed over: What if in some one of these local churches so rapidly springing into existence there shall arise a spirit not of the truth, — a spirit of dissension and strife? What if there comes indifference to the Truth, — a feeling that theosophy or any one of the various forms of mind-cure are equally good with the platform of Christian Science as laid down in SCIENCE AND HEALTH? Suppose a church becomes heedless to the burning question of the hour,—malicious animal magnetism—or what signifies

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the same thing, grows cold to the Leader and Teacher? What, in such a case, are we to do?

We have no pope or bishop, no ecclesiastical *junta* or cabal, to dictate arbitrarily in such a case. We do not want such a power, for this would be to recognize personality, — the evil of all others we are to guard against. But something needs to be done. Can we not so amend our National Constitution that these local churches shall each one have representation in this Association, and thus have a voice in the deliberation and management of the affairs of this body? I believe the time has come for a readjustment of the Constitution of this National Association, — one which shall recognize the existence and function of these churches.

It might be well to empower the executive committee, or else some general committee, with advisory and discretionary powers, so that in cases demanding immediate action, which cannot await the annual meeting of this Association, the executive committee shall be empowered to act, reporting back to the next annual meeting its action, for sanction or revision.

These few principles, it seems to me, are a sufficient nucleus of organization around which to plant and build new churches. I resume them, to leave a more distinct impression: first, loyalty to the Scriptures; second, loyalty to the teachings of SCIENCE AND HEALTH, and willingness to follow the spiritual guidance of Leader and Teacher; third, the autonomy and freedom of the local churches to follow the great Congregational principle in managing their local affairs; and fourth, such a revision and recasting of our National Constitution as that these local churches shall be recognized as a factor in Christian Science work and life, and amenable in return to such rules of discipline and procedure as the representatives of all the churches convened in the National Association may from time to time agree on.

Brethren and friends, a glorious work is before us. Be it ours to work in harmony and Love "till we all come, in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

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NOT A STRANGE LANGUAGE NOR AN HARD SPEECH.

BY MRS. M. BETTIE BELL, C. S. D.

WHEN Ezekiel the prophet was called "Son of Man" and told to hearken to the voice of God, it was said to him: "For thou art not sent to a people of a strange language and of an hard speech, but to the house of Israel." To this "Son of Man" was given but one speech, and that not strange; but one language and that not hard, and he was to guide the House of Israel into but one way and that way was the only way of pleasantness and peace.

Whence comes the present out-cry of ways many? From whence cometh the voice that is enticing the traveller into the broad road that leadeth to destruction? Whence cometh the strange woman that sitteth at the gate with her cups of subtleness and treachery, to woo the seeker after Truth into the false way? And he, being simple in understanding, comprehends not the speech that was not strange, nor the language that was not hard, but falls into the snare not knowing the depths of hell were there.

Look well at the wonderful prophecy recorded in the 9th chapter of Proverbs. See how Wisdom hewed out her seven pillars, and prepared her table with the fruits thereon. Note how the promise is ripe with blessings if we but stand under this banner of wisdom, going not from under these seven pillars, which are the understanding of Principle, Life, Truth, and Love, Spirit, Mind, Soul. The promise to the wise is conditioned on their *holding fast* to this *one way* of understanding.

Take note of the strange woman at the gate and it will be clear how it has occurred that some of those instructed in the right way,—in the language and speech of the House of Israel,—have fallen away from the doctrines of Wisdom, and gone out from under her seven pillars and hewed out pillars of their own; constructed for themselves molten images and graven images, calling them the production of wisdom.

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One child of this strange woman is Pantheism, with its errors; another is Theosophy, with its tares; another is Mind-cure, with its snares; another is Mediumship, with its foibles; another is Mesmerism, with its delusions; Animal-magnetism, with its hallucinations; and Spiritualism, with its fretwork of nonsense. These are the seven pillars set up in opposition to the seven pillars of Wisdom. With a loud and boisterous noise these voices of error are all claiming and declaring themselves to be Christian Science; sending forth "keys" to solve the *Key of Keys*, and to make people understand what is to them the strange language and hard speech of SCIENCE AND HEALTH, and flooding the land with poisonous literature; enticing the simple in understanding and the unwary.

When the *true* speech and *true* language is understood and we cling to the pillars of Wisdom, the voice of the enemy is met and mastered and the child of understanding is holden in the arms of Israel.

But to the world the language and speech of Israel is unknown, and the deceiver that lays claim to the name of Christian Science, is accepted as readily as the true soldier of the Cross. The world does not accept them willingly, but ignorantly. When multitudes are suffering through this ignorance, is it not our duty to do our Leader's bidding and expose this evil, that all may become blessed by following the good?

Some have wilfully gone out of the way to sow tares among the wheat, and are sailing under false colors, winning the people, through false claims to loyalty, into the meshes of error. These are they who get into fiery trials, make mistakes and loudly pretend to do what they cannot do and thus the Truth is evil spoken of. Then the true child of God, who is silently at work in her demonstrations, has to bear the blame of mistakes made by the erring workers, claiming to teach "Divine Science." The true workers press on to rectify these evils, and bear the cross — knowing this, the time is near when the tares and wheat will be separated and justice to our noble cause will finally be done.

These false teachers hold up to view the beauties of SCIENCE AND HEALTH, claim the name "Christian

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Science," tell their victims they are taught by the author of SCIENCE AND HEALTH at her Metaphysical College or received this instruction from her students.

After they have enticed them and they are bound hand and foot, they tell them, "There are other works of Christian Science far surpassing SCIENCE AND HEALTH." They advise that the chapter "Prayer and Atonement" be left aside, as "useless and meaningless." They teach Christian Science in a pious, Sunday school way, advise and counsel, and tell their dupes they must be so "good and *so* lovely," but in no way do they teach Christian Science in its fundamental principle, nor how to rend the fetters of mortal sense. If we ask their students, "Are you taught to master animal magnetism?" they are frightened at the word and say they never heard of it before.

They go away from these instructions impressed with a deep sense of the wonderfulness of their own knowledge; that they know all that is to be known, and it is not a matter of any importance to study SCIENCE AND HEALTH. Many practice what they call Christian Science without ever seeing a SCIENCE AND HEALTH, about which they talk so affectionately when getting hold of their victims. Ere long troubles arise with those who have listened to error's voice. Mortal claims assert themselves. Then they turn, if not too deep in error, to SCIENCE AND HEALTH, begin to scan its pages, and the Truth that expresses and declares itself in the inspired pages begins to impress them that they have been taught falsely, and they turn towards the true Teacher. They quit the false and flimsy basis they have been building on.

Many were honestly in search of "the speech that is not strange, and the language that is not hard," and desire a home in the House of Israel, when they were by fraudulent means wooed and won into the House of Egypt. These false teachers boast of their prosperity, and claim that it is an evidence they are right; but they are blind to see how the prophecy is fulfilling as told by Daniel: "And they practiced, and they prospered, and they trod the Truth down to the ground." And the prophecy goes on to state how Truth was delivered and error was cast down and destroyed.

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Truth of Christian Science opens the eyes of the blind, and the Light brings the day. Error makes the blind eyes more blind, and the darkness brings the night. The one is joy in radiance; the other is despair in blackness.

Is this, then, not a fitting hour that the error should be exposed, and the people be warned of the false teaching, false literature, and the deception practiced of holding out SCIENCE AND HEALTH as their standard to lure their victims, and then indulging in the most blasphemous vituperations of it and its Author?

Through experience I know of what I am speaking. I have taught and healed those who have been misled; have removed medicines and wines from the sick room, prescribed by so-called Scientists. One of their leading members told me "what most engaged their desire was to injure and hate our Leader and her loyal band of honest workers." My reply was this: "Do you not know Pharaoh and all his hosts were swallowed up in the Red Sea, and that God is omnipotent and you can never even wound the Leader or her loyal band? She has taught us that God is Love, and not one of us but would stretch forth the hand in love and deliver you if we could."

But none can hinder the prophecy that wilful sin will go down in the night of despair and the doom of the bottomless pit. Thus has error striven to cope with Truth along the whole line of Biblical prophecy—from Moses through to the Revelator's vision. The Pharaoh of mortal sense pushes forward its army of deluded followers until sense shall be swallowed up, and the finite give place to the Infinite.

Now, through the inspired teachings of SCIENCE AND HEALTH, we are enabled to distinguish between the real and unreal. Through obedience to its instruction, loyalty to the Principle and rule, we can put under foot the lion and adder, the young lion and the dragon, and step forth in the broad arena of spiritual thought as children of victory, as children of the Light, continuing our prayer as taught by her —"God is Love, Love is omnipresent; His kingdom is come; His will is done on earth as in heaven."

This is our "speech which is not hard, and our language

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which is not strange." Try it, dear reader. Cling to the pillars of Wisdom, and you will find Principle gives to man Science, and Science gives health. SCIENCE AND HEALTH is the word of God, and we cannot have Science without health, nor health without Science. Science is Mind, and Health is the body of Mind; hence, Science and Health is Mind and body. Science is the Principle, and health is the rule of the Principle; hence, to understand God we *had to have* SCIENCE AND HEALTH; to *understand Science* we *have to follow* the Principle and rule. If you want the speech and language of Israel, you will find it in SCIENCE AND HEALTH.

HYMN BY HARRIET BEECHER STOWE.

(SLIGHTLY ALTERED BY H. M. P.)

STILL, still with Thee when purple morning breaketh,
When the tired waketh, and the shadows flee,
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the seeming shadows,
The solemn hush of being, newly born,
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

So shall it ever be in that bright morning,
When Divine sense bids every shadow flee,
And in that hour, fairer than daylight dawning,
Remains the glorious thought, I am with Thee.

IT is at first an "unpleasant duty," to break our idols, or to see them broken. But they must every one go, every one be broken, crushed, ground to powder. It is difficult to say which is the harder,— to part with the material, fleshly idols, or with the mental. But in time we come to thank the person or persons, be they friends or enemies, who helped to break them.— "MARCIA" IN SUN AND VOICE.

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WORKINGS OF ANIMAL MAGNETISM.

MR. EDITOR: — In response to your request to give my experience to the readers of the JOURNAL as given to the recent class, I make known the following facts: — Six years ago I went for healing to one I have since learned was a mind-curist, but who then claimed to heal by Christian Science. After receiving relief, and as I then believed healing, I sought to know the process by which she was enabled to do this work. I was told by her that a class would be formed in due time and I could then gain the light I sought for.

I became impatient at the waiting and thought I would seek instruction from some publication. The search led me to "SCIENCE AND HEALTH" and then to its author, who very kindly gave me nearly an entire evening, during which I related to her my experience. She spoke no word denouncing Mrs. S——, but did call to my attention the false and the true teaching, and said to me, "I hope, Mr. H., that when you study, you will get the Truth." I returned to Mrs. S——, joyful in the thought that I had met the author of the above named book; but imagine the confusion of mind when I was met by the one whom I then believed to have healed me, with the declaration that the author of such ethics, the anathematizer of animal magnetism, and the discoverer of Christian Science "had departed from the path of Science, into selfishness, mesmerism," &c., and assured me that she had used this power on the very night of my call to make *her* sick; that she never was so sick in her life as at the very time I was in conversation with this lady.

I naturally believed one whom I conceived had healed me; and it was thus that my thought became turned to seek Truth in error. I mean just this, — to seek in the highest manifestations of so-called mortal mind, the evidence of the Substance of Truth. I began with mistaking belief, will-power, or blind faith in the transference of thought force, for what Mrs. Eddy understands to be Divine Mind: In this fundamental error, I found myself able to banish the evidences of sickness, both chronic and acute, that were produced by fear, with such marked success, that I said, "I have found the Way, the Truth, and the Life." I appropriated parts of "SCIENCE AND HEALTH" and rejected others; I read with interest, old Theology, mind-cure, and Evans's Theosophy. There seemed to be more truth here than in Mrs. Eddy's teachings. It must be Truth, since by it I could heal the sick; besides, it gave

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me a more liberal theory for the spiritual ultimate of mortal man.

But, dear readers, do not think this was without its questionings, "Am I right?" "Is this Truth?" "How do I know tnat I have any more than a psychological, mental influence over the mind and body of my patient?" At last the way began to be pointed out by God. To the Theosophic theory Jesus opened my eyes in these denunciatory words, "If any man says he is in the inner chamber, believe him not."* And the others all found their answer when I heard the Master tell me where I was in these words: "Glory not in this that the spirits [diseases] are subject unto you, but rather that your names are written in heaven." I could apparently heal disease, but could I really *see* the Light of Life? Here my vain endeavors to climb up some other way came to an end, for I determined to have the Truth at any cost, and turned to a faithful teacher of Christian Science in strict adherence to the Principle declared by its Discoverer. A few days with a class under such instruction, led me to see that my supposed healing under Mrs. S—— was *not* healing at all, for the return of all the old symptoms of disease became so pronounced as to now require the working of *Truth* to "destroy the refuge of lies," formed by a false mind claiming the "power over death" as spoken of in Isaiah.

Thus it will be seen that after three and one half years of hope and self-assurance, followed by faltering, doubt, and darkness, I was led, through a desire to know the Truth, to reap the reward of the benediction — "I hope that when you study you will get the Truth" — pronounced by her, who, at the beginning, sought by all means within her power to keep my footsteps from straying into this factional, malicious animal-magnetism. I should have said before this, that her earnest desire for my we.fare led her a few days subsequent to my first interview, to send a messenger to me, offering me the instruction of her class. See the effect of another's thought, in that I refused this kind offer.

Many of your readers will, I am sure, see in the history I have given, — if they have not done so before, — the meaning of experiences of their own; since in my own acquaintance there are several who have had some that are very similar. May they also retrace in time the steps taken in error.

E. R. H.

* Our correspondent refers to the revised version. — Ed.

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REPORT TO NATIONAL ASSOCIATION.

BY E. M. BUSWELL, C.S.B.

BEATRICE is a city of about ten thousand inhabitants, situated forty miles south of Lincoln, the Capitol of the State.

Christian Science came to us in the autumn of 1884. A lady of our City while on a visit in Boston heard of Christian Science, received treatment and was healed. On her return she related her experience to one of her friends; this aroused the curiosity of that neighbor, and in February 1885, he purchased a copy of SCIENCE AND HEALTH. The possessor of that blessed volume was healed by its study; he in turn related to some of his friends what he had found, and an interest was awakened with others who longed for freedom from the bonds of sickness and discord.

A correspondence was opened with a lady of Boston in the hope of getting understanding in this way, but she replied that it would be necessary to see us in person. Then a Chicago student was heard of, and we tried him with about the same result.

About this time we heard of one in Omaha. Here was an opportunity where the financial sacrifice did not seem so great but what it could be borne even though disappointment should be the result.

So, on the fourth of May, '85, two of our ladies called on Mrs. F. for a treatment. After an absence of about three days they returned with a manifestation of health and harmony, so much greater than what they had known for many years, that no small stir was made among the people. Many who had known them for years saw the manifestation of health, and believed it possible to be healed without the use of a drug.

This awakened the thought to a deeper interest in what had seemed to be the unknown God, and more heard the voice of Truth for the first time and were made free. Some followed the example of these ladies, and went to Omaha for treatment; others applied themselves to the study of SCIENCE AND HEALTH and were healed.

In October, 1885, the first class in Christian Science was taught with a membership of eight; in March of 1886 another of nine; in June of the same year a class of eleven; the following November another class of eight, and in October, 1888, one of four, making a total of forty who have studied at Beatrice. Of this number twelve now reside in Beatrice; nine of them are in active practice. Of the forty, fifteen have taken the primary course at the Mass.

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Metaphysical College; four have taken the course in Obstetrics, and five the Normal course. Our first meeting for public worship was on Easter Sunday, 1886. Since that time we have had regular public services nearly every Sabbath, consisting of Sabbath school and church service; although not regularly organized as a church until November, 1888.

On the twenty-fourth of this month we organized the Church of Christ (Scientist) of Beatrice, with a membership of fifty-four. Since then our membership has increased to sixty-five. Our Sabbath school averages about fifty, half of this number being children. Our church attendance averages from sixty to seventy with an increasing interest.

Organizing as a church has helped the cause with us very much. One of the arguments which used to be brought against us was, that we did not believe in churches and did not attend them. Now, this argument is silenced. I can say, also, it has brought both Scientists and those who were never interested in Christian Science into closer bonds of love and harmony.

It gives an opportunity for all who believe in Christian Science and are willing to practice its teachings, so far as they understand, to become one with us in this labor of love; and in this way help to bring out the manifestation of the One Mind. We as Scientists know we are in Principle only so far as we do manifest this One Mind.

When we look out over the field of labor from a material standpoint, there seems to be a sense of wonderment at the progress Christian Science has made in so short a time. But looking at it from a *higher* plane of thought, the question is ever coming up to our consciousness,— why is the world so slow in awakening to this glorious light when it is *so* bright?

I think if that statement in Luke, concerning the disciples of old, could be reversed to-day, when speaking of the disciples of Truth in this age, and could read — "And there was *no* strife among them concerning which should be the greatest," there would no longer be a need for such a question.

At our gathering one year ago our teacher pointed out to us the three greatest errors we as Scientists would have to meet. The greatest of these three she said was the foe within our own household. She not only pointed out to us the errors, but she told us how to meet and overcome them. We, no doubt, all remember those three words which meant so much. "*Watch your thoughts.*" "By their fruits ye shall know them."

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THE TOLEDO C. S. ASSOCIATION.

BY MISS SARAH J. CLARK, C.S.D.

In the general upheaval and uncovering of error in the past year, every loyal Scientist has learned the significance of the words of our Leader in her address at the Convention in Chicago: "Take the front rank, face the foe, be in battle every day." There have been foes in front, and on either side, but God is ever-present, and He has led us step by step; and when it seemed as if all error had united to uproot Christian Science demonstration and Christian Science teaching from Toledo, faithful obedience to the instruction of our Teacher, enabled us to prove mental assassination a lie, to be neither feared nor honored. "For the Lord, He is God, and there is none beside Him." With this higher consciousness of Truth came the organization of our Association, the establishment of a Reading Room, Dispensary, and Mission Work; and also of Sabbath services and Sunday school, the attendance at which is increasing weekly. The signs of the times are all about us, the healing power of Christian Science is accepted, both in the conscious and unconscious mind, and the earnest inquiry is: "What is the Principle of Christian Science?"

Others, who have received the physical benefits and have said, "I can carry this along with the world," now realize the necessity of obeying the command of our Saviour, "Come out and be ye separate." The leading daily paper that has copied from other papers many articles denouncing Christian Science, has recently published an editorial acknowledging the good that is being done in our city. Science and Health and our Journal are in our Public Library, and we are distributing large numbers of the Series and the Bible lessons in leaflets, in answer to the demand for greater understanding of the subject. A work has been carried on in Jamestown for the past three years, mainly in the direction of charity and mission effort.

Last November the Sunday services were established in Toledo, and more recently the Sunday school, Reading Room, and Dispensary. They are carrying the good tidings into neighboring towns, and making glad the waste places, with their "feet shod with the preparation of the gospel of peace."

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REPORT OF TORONTO ASSOCIATION.

BY RICHARD RABJOHN, C.S.

DEAR BRETHREN.— It is with pleasure that we are able, through the blessing of God, to report to this Association the work of Christian Scientists in Toronto, Canada. About eighteen months ago Brother and Sister Stewart came to our city, and commenced practising Christian Science. For some time they had no opposition, but a number of cases had been so wonderfully benefited that mortal mind was stirred to its depths. The M. D.'s sent out spies in order that they might entrap our brother and sister. Very soon a case was found upon which they commenced legal proceedings against them and two of their students. The magistrate, with very little consideration, imposed a fine upon Brother Stewart of one hundred dollars and costs, or thirty days' imprisonment, and upon the students seventy-five dollars and costs, or three months' imprisonment, with a declaration that Christian Science was a fraud upon the public, and nothing but mesmerism. This decision Brother Stewart appealed against, and took the cases to the High Court of Justice held at Toronto. During the pending of these suits, four others were instituted, two against Brother and Sister Stewart, and two against their students, and seventy dollars and costs, or thirty days' imprisonment, were added to the other fines. A few days later the cases were tested before Chief Justice Galt. The justice declared the convictions illegal, with costs against the informers, on the grounds that no medicine had been given to the patients. This was indeed a victory for Truth, and encouragement to the workers in Toronto. Since then harmony has prevailed. We have forty-seven students, among them preachers, business men, heads of families, and others, all working in Truth. We have a great work; Christian Science has a strong hold. The teachings of SCIENCE AND HEALTH are adhered to, and we are walking in the way everlasting. Our Association is in a healthy condition. We have seventy-four members, and others coming in. Brother and Sister Stewart's labors have extended to Port Hope, Brockville, Peterboro, Hamilton, Thompsonville, and other places in the Dominion. The people are very much interested and awakened. Our city has one hundred and eighty thousand inhabitants, and we mean that the whole city shall be illumined by the glorious light of Christian Science.

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REPORT OF CLEVELAND ASSOCIATION.

BY MRS. LIDA FITZPATRICK, C.S.B.

THREE and a half years ago a Cleveland lady, while visiting in Denver, received a course of instruction in Christian Science, and returned to Cleveland, finding no one that understood what she had been taught. For months she stood in this city alone with God, realizing that alone with God is more profitable than the companionship of many without a knowledge of God.

But after a time others were attracted, and expressed desire to gain a knowledge of Christian Science. Accordingly, Mr. Geo. B. Day of Chicago, was called, and taught his first class here in November, 1886. Since then half of those who have received the primary course of instruction in this city have received it from Mr. Day, and the other half are divided between Mrs. Larminie, of Chicago, and Cleveland teachers.

Early in 1887 Association No. 29 was formed, consisting of eight members. It now numbers sixty-seven. After establishing Association No. 29 a Bible Class was formed, in which all Scientists, whether members of the association or not, met for mutual improvement. From this grew a desire for a dispensary, a place where the poor might feel at liberty at all times to come and receive benefit from the Science. Two rooms were engaged in the Nottingham Block on Euclid Avenue, and in 1888 the doors were opened. Many prophesied that its doors would be closed within three months for want of business, but back of this new departure were earnest workers, who knew and know there is no such word as failure in Christian Science. Success belongs to Science, and the result was that at the close of the year, when the records were made up, nearly two thousand treatments had been given in these rooms.

Many of those who have been healed at this place have since studied, and are now doing for others what was done for them.

The desire for a church service and place where these patients and others might come to hear the gospel preached, sprung up after the dispensary was constituted. This desire was opposed by many in our ranks who felt, "It is too soon, wait a little," and especially from those outside of the ranks. The desire was cherished in the hearts of some, despite the opposition, and the

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question was raised, Where shall we find some one to preach for us? Workers in Science know that the supply is always equal to the demand, and so a pastor was raised up to us, and stands with us now, firm and true. After returning from the meetings of the National Association in Chicago last June, and hearing the words of our Teacher upon organization, two of our Scientists said: "Now we have the encouragement of our Teacher, we have a pastor ready; we will organize. Those who desire will have a place to come and hear the word preached in the line of Christian Science." We then began to count the number of names we were positive would be placed upon the church book. They consisted of their own two names, the husband of one of these two, the pastor and his wife. The church was organized last August, and instead of five names, there were twenty-two placed upon the church book, and this number has now increased to forty. The services have been held in the dispensary rooms, but the rooms are not now large enough to accommodate the members and congregation. There are vacant churches in Cleveland, but they cannot be leased for Christian Science worship, so we are raising funds to erect a building large enough to accommodate all.

Last January a Sunday school was organized. The first day there were enrolled thirty-three members, the seventh, eighty-four. The church, dispensary, and Sunday school are one, preaching, healing, and bringing out the children of Light. The doors are open every day for preaching and healing. Jesus sent out his disciples two by two. Are not preaching and healing the "two together" that went out from Jesus? Are not preaching and healing the two that go out from our Teacher, and should not these two disciples be represented in all our churches, and be everywhere busy bringing out the child of God?

Workers in Science know the pathway of Truth is not strewn with material roses. At times it has seemed to us as though the waves of error would engulf our little band, but, with the Bible, and SCIENCE AND HEALTH, and the encouraging words of our Teacher, we have been enabled to discern enough of Truth to walk the waves.

THE evidence of the senses reverses the Science of Being and establishes a reign of discord,—the power of sin, sickness, and death; but the great facts of Life, rightly understood, will defeat this trio of errors, with all their false witnesses, and reveal the kingdom of Heaven.— *Science and Health.*

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EXTRACTS FROM LETTERS TO OUR TEACHER.

I DESIRE to contribute my mite to the efficacy of Christian Science, as taught by you, the advent of which every man, woman, and child should hail with joy.

Especially ought every mother to have a knowledge of its priceless value. Not long since my fourteen-year-old son came screaming into the room where I was sitting, exclaiming, while holding his bleeding hand to view, "Oh, mamma, the dog has bitten me to the bone!"

Had this happened before Christian Science came to me with healing on its wings, my imagination would at once have pictured hydrophobia in all its horrid forms; but how good, how precious this Christ-power is in all emergencies!

I took my boy on my knee and realized the Truth for him, and this is somewhat of the mental attitude of my mind, though words fail to convey the *allness* of that Love which constantly overshadows us.

"Eddie, darling, you are not hurt. There is no poison in that dog's tooth to harm you. All the loving Father makes is *good*; and nothing else has power; besides, Eddie, that dog didn't bite *you*. This body isn't *you*. You are spiritual in the image and likeness of infinite Harmony and completeness, and no accident can mar that harmony or break that completeness. This bite cannot even *pain* you, for matter is senseless and *you* are hid with Christ in God, safe from all seeming harm," etc. After finishing the treatment, I shall never forget my boy's words of gratitude.

"Mamma," he said, "I have often thought Christian Science was a good thing, but now I am *sure* of it, for before you were half done my hand almost stopped paining me, and now it doesn't hurt me one bit." The finger healed without swelling or festering, although the weather turned very cold soon after. Christian Science (the Christ-power) *is* "a very present help in time of trouble."—B. M. P.

I HAVE been thinking for some time of writing to you how my wife and myself were cured after suffering for a number of years. My wife was an invalid for eight years. We doctored with some of the best doctors in Iowa and in Michigan; they all gave her up. Then a lady came where we lived, claiming to be a Christian

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Scientist, and my wife went to see her, and took treatment from her for about two months, and was cured. Later Mrs. C., of Omaha, Neb., came to our town and taught a class of eleven, and my wife went through her class. Then my wife cured me of my old army complaints that I thought could not be cured, and this Spring I went through a class.

We came to Sioux City a little over a year ago. There were no believers in Christian Science here then; now there are twelve that I know of, and several more that want to learn it. They seem to hunger and thirst after the Truth. What we need now is a good leader to help us. We have meetings once a week, reading the Bible, and studying SCIENCE AND HEALTH. My wife and I had been Methodists for a number of years, and thought we were good Christians; but we have had more enjoyment in one month since we came into Christian Science and learned the Truth, and know how to live according to it, than we did in all our lives before. I used to think that I understood the Bible pretty well, but it is a new Book to me now. I read it in a new light and understand it altogether differently, and we feel we cannot be too true and loyal to God and our Teacher for giving us this new light and life. We have been readers of the JOURNAL for some time, and we see that we can join the church at Boston. We feel that we would like to have a home somewhere, and would like to join your church if it is so we can. Please write and let us know all about it, for I do not know who to write to, nor what to say about it.— J. S. and MARY A. S., SIOUX CITY.

I REGRET to trouble you, but as I do not know the name of the Treasurer of the Association, I knew you could endorse my check over to him or her in settlement of the enclosed bill for our dues.

Occurrences now taking place show the necessity for combined effort on the part of all *true* Christian Scientists in order to combat error with success. Unscrupulous people take advantage of so many chances to push error forward as Christian Science that, without a thorough understanding of its Principle as stated by you, error will be accepted as Truth, and Truth considered error by many of those who have imagined themselves true disciples. I hope the Christian Science Association for which the enclosed dues are forwarded will make its influence felt throughout the country by the entire harmony of its members in the cause of Truth.

Mrs. S is not aware that I am writing to you, but you may rest assured that she joins me in sincerest regards and best wishes for

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continued prosperity of Truth through your efforts. She has been, by her earnest efforts, a blessing to many in Wilmington. I shall always feel happy in the reflection that she has, despite all obstacles, persisted in upholding the Truth as she was taught, and has received it. The seed sown through the teaching of the uplifting and inspiring Truth made known through your instrumentality cannot help taking root and growing to eternity in the minds of multitudes.—W. A. S., WILMINGTON, DEL., July 3, '89.

FOR twenty-one years my wife has been a slave to drugs, and has suffered beyond description. Three fourths of that time she has been confined to house and bed, not being able to do work of any kind. Doctors of both the old school and the new, had puzzled their brains in compounding medicines that would "hit her case," but all to no avail.

Eight years ago she commenced to take morphine, and lived in a state of stupor and torment until last November, when she heard of a Christian Scientist in this city, who treated her some three months; took her "from the grave," as the physician had said she could never be well. I had expended some six thousand dollars without benefit; but now I feel to say, "Praise God from whom all blessings flow." My wife and I are now experiencing a new heaven and a new earth, and we feel that the Kingdom of Heaven has come.

She got up from her sickness as soon as the Scientist took her case; and we attended the little meetings held here weekly, and have let nothing prevent us from seeking the truth. Our daily desire is to show to the world the joy and satisfaction that has been revealed to us through SCIENCE AND HEALTH.—E. H. J., AUGUSTA, ME.

Is it right for those who profess to be loyal students to publish works on Christian Science? Can they add to Science and Health? Patients and students may read such works because they pretend to make SCIENCE AND HEALTH plainer, but I am sure all practising Scientists will bear me out in saying that they do not get the benefit they otherwise might from treatments, and that they so much need. It is painful to me to witness this growing evil. I never give such books to my patients, or sell them to any one, but advise them to read only the words written by the Author of the second perfect book that has ever been written,—the first being the Bible,—the sole book that only to read heals the

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worst chronic cases of sin and sickness. This effect proves it to be of God, and not of human origin. If sin and sickness is destroyed in individual cases by simply reading this wonderful book, what are we to expect will be the condition of all the world when they *understand* its teachings? The answer comes to me, "There shall be no night there" (Rev. xxi. 25).

I had two German patients who were anxious to have you publish SCIENCE AND HEALTH in their language. I advised them to buy it and try to read it. They commenced reading, and now can read all of SCIENCE AND HEALTH, but do not read well any other book or paper, and they do not need to. With great love.— M. H. P.

WORDS cannot express how grateful I am for the good realized through Science.

I want to tell about my Christian Science baby girl, now four weeks old; having previously suffered so much at such times. I was treated a few times by a Scientist, and my sickness lasted but ten minutes, at eight o'clock in the evening. The next morning I sat up in bed; did the same thing next day, and stood on my feet. The third day I dressed and ate with my family; the fourth day I was up all day, and felt as strong as I ever did. When baby was three weeks old I did all kinds of work, and a better child no one can wish for. Before she was a half hour old she held up her head and looked all around. I had no windows darkened, but I had the doors opened all day long. I look with joy and hope for the day all will come in to the Truth of Science. Since reading SCIENCE AND HEALTH there has not been a drop of medicine taken by any of my family.— MRS. G. A. W.

THIS instance of youth preserved furnishes a useful hint that a Franklin might work upon, with more certainty than when he coaxed the enamored lightning from the clouds. Years had not made her old, simply because she had taken no cognizance of those years, nor said, "I am growing old." Her belief that she was young proved the results of such a belief on the body. She could not age while believing herself young, for the mental state governed the physical.

Impossibilities never occur. One instance like the foregoing proves it possible to be young at seventy-four; and the Principle of that proof makes it plain that decrepitude is not a necessity of nature or law, but an illusion that can be avoided.— *Science and Health.*

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EDITOR'S NOTE BOOK.

Church Organization and Sunday Services.

SEVERAL inquiries have come to the JOURNAL concerning steps to be taken in the organization of Churches. These communications are held waiting the completion of the Committee,—only partially made up at the meeting of the National Association—for reference to them. In the meantime, a most valuable instalment of information is furnished by the publication of the Tenets, By-Laws, form of application for charter, etc., of the Boston Church of Christ (Scientist). Our Teacher was on the Committee for the preparation of Tenets and By-Laws, and her name appears in all the papers relating to the formation of the Church. These fundamentals of Church organizations are, presumably, from her hand, and their simplicity and clearness will be recognized by all.

These documents will serve to fix the thought as to the foundation pieces of Church organization. The precise forms and requirements vary in different States, but the documents published in this issue of the JOURNAL, present a complete idea of what is involved in the formation of a Church. In the September number suggestions will be given as to the formation of the groups for Sunday services before the constitution of an incorporated Church.

In the meantime, persons who write to the JOURNAL for information should be more explicit in their statements as to the number of persons prepared to act together, their advancement in Science, the material resources at command, the character and disposition of the community in which action is to be taken, and the extent of interest in the manifestations and doctrines of Science. Also a brief statement of the steps already taken would be useful to those called on to make recommendations as to action in a particular case. Also statements from those who are now carrying on such services, as to their methods of getting up and conducting meetings, will be of great use to the committee.

From such reports as these much useful information can be gleaned for publication in the JOURNAL. But let them be statements of facts, as brief as is consistent with clearness. Each group or organization can contribute from its experience something that will be of use to all. It must be remembered that the purpose of the committee is not to direct, or to do the work that belongs to individuals and local organizations. It is to gather up facts,

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collate, compare, and give to those needing it, information gained and conclusions reached.

It is clear to us in Science that God does not do our work for us, that Jesus has not relieved us from one of the pangs that must attend growth out of the sense of life in matter; that God does not even "direct" or "govern" in the sense that Christians have heretofore held. The scientific sequence of this, in its relation to church organization and government, is individual — or collective, many making a larger individuality — action, in contradistinction to that of a governing, hierarchical body. The Committee can only gather up and distribute, make it possible for all to utilize the ideas and experiences of each. To enable them to do this every reader of the JOURNAL who has had experience or is having it, must make his contribution, give his thought to the JOURNAL.

The Call to Brooklyn of Bro. F. E. Mason.

THE Brooklyn Association has grown to be one of the largest in the country. In another column will be found the account of its action taken immediately after the National Association in the organization of the "First Church of Christ (Scientist)" in that city. A unanimous call was immediately extended to Brother F. E. Mason to become their pastor. The call has been accepted, and the pastor will enter immediately on the discharge of his duties.

At a meeting of the Church of Christ (Scientist) of Boston, held the 15th July, expressions of love and God-speed were exchanged between the members and the assistant pastor. He was called by our Teacher to aid in her pastorate and on the JOURNAL, at a critical moment in the history of Science, and has discharged his duties with earnestness.

The JOURNAL adds to this kindly mention of an esteemed collaborator, a reflection as to the call that is coming up from every part of the country, for persons competent to declare the Word of Science from the desk. Hundreds are now getting the training in Bible class and conference meeting, requisite to fit them for this work. From such sources will come a supply of speakers for all these places.

Perhaps it may be well to recall our Teacher's constant injunction against the use of written sermons. Ours is the religion that makes real the Life that is Spirit. Does the use of manuscript indicate or encourage realization? Or is it a web of error, whose meshes are ever closing about its victim?

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The Journal as a Bureau of Information.

INQUIRIES begin to reach the JOURNAL for persons competent to teach and practice the true Science of Mind-healing. Some isolated reader of SCIENCE AND HEALTH, or one who has received the ministration of healing from a person not qualified as a teacher, or a healer who does not feel competent to meet any special wants, sends to the JOURNAL for a healer of larger understanding, or for a teacher of a class, or a lecturer for a place or neighborhood.

Also, several earnest students, qualified to lecture, teach, and heal, have lately expressed the desire to receive indications as to places where their services may be given.

This illustrates a familiar experience in Science. The felt want brings out the supply. The JOURNAL is the natural point on which the two wants converge for manifestation. The JOURNAL since the Cleveland meeting is an integral part of the great organism of Science, and hails with joy every means of closer, more vital relation with its several members, whether individual or collective; until the wants become too many, it offers its services in bringing together those who thus need to come into relation. The want will, perhaps, in due time create a special organ for its manifestation.

"The Usual Hour for Such Services."

INQUIRY is made by several correspondents as to whether the recommendation of the National Association to hold the Scientist Sunday services "at the usual hour for such services," refers to the universal hour of service, *i. e.*, 10.30 A. M., or the hour that has been usual for Christian Science services.

The expression of the National Association was clearly in favor of adopting the hour for service customary with all religious bodies *i. e.*, 10.30 A. M. It meant to discountenance the idea that Christian Science comes in as subordinate, or supplementary to any other religious system. Every one who has gained even a little understanding realizes that Science is all: it is "God with us." Its worship is spiritual: it is based on the perception *as a present fact*, of the all-power, and all-presence of God: its object is to make His power and presence *real*, and it actually *destroys* what is opposed to harmony. Every other system or dogma is based on the recognition of material sense; a power and presence that is not God, nor of God, but opposite to Him; which He cannot prevail

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against in this world, but — *it is believed* — will conquer at some future time; in some other state of existence. The object of their worship is to strengthen this *belief* as a means of consolation; its greatest height of attainment is *patience* under suffering.

Which worship, which of these two opposite conceptions of God, shall we hold in honor? Where Christian Science has gained a foothold sufficient for the gathering of two or three in His name, the unmistakable expression of the Association was, that they should meet at the customary hour of service to bow before the One God, instead of going at that hour to bow before a composite God. The reason of this requires no explanation to any one with the least understanding.

Now, this is not meant to discourage the idea of holding services or Bible Classes, *also*, at such hours that the attendants of other Church services can be drawn in for instruction. We must "preach the gospel," and use wisdom in adjusting ourselves to the conditions in which mortal mind can be reached most effectively.

But this is a very different case from that aimed at by the Association. The Association made a distinct declaration *in principle*, against the attendance of Scientists on services of worship that are a contradiction of Science, and that must tend to confusion of thought and destruction of realization. But it did not mean to declare an inflexible rule. Here, too, wisdom must be used, as in cases where family harmony would be destroyed. Yet, when the issue is clearly made, fidelity to Principle, Truth, should be maintained even at this sacrifice.

To our appreciation no wiser words were ever spoken than those of our Teacher, "All human action is a choice between the lesser of two evils." In mortal sense we are walking on shifting sands; the panorama of this apparent life is like that offered by a cloudy sky, with no more of permanence or durability. Our work — our only work, — is to establish and maintain the sense of the reality of Being. Whatever we find necessary to this, is paramount; whatever stands in the way of it must be sacrificed. Here is the rule.

Christian Science is not blind fanaticism. It says we must "gently unclasp old beliefs." But this is an injunction that is to be construed in the spirit of supreme devotion to Truth, and not used as an excuse for weak, culpable compliance.

So, our Teacher says, "I have never supposed this century would present the full fruits of Christian Science, or that sin, sickness and death would not continue for centuries to come." Does this relieve us of any obligation to strive instantly and mightily to enter into

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spiritual life and immortality through the destruction in ourselves of the contrary beliefs inherent in material sense ?

In these illustrations is to be found the rule that is to govern our progress towards separate worship and distinct church organization; — in principle, Science the supreme consideration and law ; in action, "love, joy, peace, long suffering, gentleness, goodness," the wisdom of the serpent and harmlessness of the dove.

Students' Writings on Christian Science.

ELSEWHERE in the JOURNAL is printed a communication to our Teacher concerning the publication by students of works on Christian Science. A clear idea on this subject is essential, and the point of departure is the words of the Teacher of Christian Science. She says, "Let my students who reach good points in *experience*, and are able to tell them, write; several of them have proven their ability."

The criticism of this writer is aimed at publications that pretend to set forth the doctrine or letter of Christian Science, to furnish "Basic statements" of what Christian Science is. The monstrous presumption and pernicious effect of such works are well set forth in the communications of sister Bell, found elsewhere in this number of the JOURNAL.

In the line of *experience* too much cannot be written. Scientists, generally, do not yet appreciate the wealth they already possess, or more of it would be brought out in the JOURNAL. Most persons when writing for the JOURNAL is mentioned, think that discussion of some point of Science, something with a certain literary finish, is required. But the time for essays on Science in the JOURNAL or elsewhere, has gone by. It is the record of combats with error and evil, the daily, almost unconsidered occurrences in the practice of Christian Science,— the realization of Spirit, Love, Truth — it is these that need to be brought out, and that carry strength and healing. This begins to be understood, and to show itself in the JOURNAL, but the JOURNAL is yet too far below the level of this daily life in Science. It is because Scientists who could enrich its columns, and truly help the world, are thinking the conventional thought of writing something "brilliant" or "able," when what is wanted is the simplest record of spiritual fact, without a thought of style or effect. What a JOURNAL we shall have, when the daily life of Scientists, simply presented, without a thought on the part of the writer, but to reproduce honestly what they have found and known to be facts, adorns its pages !

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The Organized Manifestation of Christian Science.

THE importance of the publications made in the JOURNAL the last and the present month, is apparent to all readers. The popular idea of the Christian Scientist is of one who in the religious world is a sort of homeless nondescript.

The Minutes of the N. A. meeting at Cleveland, published in July, show that Christian Scientists are an organized, coherent body, sober and orderly in method, and with clear, well-defined purpose. The Historical Sketch, Tenets, and By-Laws of the first Church of Christ (Scientist), published in the present issue, show that Christian Science is not just now taking on methods of order, but that they were instituted by its inspired Leader at the first external manifestation of acceptance of her mission. "Order is Heaven's first law," and Science — the Mind of God — could not be manifested among men in other than an orderly form.

The Tenets — or creed — of the Church of Christ (Scientist), it may fairly be claimed, are the first statement of religious Faith ever made that is universal in its form. The Scriptures, the guide to Life, one Father, the brotherhood of man, purity and Love, these are the simple, universal doctrines, — all embraced in the one word God, Truth, — on which our Church is founded.

The By-Laws are of the same simplicity, and, by the sublime article on the Communion, and the rules of spiritual fellowship, are removed from the category of ordinary church regulations.

Tenets and By-Laws are in harmony with the declaration of Science — All is Mind. No one can compare them with the corresponding documents of other church organizations, without recognizing that in them religious faith has taken a new and fairer form amongst men; that dogma has been replaced by understanding.

The Constitution and By-Laws of the Dispensary Association of the Church of Christ (Scientist) of Boston — published in the July issue — shows our beloved Church of Christ, clad in her armor of combat with mortal error. How she shines resplendent with the Truth that Life is Love, God, Spirit!

ALL NEW SUBSCRIPTIONS to the JOURNAL should embrace the July number, containing the Minutes of the National Association and the Constitution and By-Laws of the Dispensary. That and the August number, with the Minutes, Dispensary, and Church Organization documents marked, should be sent to every

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clergyman and every newspaper in the country. It would be a trifling expense for the Scientists of different localities to realize this idea. The JOURNALS are furnished for free distribution, at $1 per dozen. Testimony such as is offered by these two numbers as to the character and aims of Christian Science, will be respected by the, hitherto, most prejudiced opponent. An extra large edition of the July and August issues has been printed.

The Series for July.

THE CHRISTIAN SCIENCE SERIES, for July, embraces a number from our Teacher, entitled "What Christian Science Is and Is Not." This number is admirably calculated for popular circulation. It shows that Christian Science is distinct from spiritualism; that it is Christianity; and sets forth as no one but the Teacher of Christian Science can, the Scientific idea of the personal God, the personal devil, the personal man, forgiveness of sin, the atonement, intercessory prayer, and the true conception of Christian Science.

No. 6, "Science A Revelation," by the editor of the JOURNAL, sets forth the conception of Science as a divine Revelation, and also discusses the question so often asked by inquirers, "Do you make the Author of SCIENCE AND HEALTH equal with Jesus?" and shows that equality with Jesus is the common birthright of all mankind.

A portion of this number appeared in the March and April issues of the JOURNAL. It has, however, been rewritten and added to, so as to be adapted for popular reading. It is, perhaps, the first connected statement of the position and claims of Science and of its Revelator in relation to the Bible and to Jesus, that has appeared, and is in harmony with the positions of current, liberal, religious thought of the day. One of the numbers of the August series will be entitled, "What Christian Science Teaches about Marriage."

PHYSICIANS, whom in their helplessness the sick employ, should be guardians of virtue. They should be also wise spiritual guides, when material things fail to give ease or hope. To the tremblers on the brink of death, who understand not the Truth that could heal them, such physicians should be able to teach it; that when the mind is willing and the flesh weak, they may become able to plant their feet upon the rock Christ Jesus, even the basis of spiritual power.— *Science and Health.*

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TESTIMONIES TO TRUTH.

DEAR JOURNAL.— I send this to you as a simple child returns thanks for a gift bestowed upon her, and as an expression of heartfelt gratitude to God, and the blessed Truth, revealed in Christian Science, for dispelling the errors of sense in mind and body.

Two years ago I was returning from a visit, and when nearing my home the horse on which I was riding became unmanageable, and I was thrown off, striking on my head and back. After recovering somewhat from my fright and fall I was able to reach home, and did not think I was seriously hurt; but three months later I took my bed. I grew worse daily, and had employed six of the most eminent doctors at the time of my hearing of this Christian cure. The physicians then held my condition to be hopeless. I could not even turn, or raise my head from my pillow, and suffered in my head and spine continually, and at times most intensely. My eyes were affected so that light was unbearable, and I had to be in a darkened room. I now gladly say that the mists have rolled away, and the glorious light of understanding of "the Way, the Truth, and the Life," is a part of my consciousness. I trust that many others may hear the glad tidings of great joy, saying, "Peace, be still!" "God is all, and there is naught beside Him." "Come ye to the fountain of health-giving waters, and freely drink."—M. A. H., BUTLER, MO.

I SEND you two cases of *surgery*. We have many good cases, but my husband has never been willing to have any of them published; so if you will please suppress the names in these cases we will be much obliged. Either case will gladly give particulars to interested ones.

The first is Mrs. A., the other my husband. About a month ago this lady met with an accident, breaking two ribs. She, having been healed of other difficulties in Science and being quite familiar with SCIENCE AND HEALTH, thought she could soon overcome the trouble and went about her work, sweeping, etc., as usual; but finding, after a day or two, she was not quite equal to handling it, went to a Scientist, and in a very short time the bones set, and the side is as strong now as the other.

My husband broke one of his toes. The *first* day it troubled him a little, the *second* he put his boot on and went to Boston, walking about most of the day with no thought of the toe.— G. A. G.

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CHRISTIAN SCIENCE BIBLE LESSONS.

(International Series.)

F. E. MASON, C.S.B.

August, 1889. 1 Samuel ix. 15-27.

Lesson No. 5, August 4th. ***Title:*** **Saul chosen of the Lord.**

Scripture Text: Chapter IX.

15 ¶ Now the Lord had told Samuel in his ear a day before Saul came, saying,
16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.
17 And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.
18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.
19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.
20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?
21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?
22 And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.
23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.
24 And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.
25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.
26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.
27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still awhile, that I may shew thee the word of God.

Golden Text: **By me kings reign, and princes decree justice Prov. viii. 15.** ***Outline:*** **1. Saul designated to Samuel (vers. 15-17). 2. Interview between Samuel and Saul (vers. 18-21). 3. Saul, Samuel's guest (vers. 22-24). 4. Saul informed of his promotion to king over Israel (vers. 25-27).** ***Digest:*** **Saul led to Samuel, 1 Sam. ix. 1-14; Saul entertained and instructed by Samuel, 1 Sam. ix. 15-27; Saul anointed, 1 Sam. x. 1-16; public acclamation and installation of Saul, 1 Sam. x. 17-27: Saul's election confirmed, 1 Sam. xi. 1-15.** ***Time:*** **Not long after last lesson.** ***Place:*** **Mizpeh, in the tribe of Benjamin.**

Introduction.

When Jehovah instructed Samuel to fulfil Israel's clamorous desire for a king, He revealed also to him the character of the king ordained. Saul, the Benjamite, while appealing to Samuel as a

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"seer," was informed of the divine behest (chap. ix. 1–14). Samuel knew of the approach of Saul (verses 15–17). Samuel invited him to be his guest, and solicited his attendance at a royal feast (verses 18–24). At the termination of the feast Samuel privately anointed him as king (verses 25–27), and dismissed him with the announcement of three signs which would confirm his royal election (chap. x. 2–16). Saul was the son of Kish of the tribe of Benjamin; he was remarkably tall, and in disposition exceedingly courageous (1 Sam. ix. 2, x. 23). Immediately upon his installation as king, he headed an army against the Ammonites, and routed them. After this triumph Saul was publicly anointed at Gilgal by Samuel (1 Sam. xii). From this point onward Saul's reign was marked by a series of transgressions. He rebelled against Jehovah, and disregarded Samuel's injunctions. He was exceedingly cruel toward David, and twice attempted his life (1 Sam. xxiii. 10, 11; xix. 10). He committed a great atrocity in the murder of Ahimelech the priest, 1 Sam. xxii. He forced into opposition David, who twice spared his life (1 Sam. xxiv. 3–17; xxxi). He committed another offence by consulting the witch of Endor, although he had previously expelled all practitioners of necromantic art. The witch informed him that he and his sons would die the following day. This prophesy was fulfilled. He killed himself on the battlefield of Esdraĕlor in an engagement with the Philistines. Mortification, because of the demoralization of his army, was the cause of this act. Consulting and tending toward error terminated in an ignominious death. Such was the king the Israelites had subjected themselves to. Israel asked for a king "*like other nations,*" and Saul appeared as the personification of the consensus of the minds of the people. His height suggested pride, arrogance. He was the personified focalization of the conventional thought of Israel. Samuel saw this thought before it was physically expressed, and warned the people of it (1 Sam. viii. 11–17), but they insisted on having a king despite Samuel's protestation.

Saul was the expression of physical force and sensuous desire. He had some spiritual sense, but it was lost through preponderance of evil. The Hebrews had become tired of Samuel, and wanted a representative chosen for his physical qualities.

Saul's apostacy and the ignominious termination of his career were the natural results of this thought, the conclusion that proved the premise.

Expository Notes.—V. 15: "*Now the Lord had told,*" etc. Samuel's higher consciousness revealed to him the condition of

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Mind which would rule the Israelites — *the king they desired.* "*In his ear,*" etc.; understanding revealed it to him. Each thought is heralded by intuition; "Coming events cast their shadows before." "*Before Saul came.*" We read in the "signs of the times" the weals and the woes which beset us. V. 16: "*To-morrow about this time,*" etc. The sense of prophesy accompanies true followers of Christ, and in the *morrow* our thoughts are developed and express themselves to others. "*Benjamin*" (see SCIENCE AND HEALTH, p. 529, for significance of the word). "*Thou shalt anoint,*" etc. Saul commenced with a spiritual conception, but his worldly inclinations expelled the light of Truth. He was the personified expression of the minds of the people (See Introductory Notes), and in him we see the combined thoughts of the people. This thought was the thought that led Samuel; their previous highest sense of good must anoint this ruler. The children of Israel were retrograding, and hence their highest idea of good diminishing. (See Rom. i. 28: Ex. ii. 23–25; Ps. cxi. 43, 44.) Samuel foresaw just what condition of thought would govern the Israelites. V. 17: Personified expression of the predominant thought of Israel; Samuel the first to see it; his higher sense revealed it; he knew what it was, but the Israelites must learn the lesson through suffering and oppression. They preferred Saul to Samuel, now they must work their way out of their belief. Samuel is decreasing to them, Saul appearing. (Acts xiii. 21, 22.) Samuel is the spirit of prophecy, which always goes in advance. He read in their thoughts their future destiny, but they credited him not. Prophecy must always precede, and it will surely be fulfilled. Vs. 18, 19: First interview; "*In the gate,*" city gates; Saul coming with consciousness, Samuel going out; Saul has not yet manifested himself to the people, but Samuel has discerned him. "*Where the seer's house is,*" etc. Error aspiring for the high place. "*Go up before me,*" etc. Error in the minds of the people rises above Samuel — their previous thought of goodness. "*Ye shall eat with me,*" etc. (*Bear in mind all is Mind.*) Samuel and Saul represent conditions of Mind. The Israelites were seeking to combine good and evil, thinking this would sustain them. ("*Ye shall eat with me.*) *To-morrow I will let thee go*"; a *night* must intervene. When the light at last dawned on Israel, Saul would disappear. "Tell thee all that is in thine heart." Samuel knew it, and it would be revealed when the morrow (light) came. (John ix. 29.) "*Asses*" (*Animal Magnetism*). "It never gets to be above a beast and man was given dominion over the

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beasts." (Gen. i. 26.) Jesus rode upon the beast (*ass*) in his *triumphal* entry into Jerusalem. He rose above Animal Magnetism. "*Set not thy Mind on them,*" etc. Animal Magnetism is nothing; treat it, and expel it from the mind as nothing but a belief, without power, place, or presence; divest it of mind or intelligence. "And on whom is all the desire," etc. He was the expression of their thoughts. "*All thy father's house;*" beliefs akin to himself. (See chaps. 11, 13.) V. 21: Benjamites were enemies of Israel. (Judges xx. 46–48.) Now the Israelites have entered the same thought and made it king over them. Saul's words betoken a sense of surprise. His tribe had sunk into insignificance by the terrible slaughter recorded in Judges xx. 46. 22: "*Into parlor,*" etc; "*Chiefest place,*" etc. Saul gaining the best position or place in the hearts of the people. Vs. 23, 24: Appearance of Saul to the most *distinguished.* He becomes manifested to others. Their desired king is coming into view. "*Being the portion which (I) gave thee,*" etc. Trying to retain both the sense of Samuel and the sense of Saul, but leaning mostly Saulward, as he is the recipient of the greatest boons (*the shoulder*)—*the portion of honor.* The Israelites had provided food for the king they chose; just the food he wanted. *They both fed* on the same kind. (Lev. vii. 32, 33.) V. 25: The Israelites cannot discern the inmost thoughts of Saul, they only look at the external appearance; but Samuel reaches the *inmost* thought in this interview, or personal revelation of Israel's *kingly* thought. V. 26: "*Spring of day,*"—dawn. Samuel was above, above all, yet Saul held first place in the hearts of the people. Saul was in reality but an *interpreter* for Samuel. The Israelites failed to grasp Samuel's thought, hence he must reach them through another. God has in every age servants to whom He gives knowledge of His purposes. Joseph was compelled to speak to his brethers through an interpreter. (Gen. xlii. 23.) "The secret of the Lord is with them that *fear* (acknowledge or understand) Him, and He will show them His covenant." (Ps. xxv. 14.) The people had neglected God in favor of a king *they* desired. In the supplanting of Samuel by Saul, we learn a lesson of humility; Samuel cordially accepts his successor. The friendly way in which Samuel meets Saul, his supplanter, proves his greatness. The progress towards self-abnegation grows ever more and more trying. We must be tempted in all points; self must be supplanted, to see if we will yet stand. As Samuel pointed to Saul, so John pointed to Jesus and Jesus to the Father. V. 27: "*To the end of the city,*" etc.; entering the *conven-*

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tional thought. "*Servant*" — executor. Thought comes first. The higher sense seeks the elevation of the lower. (See intervening chapters x. and xi.)

Lesson No. 6. **August 11.**

Samuel's Farewell Address. 1 Sam. xii. 1-15.

Scripture Text: **Chapter XII.**

1 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.
2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.
3 Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.
4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.
5 And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness.
6 ¶ And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.
7 Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers.
8 When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.
9 And when they forgat the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.
10 And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.
11 And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelt safe.
12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king.
13 Now, therefore, behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you.
14 If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord; then shall both ye and also the king that reigneth over you continue following the Lord your God:
15 But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord; then shall the hand of the Lord be against you, as it was against your fathers.

Golden Text: **Only fear the Lord and serve Him in truth with all your heart; for consider how great things He hath done for you. 1 Sam. xii. 24.** ***Outline:*** **1. Samuel's self vindication (verses 1-6). 2. Samuel's vindication of Jehovah (verses 7-12). 3. Samuel's warnings (verses 13-15).** ***Prominent Thought:*** **Samuel's appeal to the Israelites for fidelity and loyalty to Jehovah.** ***Digest:*** **Fulfilment of Israel's wish. 1 Sam. xii. 1-2. Vision of himself recalled to Israel. 1 Sam. xii. 3-6. Samuel's exhortation to prove loyal to *this* ruler. 1 Sam. xii. 7-15.** ***Time:*** **Shortly after last lesson. Samuel's address was delivered at Gilgal, the place at which the Israelites first encamped after the passage of the Jordan.** ***Place:*** **Gilgal (*a rolling*, a circle, wheel). According to Josephus it lay within two miles of Jericho.— *Bible Dictionary*.**

Introduction.

"Samuel's address consists of three parts: 1. Samuel's self vindication. 2. A brief historical review of the theocracy from its beginning up to the time of Saul's inauguration. 3. Solemn exhortation to obedience on the ground that this revolution in the government was offensive to Jehovah, to which declaration — during an awful pause,— a miraculous confirmation is given from the

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heavens."—*D. Steele.* The vision of the past passes before Israel. There is a contrasting between Samuel the prophet, and Saul the fighter. Good and evil, love and malice strive for mastery in the breast of Israel.

In Samuel's address to the people he shows conclusively that in laying down his power he has gained the secret of Saul's thought and has discerned the dangers likely to grow out of it. Saul's exploits had awakened general satisfaction and the people were deluded. In Samuel's eloquent address to his people he makes a final attempt to turn them from their ways. He tries to have them see himself in a true light. He shows them what he has done for them by making them attest to what he had *not* done. "The assembly at Gilgal" where Saul, because of his signal victory over the Ammonites, was recognized by *all* Israel as king, marks an important epoch in Jewish history; it closed the period of the judges and formally inaugurated the New Monarchy. Samuel, though he still retained his influence as *Prophet*, resigned his office as *Judge*. It was at this moment that he delivered his farewell address. He challenges the people to impeach his sincerity and receives the unanimous confirmation of the people as to his integrity. He upbraids the people for their unbelief, and incites them to higher aims. He closes by assuring the people of Jehovah's care, and of his own watchfulness over them.

Expository Notes. V. 1: Israel's desire for a king fulfilled. Saul has appeared to "the whole assembly" and is universally accepted (chaps. viii. 5, 19, 20; x. 24; xi. 14, 15). V. 2: Their king is apparent. The *unconscious* thought has at last become manifest,—"made flesh and dwelt among them," personified. The once pure thought of Samuel is "growing old." The *newness* of the king made Samuel *old* in their sight. "*My sons.*" The offspring of his thought was not pleasing to them. "*I have walked before you,*" etc. Led them from the infancy of Truth to the present time (chap. iii. 11). Now they turned from him they again longed for the flesh pots of Egypt. Their hearts turned back. The thought of Samuel returns to them and they see him from his youth to the present time. While the prodigal was in the far country he remembered the father's house and the bountiful tables (Luke xv. 10). V. 3. They feel his presence and can find no deflection from the one true purpose of his heart to lead them rightly.

"*Ox or ass.*" Conditions of thought have not interfered with your personal thoughts. Obtrusive entry. "*Defrauded*"; deprived

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of the true sense of being; he had held up the model of Righteousness. "*Oppressed*"; arbitrarily he had not given them more than they could digest. (See Gen. xlvii. 12.) Joseph fed his brethren *according to their families.* Did not *oppress* them with heavy burdens as the high priests were wont to do. Did not impose upon them laws they could not keep. He had deprived no one of their rights or privileges. "*Any bribe,*" etc. Samuel had not refused to rebuke error; had not been blinded to evil; had let no worldly thing tempt him from pursuing the right course. (Acts xx. 33; 2 Cor. xii. 14; Deut. xvi. 19.) V. 4: Had taken from no man his power. Vindication, etc. V. 5: They again see Samuel in his purity. Struggle between good and evil. The sense of righteousness continually rises in our thought to cause us to retrace our steps. Conscience-smitten they see Samuel in his proper character. V. 6: In Samuel they see the continuance of the thoughts of Moses and Aaron. Aaron was an *interpreter* for Moses, and Saul was one for Samuel. Samuel was doing the precise thing Moses did — delivering the people out of Egyptian bondage — thraldom to the senses. Samuel *was* Moses in a higher expression. V. 7: "*Stand still*"; ponder this thought. Catechise yourselves; analyze your thought, you will see what I say is true. "*Reason with you*"; let the thought of Truth germinate and bear fruit. If you can not perceive God *now,* remember how He did "feed you in the wilderness." (Ex. xvi. 15.) Stand still and see the salvation of the Lord. (Ex. xiv. 13.; Is. 118.) Vs. 8: The vision of the past is still recalled. (Ex. iii. 10.) "*This place,*" Canaan the land of promise. Moses and Aaron brought forth the thought which produced yourselves. The very life you now enjoy is but the offspring of Moses and Aaron's perpetuated thought. Your highest sense of Truth is but the continuity of their thought. Vs. 9: Deflection from God binds us with the bonds of oppression. We become slaves to the evidence of materiality. "*Moab,*" Son of Lot (*covering*). (Gen. 3. 10.) "*Sold them into the Land of Sisera.*" (1. Sam. xii. 9. Ps. lxxxiii. 9.) Deflection from God sells us into the hands of an enemy; "*Hazor*" (inclosure). We become enclosed with error. (Jud. iv. 2.) V. 10 and 11: The instant we turn from idolatry and serve God He will deliver us from the bondage of the enemy; "*And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel;*" four typical deliverers of the Hebrews. The vision of the past was recalled from Moses to Samuel. They have seen from whence Samuel sprung; Jerubbaal (*let Baal plead*) was Gideon, whose name was changed for his boldness in destroying the

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altar of Baal. (Judg. vi. 31-32.) Bedan, probably name of one of the Judges. Jephthah the Gileadite, who routed the Ammonites (Judges xi.); "Samuel" ex-judge. He has revealed the past. It is a rebuke for their entreaty for a king. Samuel the reformer is the offspring of a continued thought of justice and right, yet they ignore him and choose a king having none of the qualities of progressive righteousness.

"*Ye dwelled safe.*" Samuel's thought *was* a safe thought, Saul's (their choice) unsafe as future developments proved. V. 12: Fear made them turn from God. Had they known God's love they would not have turned from Him or His servant. They would not have desired a king "like other nations," for God would have been their king. Perfect love casts out fear, but they were without the love because fear was dominant. Distrust in Samuel made them pale before Nahash, (*serpent*) personal sense. They appealed to one error to cast out another instead of allowing Truth to annihilate the evil. (chap. xi. 2.) Personal sense *blinds* us to Truth. If they had *seen* God (Good), they would not have *seen* Nahash, but when they *did* see him he came over against them. "If the eye be single the whole body is full of light." Peter did not sink in the waves until he saw something *beside* Jesus. He *saw* the winds were boisterous; *he was afraid*, and then began to sink. (Matt. xiv. 30.) Lot's wife looked *back* to the place from which she was escaping, (Sodom — Error) and she was transformed into a pillar of *salt* (preserving); *she became preserved in the error.* (Phil. iii: 13-14.) V. 13: "*Behold the king,*" etc. Before you stands the reflection of your own thought. He is the personification of your highest sense of goodness; your *desire* is fulfilled. V. 14: "*If you will fear the Lord,*" etc. Be faithful to *this* consciousness. Do not go lower and you *will* go higher. Faithfulness in our *present* position soon lifts us out of it. Good intentions lead upward. Be faithful to your highest idea of good and you will continue to follow the Lord your God. V. 15: He that is not for me is against me. Apostasy means divine displeasure; through a rebellious heart we lose our sense of divine protection. The apparent withdrawal of God is not His retirement from *us* but *our* deflection from Him.

LESSON NO. 7. AUG. 18.

SAUL REJECTED BY THE LORD. 1 SAM. XV. 10-23.

Scripture Text: CHAPTER XV.

10. ¶ Then came the word of the Lord unto Samuel, saying,
11. It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

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12. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.
13. And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the Lord: I have performed the commandment of the Lord.
14. And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?
15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.
16. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.
17. And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the Lord anointed thee king over Israel?
18. And the Lord sent thee on a journey and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.
19. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?
20. And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.
21. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.
22. And Samuel said, Hath the Lord *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.
23. For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from *being* king.

Golden Text: **Because thou hast rejected the word of the Lord He also hath rejected thee from being king. 1 Sam. xv. 23.** ***Outline:*** **1. Saul's disobedience made known to Samuel (vers. 10-11). 2. Saul's pretensions (vers. 12-15). 3. Samuel's rebuke (vers. 16-19). 4. Self-attempted vindication by Saul (vers. 22-23).** ***Prominent Thought:*** **The protracted disobedience of Saul and his subsequent retirement as king of Israel.** ***Digest:*** **Previous disobedience of Saul, 1 Sam. xiii. 1-14. Philistine's oppression, 1 Sam. xiii. 15-23. Israelitish victory, 1 Sam. xiv. 1-23. Saul's presumptuousness and how it ended, 1 Sam. xiv. 24-46. Saul's posterity, 1 Sam. xiv. 49-52. The command to smite and *utterly* destroy the Amalekites, 1 Sam. xv. 1-9. Saul's rejection, 1 Sam. xv. 10-35.** ***Time:*** **About 1065 B. C.** ***Place:*** **Gilgal, in the Valley of the Jordan.**

INTRODUCTION. — The lesson under comment is a lesson on *faithfulness.* In Samuel's address at Gilgal (at the confirmation of Saul as Israel's king,) he (Samuel) declared that absolute and unqualified obedience to the law of God was requisite to future prosperity, both by the king and by the people. Saul's disregard for the word of God terminated in his rejection as king. This deplorable disobedience was prompted by pride, and inflamed by his marked success as a warrior. His deeds of valor and the applause of the people imbued him with a false sense of pride which he cherished instead of destroying, until he became self-satisfied. His attention was concentrated on *himself,* and *this* was why he fell. (1 Cor. x. 12.) Self-aggrandizement is a poor foundation. It is the structure built upon the sand. Instead of permitting Samuel the prophet to direct his course he disregarded his exhortations and depended upon his own rash judgments. Over estimation of his own ability was Saul's sovereign vice. He had become *satisfied* and self-satisfaction evolves no higher ideal. This left him nothing above *himself* through laying hold of which he could extricate him-

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self from the slough he had fallen into. (Luke xv. 15.) Nothing but a *fall* could possibly produce a *higher* ideal. (Matt. xxiii. 12.) Saul's first act of disobedience is recorded in Chapter xiii. 10-14. His deflection and alienation from God was not sudden, but gradual. Biblical history however does not record the time, but the progress of his moral decay and apostasy. Saul's denial of his Master was like Peter's, a question of time and of growth. Peter's first retrogressive step was his *boasting*. (Matt. xxvi. 35.) His second declining step was *sleeping*. (Matt. xxvi. 40.) His third apostasizing step was reverting to the modes of the world. (John xviii. 10.) The fourth downward step was his alienation and utter desertion of the Master; he followed him "*afar off*," and sat with the "*servants*." (Matt. xxvi. 58.) The final act which immediately preceded his open denial was warming himself at the servants' fire. (John xviii. 18 and xviii. 25.) *Peter was cold!* There was no warmth of *love* there. His departure from the sunlight of Soul had left him in the chilly atmosphere of sense and in answer to a query of the servants, he said, "*I know not the man.*" Peter repented his weakness, and this repentance saved him. Not so with Saul; he persisted in evil and repented not. Even in the promise of forgiveness he relented not, consequently when he fell he stayed down. David sinned even more grievously than did Saul, but when confronted with his sin, and expostulated with by Samuel, he repented. He melted and his course was reshaped. (Ps. ciii. 8.) During Saul's alienation he grew more and more self-willed and imperious until his character became fixed. "There is in both Virtue and Vice a tendency to permanency." We should watch every avenue of thought and see which way we are developing. We must strengthen every impulse to virtue, and repress every tendency to evil. (1 John iv. 1.; 1. Thes. v. 21.)

Expository Notes.—Vs. 10, 11: The higher thought always uncovers and reveals the lower. (Matt. x. 26.) The prodigal son revealed the ingratitude and unfilial disposition of the elder son. (Luke xv. 25–32.) Truth never repents, although man's idea of Truth may vary. Absolute Truth is the same yesterday, to-day, and forever. Failure to perform God's commandments isolates us from Him. (Deut. xxxi. 16, 17; Josh. xxiv. 20; Ezra viii. 22.) God does not turn from us, we turn from Him. He is *omnipresent*. "*Cried unto the Lord all night.*" In the *darkness* of the hour. (Gen. vi. 6; Jer. xviii. 8–10; Heb. x. 38.) Man attributes his vacillations to God. When we forsake God, we go "into the far country," which is presided over by a "citizen of that place" (self);

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but when we "come to ourselves," we arise and go to the Father, and He *runs* to meet us; *quickly* He comes! (2 Peter iii. 9; Neh. ix. 17.) V. 12: "*And when Samuel rose early,*" etc. In the light of Truth Samuel discovers the error of Saul. (John ii. 24, 25.) In the *morning light* Samuel *met* Saul and *heard* of Saul's erection of the memorial to his own glory. Seeking to commemorate self ends in abasement. (Gal. vi. 3.) We should leave no marks behind to extol or commemorate self, but ascribe all the glory and victory to God. John was but a "*Voice,*" and he saw Jesus. He was oblivious of self, hence he became conscious of the presence of the "*true idea.*" Vs. 13, 14: Deception of Saul expressed — deceit. Instead of utterly destroying the enemy, Saul had appropriated their goods. God said, "Utterly destroy the sinners of the Amalekites, and *all their possessions.*" (Vs. 3, 18.) But instead, he spared the chief sinner (the *king*) and then "flew upon the spoil," instead of destroying it. (V. 9.) Covetousness was his sin. Appropriating the "enemy's goods" innoculates us with their thought. To rashness and supercilious arrogance Saul adds hypocrisy. *The bleating of the sheep and the lowing of the oxen are too frequently heard in our ranks!* Evidence of the appropriation of the enemy's god is too often apparent. "*What meaneth,*" etc. "Murder will out." (Prov. xxviii. 13.) Saul's words of flattery ("Blessed be thou of the Lord," etc.) were a shrewd attempt to gain favor with Samuel. Sin will surely rise up to accuse us. We cannot stifle its cry; like the blood of Abel it will cry unto God from the ground. (Gen iv. 10.) Disobedience and sin will cry aloud like the sheep and the oxen, until we are self-condemned. V. 15: Falsehood. Mankind are prone to shift their transgressions on others (Gen. iv. 1, *A murderer*), seeking to screen our sins under the cover of religion. Satan was an angel of light. Vs. 16, 17, 18, 19: (16) Stay; abandon this deception, this self-evident pretense, these flimsy excuses. Revelation of the false position of the *king* of Israel; the ruling, predominant thought which swayed, controlled, and governed the Israelitish host, the *king, i. e.* the consensus of the thought of the people, was corrupt. The *characteristics* of Saul typify the *conventional* ruling thought of the people; in other words, he was the personified expression of the Israelitish host. From the 16th to the 19th verses we see a recapitulation of Saul's career. V. 20: Attempted self-justification. If we admit our errors we create an ideal beyond. "Sorrow for a wrong act is an emotion in the right direction." Excuses not only utterly fail to vindicate us, but they cause further apostasy.

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V. 21: It is a noteworthy fact that with those who seek to justify themselves they are prone to lay the blame on others. His own admission that "the people" committed the offence disqualifies *him* as king. He should better have commanded them. They were but carrying out his wishes. He dethrones himself. V. 22: "To do justice and judgment is more acceptable to the Lord than sacrifice." (Prov. xxi. 3.) The mere outward observance of the law is a cloak which covers hypocrisy. (Matt. xxiii. 25, 26; Luke xi. 39; Isa. i. 11–17.) Sacrifice should be of the heart, and the sacrifice should consist of the erroneous claims of the world. (Jer. vii. 22, 23; Mark xii. 33; Eccl. v. 1; Hos. vi. 6; Heb. x. 4–10.) Obedience is the first law of God. "*And to hearken*," etc. Understand is "open sesame" to spiritual development, and infinitely better than the ("*fat*") richness of worldly things. V. 23: Disobedience is idolatry. It deifies self. "*Witchcraft*" is mesmerism, animal magnetism, deminology. Rebellion is estrangement from God. "*Rejected thee from being king*," etc. Stubbornness, disobedience, self-will, ambition, pride. WITCHCRAFT, the *craft* of animal magnetism, dethrones us, and we lose our sense of "*dominion*." (Rev. xxi. 8; xxii. 15. 2 Cor. vi. 16. Gal. v. 19–22. Matt. x. 22.)

LESSON No. 8. AUGUST 25.

The anointing of David. 1 SAM. xvi. 1-13.

Scripture Text: CHAPTER XVI.

1. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons.
2. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord.
3. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.
4. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?
5. And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.
6. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.
7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the Lord seeth* not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.
8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.
9. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.
10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord has not chosen these.
11. And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.
12. And he sent and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this *is* he.
13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

Golden Text: **Man looketh on the outward appearance, but God looketh in the heart. 1 Sam. xvi. 7.** *Outline:* **1. The anointing of Saul's successor by Samuel (verses 1-5). 2. The rejection of Jesse's six eldest sons (verses 6-110). 3. The subsequent choice of David (verses 11-13).**

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Prominent Thought: David the king of Israel, the choice of Samuel, dictated to by the Lord. ***Time:*** About 1065 B. C., or shortly after last lesson. The date of David's accession was about 1055. He was thirty years old at this time, the same age of Jesus when he began his public ministry, and his undying crusade against the "Prince of darkness of this world." David was about twenty years old when anointed by Samuel. ***Places:*** 1, Bethlehem (*house of bread*), the birthplace of Jesus. He was "*The Bread of Life.*" 2, Ramah, Samuel's home, distance from Bethlehem about ten miles. *He was born near the spot where Jesus was born.* The uplands and plains where David fed his flocks was the same spot where one thousand years subsequently the shepherds heard the angelic overture, announcing the advent of our Master. The hills and valleys that rang with David's youthful shout echoed the Anthem of Peace on Earth and Good Will to Men. "*It was a condition of mind not a location!*"

Introduction.

Saul had sold his birthright for a mess of pottage, and instead of a *king*, having dominion, he was reduced by his own vainglory and ambition to the condition of a slave. Saul mourned over his public disgrace more than he did for his sins. He sought more after his lost position than for the "peace which passeth understanding," but Samuel was inexorable. He ordered the public execution of *Agag* (*blame*), the Amalekites' king, whom Saul had permitted to go unpunished. Samuel's (*public*) execution of this *ruling* thought in evil shows he desired *all* to know of its death and extinction. After this crowning evil was destroyed, we find a better *tone* in the people's thought. Saul the perpetrator of this evil is dethroned, and David takes his place as ruler. The displacement of Saul made a vacancy for David. *The king of the Amalekites is slain,* and this thought no longer hampers the people. (1 Sam. xv. 32, 35.) When Samuel destroyed the *false* king he departed from Saul forever. (1 Sam. xv. 35.)

Expository Notes.—V. 1: "*Samuel mourned for Saul.*" The influence of Saul damped Israel; his sudden downfall dazed them, and the old way at first seemed better than the new. (Luke v. 32.) "*How long wilt thou mourn?*" etc. Awakening to Truth. To be "*about our father's business*" is our task; not mourning over the past, forget the past and push forward. When we find that one ideal is *misdirecting* us, do not mourn over it, but *anoint a David*, and go forward. Honest desire will direct us to the new king. (Ex. xvi. 3. Numbers xi. 4–6.) When the mourning ceased they heard the voice of the Lord and of His provision for a new king. Prophecy (*Samuel*) works out the problem of Being, and goes forward to fulfil Divine Commands. Man's idea of God varies; centuries elapse, and kings (*ruling opinions*) rise and wane, some good, some bad; sin and repentance, dominion and subjection mark the pro-

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gressive centuries. "The heathen rage, and the people imagine vain things; the *kings* of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed. *Yet* will God set *His* king upon the holy hill of Zion. (Ps. ii.) God sent Samuel to Bethlehem (*house of bread*) for food, for a nourishing portion not obtainable in his present despondent condition.

Our highest idea of good *at one time* is insufficient *at another*, else there would be no possibility of progress.

"The Lord gave and the Lord taketh away; blessed be the name of the Lord." (Job i. 21.) Despondency is the parent of most of the sins of apostasy. "*Fill thy horn with oil and go,*" etc. Make ready to anoint, to secure another and a higher ideal, a kingly, ruling thought that *will* direct aright. Seek a David. *David never appeared until Saul was dethroned;* he never will. David was *Samuel's* choice, Saul was the *people's*.

V. 2: "*Fear.*" Looking back engenders fear, nothing but enemies are *behind*. "*He will kill me.*" The only power evil possesses is the power wherewith we endow it. Looking to *Saul* creates fear of death. Looking to God ensures life. "*And the Lord said,*" etc. Sacrifice, destroy, forget, blot out the past and keep eye on good. (Matt. vi. 22.) A seeming duplicity, yet secrecy is not duplicity. We should not stir up needless strife. Let us separate peaceably. (Gen. xiii. 8.) V. 3: Jesse (gift). Sacrifice of old beliefs produces gift of God and we see what to do. Abandonment of old beliefs reveals unto us the new sovereign thought. "*Whom I name unto thee.*" Acceptance of Truth in lieu of error discloses the new ideal, the anointed one. Vs. 4 & 5: Obedience brings us to Bethel, (*house of bread,*) we are fed. Our fears are allayed when we hearken to the voice of Truth; the danger we feared is averted and we return in peace to our Father's house. Peace instead of perplexity, concord instead of discord follows us and is manifested to others. Others join in our sacrifice. V. 6: "*When they were come,*" etc. Entered thought of; — analysis of thought: Searching for a kingly thought. Each ideal points to one *higher*. "We rise by what we put beneath us." A higher and higher ideal is the ladder Jacob saw, with God overhead. "Of two evils we choose the least" until we find the absolute *good* (God overhead), (Gen. xxviii. 13.) V. 7: Outward appearances deceive. (Matt. xxiii. 27.) "*Countenance*" superficial show, pretense, etc. "*Stature,*" transcending spiritual accomplishments are read through *works* not *words*. "The *spirit* searcheth all things," etc. (1 Cor. ii. 10. 1

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Chron. xxviii. 9.) The phenomenal expression is no guide to the inmost researches of the heart. (Isaiah lv. 8-9. 2 Cor. x. 7.) Verses 8, 9, 10: Abinadab. Shammah (*desert*). *Seven* sons pass before Samuel from which to select a king. Six of these he rejects as unqualified, but the seventh is selected. A question arises whether Jesse had seven sons or eight. 1 Chron. ii. 13, 15, are the names of Jesse's sons. David was the *seventh*. *Seven* is a *complete* number, symbolical of *harmony*. "God rested on the *seventh* day," etc. (Gen. ii. 2, 3.) David was a harmonious thought. After creation (material) ceases we arrive at a *harmonious* thought — the day of the Lord's: Cessation of material evolution produces the seventh day, the reign of harmony, the Sabbath.

II. "*There remaineth yet the youngest,*" etc. The *youngest* is always the crowning thought. "Except ye become as little children," etc. (Matt. xviii. 3.) "*There remaineth,*" etc. God never leaves His children without a witness. *There remaineth always the youngest.* "*Will not sit down,*" etc. Will not rest contented until we reach the highest ideal. Dis-ease is a demand for its opposite. Ease has no higher ideal. "I shall be satisfied when I awake with thy likeness." (Psa. xvii. 15.) Mankind will not, *can* not "*sit down*" until this time comes. (Psa. lxxviii. 70–72.) From feeding "*sheep*" God led David to feed the people. "He who is faithful over few things is made ruler over many." (Matt. xxv. 23.)

The "*youngest*" always feeds the flocks; through *humility* (the manger child) comes the nutriment of all. V. 12: Appearance of the higher ideal. David (*beloved*). God's choice of a ruler over his people. Man's device (*Saul*) had signally failed. God's choice was an eternal success. Jesus was "king David's son."

"Man seeks first the things of earth and adds religion to them; but God bids us seek first the kingdom of righteousness, and leave 'these things' to be added." "*Ruddy,*" golden or flaxen-haired. "*Beautiful countenance,*" honest, manly, open, frank. "*Goodly to look upon.*" Such a child was Moses. (Ex. ii. 2), reflecting (good) God. "*Arise, anoint him.*" To touch this thought we must *arise*, go higher. V. 13: "*Then Samuel took the horn,*" etc. Public consecration "*midst*" (*central*) thought. "*And the Spirit of the Lord came upon David.*" Anointed first by Samuel, then by God! Jesus likewise baptized by John, then by God (Matt. iii. 15, 17), uniting mankind with the Father. A Mediator; such was David to his people. "*Samuel rose up and went to Ramah.*" Elevation of thought. Ramah (*high place*). Spiritual promotion.

(*To be continued.*)

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CHURCH OF CHRIST (SCIENTIST), BOSTON.

Historical Sketch of the Church.

In the spring of 1879, a little band of earnest seekers after truth went into deliberations over forming a church without creeds, called the "Church of Christ, Scientist." Being members of Evangelical churches, and students of Mary Baker G. Eddy's in metaphysics, or Christian Science, and its application to the treatment of disease, they were known as Christian Scientists. In the winter of 1878 they had reorganized the "Christian Scientists' Association" of 1875, and, while walking through deep waters of affliction, went steadily on, increasing in numbers, and finding at every new experience that hitherto the Lord hath helped us.

At a meeting of the "Christian Scientists' Association," April 19, 1879, on motion of Mrs. Eddy, it was unanimously *Voted*,— to organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity, and its lost element of healing.

She was appointed on the Committee to draft the Tenets of the church — whose chief corner-stone is the Divine Science taught and demonstrated by our Master, which casts out error, and heals the sick. "The stone which the builders rejected, the same is become the head of the corner."

The charter for the church was obtained June, 1879, and the same month the members, twenty-six in number, extended a call to Mary B. G. Eddy to become their pastor. She accepted the call, and was ordained A. D. 1881.

Below are published (1) the agreement subscribed by the persons who united to form the Boston Church of Christ (Scientist). (2) The notice sent in accordance with the requirements of the Statutes of the State of Massachusetts, to the signers of the agreement. (3) The affidavit required by the Statutes, of the notice of meeting for the constitution of the Church. (4) The minutes of the meeting of August 16, 1879, at which the Church was constituted. (5) The Tenets of the Church. (6) By-Laws or Regulations.

These documents in which the name of our Teacher appears as the founder of the First Church of Christ (Scientist) are reproduced to place clearly before all who are considering the question of Church organization, the leading requirements; also to afford the models for Tenets and By-Laws, as they have come from her hand.

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But they have a further interest that will deepen with every year. It is already perceived that our epoch is historic, and they form an interesting chapter in the early history of Christian Science. By the present publication all Scientists are made acquainted with these important documents, and they are preserved in an authentic and complete form, for future use and reference.

THE FOLLOWING is a copy of the Agreement of the members of the Christian Scientists' Association of the Massachusetts Metaphysical College, entered into for the constitution of the church that was to be known as "The Church of Christ (Scientist)." The drawing up and signing of such an agreement is the first step towards the incorporation of any church.

"We, whose names are hereunto subscribed, do by this agreement associate ourselves with the intention to constitute a corporation according to the provisions of the three hundred and seventy-fifth chapter of the Acts of the General Court of the Commonwealth of Massachusetts, passed in the year eighteen hundred and seventy-four, approved June twenty-seventh in said year, and the Acts in amendment thereof and in addition thereto.

The name by which the corporation shall be known is the "Church of Christ (Scientist)."

The purpose for which the corporation is constituted is to carry on and transact the business necessary to sustain the worship of God.

The place within which the corporation is established or located is the City of Boston within said Commonwealth. In witness whereof we have hereunto set our hands this sixth day of August, in the year eighteen hundred and seventy-nine."

Signed by Mary B. G. EDDY and others.

After the signing of the agreement, August 6, 1879, it was required that notice be given by one of the signers, of a meeting to be held not less than seven days from the date of notice. This meeting was for the purposes set forth in the record of its proceedings.

The following notice is a copy of the one sent to the signers of the agreement.

"LYNN, Aug. 9, 1879.

"Notice is hereby given that the meeting of the proprietors of the Church of Christ (Scientist), will be holden August 16, at the house of Mrs. —, at 5 P. M., for the purpose of organizing a Church

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and transacting such other legal business as may come before said meeting."

(One of the signers of agreement). MARY B. G. EDDY.

On the day of the evening for which the meeting was called, affidavit was made before a Magistrate to the sending of the notice, as follows:

"Aug. 16, 1879.

"Then personally appeared Mary B. G. Eddy and made oath that she served the notice of the first meeting of the Church of Christ as herein recorded by mail seven days before said meeting."

Signed, MARY B. G. EDDY.

SUFFOLK, S. S. Massachusetts. Before me,

A. H. S., *Justice of the Peace.*

The minutes of the meeting of August 16, open as follows:

"Pursuant to the notice given by mail at Lynn, Mass., seven days before said meeting, the proprietors of the Church of Christ met at the time and place notified. The meeting was called to order by Mrs. M. B. G. Eddy, and proceeded to the following business.

The agreement of Association was read. The notice of meeting was read, and the meeting unanimously elected Mary B. G. Eddy as chairman.

The Tenets and By-Laws were read, and accepted by unanimous vote. (Also signed.)

As these By-Laws call for the election of officers, the members present proceeded to elect the officers as follows:"

Then follow the records of the election of officers. The church was thus regularly constituted, with Articles or Tenets, By-Laws, and the Board of Officers provided for therein. The following are the

TENETS.

To be signed by those uniting with the Church of Christ (Scientist). *First.*—As adherents of Truth, we take the Scriptures for our guide to Life.

Second.— We acknowledge one Father, Son, and Holy Ghost,— one God, the brotherhood of man, and Divine Science. And the forgiveness of sin, which is the destruction of sin. And the atonement of Christ, which is the efficacy of Truth and Life. And the way of salvation marked out by Jesus healing the sick, casting out devils [evils], and raising the dead,— uplifting a dead faith into Life and Love.

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Third. — We promise to love one another, and to work, watch, and pray; to strive against sin, and to keep the Ten Commandments; to deal justly, love mercy, walk humbly; and inasmuch as we are enabled by Truth, to cast out error, and heal the sick.

Finally follows the

Rules and Regulations, or By-Laws of the Church of Christ (Scientist), of Boston, Founded by Rev. Mary B. G. Eddy.*

1. This church shall be known as the "Church of Christ" (Scientist), and shall have the following officers: Pastor, Five Directors, Treasurer and Clerk.

2. This church shall meet for public worship on the Sabbath. Its members shall raise the Pastor's salary, and pay it monthly, quarterly, or semi-annually, as may be agreed. They shall provide a place for public worship, shall provide singing books, and support church music. The Pastor of this church must be able to heal the sick after the manner of Christian Science, must be strictly moral, and an earnest and devoted follower of Christ's Truth.

3. The Church invocation shall be the Lord's Prayer and silent prayer.

4. The sacrament shall be observed not oftener than once in two months, by a short interval of solemn and silent self-examination by each member, as to his or her fitness to be called a follower of Christ, Truth; as to his real state of love toward man, and fellowship and communion with Christ; as to whether he is gaining in the understanding and demonstration of Truth and Love, coming out from the world and being separated from error; growing less selfish, more charitable and spiritual, yea, walking worthy his high calling. It shall be observed by silent prayer after the manner that casts out error and heals the sick, and by sacred resolutions to partake of the bread that cometh down from heaven, and to drink of his cup of sorrows and earthly persecutions, patiently for Christ's sake (Truth's sake), knowing that if we suffer for righteousness, we are blessed of our Father.

5. There shall be a meeting on the Friday before the sacrament for general business. Seven persons shall constitute a quorum in all cases at the business meetings.

6. The directors of this church shall be put on the following

* The order of arrangement of the sections has been changed, and some verbal alterations made to adapt to general use. — EDITOR.

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committees for carrying on the church work, — Examining, Business, and Collection committees, of three members each.

7. There shall be a Clerk to keep account of the doings of the Church; of the names and dates of presentation of candidates; a record of the Committee of the Church; to submit from time to time a statement of the funds as reported by the Treasurer; to notify members of special church meetings unless it is done from the desk of the Church. Special meetings may be called by a notice given from the pulpit on two consecutive Sundays, or through notices mailed in sealed envelopes eight days prior to such special meeting.

8. There shall be a Treasurer of the Church, who shall receive all funds, and hold them ready for appropriation, keeping an account thereof.

9. The Business Committee shall attend to the general business of the Church, that is not specified in the duties of other committees.

10. The Collection Committee shall obtain contributions and donations, and present at the annual meeting a written report of the sums collected, which shall be placed on the files of the Church.

11. It shall be the duty of the Examining Committee to satisfy themselves as to the proper qualifications of all church candidates coming with or without certificates, and attend to business relative thereto.

12. The committees shall present their reports in writing at the annual meeting of the church in December.

13. The candidates shall be propounded at the regular evening meeting next before the sacrament. The church shall vote on the question of receiving the candidates, on condition that they shall subscribe to the Tenets of the church. Candidates shall be taken on probation or not at the discretion of the examining committee.

14. On the Sacramental Sabbath the Tenets of the Church shall be read in the presence of the congregation to those who are to be received, to which the candidates shall signify their consent.

15. The Pastor shall declare publicly the names of those who have been received by certificate, and the names of the Church to which they belonged.

16. The discipline of this church shall be what is contained in the 18th chapter of St. Matthew, 15, 16, and 17th verses. Any member not meeting the requirements of these Articles shall be liable to expulsion.

17. A letter of dismission shall be granted to any member of this Church in good standing, who removes so far from the place of

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meeting as to excuse in the opinion of a majority of the members present at any meeting his attendance on its services.

18. On the evening of the first Monday in December in each year, the annual meeting of the church shall be holden for the choice of officers by ballot, and for the transaction of other pending business.

19. These by-laws may be amended or repealed, and new ones made at any regular Church business meeting, if this be proposed at a previous meeting of like character.

20. Additional officers can be chosen at any Church business meeting.

OPEN LETTERS.

"I HAVE never studied, because my belief of deafness has increased under Christian Science, and I have to be written to now almost entirely,— though my health has been marvellously improved. For thirty years I had been a wretched sufferer, — dyspepsia, rheumatism, spinal irritation, with many other ills, accompanied by constant sick and nervous headaches,— these excruciating headaches were enough in themselves. I was depressed and irritable, and became extremely nervous; was just going to the Nervine in Boston, when I heard from a beloved and earnestly devout sister, who had been also an invalid in deep sorrow, to wait and try with her Christian Science,— "it was God's own truth for us now." I waited and from the first treatment there was an uplifting of hope, and at once I was much better. My case has been slow, but *always progress* — from the first morning I took coffee, and ate just what the family had, and have never known an attack of dyspepsia. I had never slept refreshing sleep, and passed night after night wide awake, though in prayer most of the time. I slept from the first week under Christian Science, and never give the night a thought. I always loved my Saviour, and lived in him; yet was always falling down and spent many nights in bitter woe over my failure to grow in his likeness. With Divine Science peace has come, and one ill after another has given place to health, and nothing could turn me back. I ask God to bless our Teacher to whom He first revealed the light of Science.

While coming on slowly to the Light, I have been enabled to sow a little seed by the way, some of which the dear Lord has

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already blessed to healing of the body, and advancement in the Christ Life.

No joy has ever compared — nor have all the joys of life compared — to that of knowing God has accepted us as His Messengers!

For one instance,— clippings from a paper were sent with a letter; months afterward came word that from the day of receiving the letter, healing had commenced, and arms long unused and seemingly dead, with stopped muscles, relaxed, and so much so that the patient could write and feed herself.

The other day I took the sister, who is a Christian Scientist, to talk with a dear, colored washerwoman I have visited, to talk with her, and I sat beside them. Oh, what a picture,— the dear and beautiful sister's face glowing with joy, as she saw unmistakable evidence that the Light was there, and the modest but earnest soul telling of how she had "pondered" on my words, and how the Lord had awaked her, and how she knew Divine Science was only the light of Christ. Words are poor indeed to tell of the joy that came to me there and then. One almost saw the mark glistening on the forehead of the African disciple. So God "brings forth the increase."— E. N.

It will be two years in July since W. S. F. first came to our town and brought the glad tidings of this blessed Truth, Christian Science. Although we have had many trials and lost many of our former friends, we have never regretted for one moment having taken a higher step in Christianity, for we know that we have found a friend in Truth which will never leave nor forsake us.

My father, mother, and myself had been members of an Evangelical church for over twenty years and have been looked to as leaders in the church. As soon as our minister found out how strong we were getting in Science, he, in connection with the presiding elder, brought the matter before quarterly Conference. Decision was rendered that we should be notified that we must abstain from the false doctrines and principles of Christian Science, or no longer be considered members of their church. We replied that we desired letters, the same as any other member in good standing and if they declined to give them we demanded a trial; that we would meet them with our Bible and they should prove to us, by the teachings of Christ, that our doctrines were false. They replied that the Bible had nothing to do with church letters, and that it was a matter of courtesy and not of law to give them. To

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this we answered that nothing less than letters or a trial would satisfy us.

But how could they testify against Truth? So they dismissed us from the church, without giving us a chance to defend our cause, and now we can understand what Jesus meant when he said, "They shall put you out of the synagogues, yea, the time cometh that whosoever killeth you will think that he doeth God a service."

There were seven of us went through a class here taught by A. F. We have a good Sabbath school which is held at our house at half past 2 P. M. The average attendance is from fifteen to twenty. We should have more than twice this number if some did not live so far out in the country, and some are Germans and cannot take part in our exercises. How often have I heard the Germans say, "If we could only get SCIENCE AND HEALTH in German so that we could learn better the principles of Christian Science." I hope the time is not far distant when SCIENCE AND HEALTH will be translated in the German language. Then many who are seeking after Truth will be able to find the pearl of great price.

We have had several articles published in our County paper defining Christian Science, and answering many questions that seem to be agitating the minds of the people. Brother A. F. also lectures and gives parlor talks in this place when not too busy with his work elsewhere. A great many cases have also been healed here. More anon.—L. S., OREGON, MO.

PLEASE find enclosed one year's subscription for the JOURNAL to begin with June number.

After five years' sickness I was healed by Christian Science. I was brought up in Ireland, a strict Roman Catholic, and remained in that church thirty-five years when I became a Protestant. After six years I found that there was something lacking somewhere, somehow. I became dissatisfied, critical.

I could discern traits of goodness in individuals in all churches — but the preaching and the praying did not touch me as *vital*. Protestant worship is, if anything, more formal than ritualism. I finally concluded that religion was a sham, a fraud. In utter despair I determined to end my miserable life and drown myself in Lake Michigan.

Christian Science saved me. Its God-given theology *sustains* me — that's the point. What no other system of religion can do, Christian Science does, — it enables man to find God "a very present

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help." And this I say: I would prefer sickness with the theology of this Science to health without it. I'm in the work — what a privilege.

Is not the name Mary prophetic? It was a Mary who preached the first and grandest sermon, when she announced on that Easter Sunday morning that He had risen, that Spirit had triumphed over matter. And *she was commissioned* to do this. So, Mary is the Apostle of this age. And generations yet unborn will rise up and call her blessed. The Bible is not understood spiritually. SCIENCE AND HEALTH is its key. Surely its pages are inspired. I may never see Mrs. Eddy but I bless her in my heart of hearts.— R. H. M.

HAVE been a subscriber to your JOURNAL for a year, and treasure each number of it more than any book in my library, except my Bible, and SCIENCE AND HEALTH. E. is an isolated city of about eight thousand inhabitants, away up on the Northern coast of California, being connected with San Francisco by steamer. So far as we know, my sister and myself are the only Christian Science believers in the city. She has SCIENCE AND HEALTH, and I the JOURNAL, and we both have our Bibles, and we have both had strong demonstrations of the Truth. We feel that the more we read, the more we need a teacher. And we wonder if some one will not come to our isolated city, and sow the seed of our *wonderful*, no, *not* wonderful, but *blessed* understanding among the people here. — S. G. E., EUREKA, CAL.

A WORD FOR OUR SERIES. The SERIES are good. The clear and practical way in which they speak is easy for anyone to understand. Even those who teach the current theology, must feel the power of the Word as set forth in these little messengers. We see that the "Word is made flesh and dwells among us" only when man reflects God in body as well as mind. Not the least glimpse of this can be gained from matter, as we who have felt this spiritual warmth in our earthly bodies know. The SERIES are masterpieces of thought from the clear summit of the mountain top of Truth; their living words cut clear through the claim of a separation between God and His children.—B. S.

I CANNOT begin to tell of the benefit derived from attending our National Association. It by far exceeded any which has been held. It is encouraging indeed, to see the advancement which has

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been made during the past year. It was evident that those who came did so from Principle, and the predominating thought seemed a desire to rise above personality so as to recognize our Leader *in her true being.* It was a pleasant sight to look upon such an audience, and realize the harmony which prevailed. The wisdom of the selection of Dr. Foster-Eddy as President of the Association, was apparent to all, as was evident from the many expressions of confidence and good will towards him.

I am sure every one came away feeling that the cause of Science is on a firm footing, and determined to "press forward to the mark of the prize of our high calling." In the next twelve months it is certain a great work will be done. The most potent means for advancing the cause is the circulation of the Christian Science Series and the JOURNAL, and we shall labor to this end.—C. M. H., ST. JOSEPH, MO.

DEAR JOURNAL.—I sold three copies of SCIENCE AND HEALTH to friends, not long ago. One of them, fifty years of age, said to me, "I never had one day's sickness in my life, but after reading SCIENCE AND HEALTH, I found that I was bruised and mangled, from the crown of my head to the sole of my feet. I have been reaching after something that before reading SCIENCE AND HEALTH seemed to me unattainable," and with tears in her eyes she rejoiced in the God of her salvation. Did not Jesus say, "If these hold their peace, the stones would immediately cry out"?—P. L., LEXINGTON, KY.

I HEAR of the attack made upon you, but never fear—for God is near, and He will keep His own. If we admit the claims of mortal mind into our sanctuary (thought), we must drive them out. If we are foolish enough to remove the bolts and bars, as our pastor recently remarked, they who are always "lying in wait," will surely creep, crawl, or jump in. But thanks be to Him! Our weapons are not carnal for they are the sword of the Spirit, which is two-edged and divideth asunder—Truth, and the spirit of Truth which is Love, "casteth out every fear." When we can realize this we are powerful. But personal sense is the loudest talker I ever heard, and we must drown its voice or it will overwhelm us. Soul is all that can do this; when we can hear the sound of His speech, and naught else, old personal sense will vanish. Why? Because two ideas cannot be seen at the same time. If one *fills* our thought, the other *cannot* enter.

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Our dear ones are the trap in which we are oftener caught than through ourselves.

If we deny this claim, up pops the serpent, remarking so quietly that his voice is just heard, "I'll see who is biggest," and unless you "agree with this adversary quickly" and let it know that you see no intelligence in it, you will be caught in the meshes of the net spread around you.

This is the way we get caught — always. We *stop to listen!* We must not do this. — *From a Letter sent by a Scientist to a Friend.*

NEWS FROM ABROAD.

CHRISTIAN SCIENCE IN BROOKLYN. The history of Christian Science in Brooklyn dates from September 4, 1886.

At that time, Mrs. Leonard, having just completed the Normal course at the Massachusetts Metaphysical College, came to this city as a visitor. While here she was called upon to declare the Truth to one in the belief of suffering. The word carried conviction, and a few earnest seekers after the true Science of life, begged to know more of this new doctrine. The visitor stayed, and a small class was organized. Others were relieved of physical claims, and the field seemed so promising, that a few months later, the Students Christian Science Association of Brooklyn was formed, and in September 1887, the Brooklyn Institute was legally incorporated.

For two years the work has gone steadily forward. In that time over one hundred students have received instruction, about half of whom have become members of the Association.

The students' meetings, the Sunday Bible class, and the Thursday evening meetings for the public have been continued without vacation, and have attracted much attention, not only from the general public, but from press and pulpit.

Last November, the Association so outgrew its former limits, that a large house was rented in a convenient location, thus securing a better audience room, and preparing the way for systematic dispensary work.

Here church services were first held, and the interest thus aroused has resulted in the organization of the First Church of Christ (Scientist) of Brooklyn. — M. A.

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THE WAY THE POLICEMAN DOES IT.—A converted policeman, well-known as an evangelist, tells how he defeated mortal mind—the "devil" as he calls it—and keeps "filled up with the Holy Ghost." He says, "I have been very tough, and the devil lost a good servant when he lost me, and he has been trying to win me back ever since. We often have a great wrestle for the victory, but, thank the Lord, He delivers me every time.

"I got up this morning at 3 o'clock and was on my knees until 6 o'clock, praying to Jesus for deliverance. He gave it, and always does."

Here is a good lesson to Scientists. I think if we all would strive as hard as this poor policeman did, for God, Truth, we should think less of self and accomplish much more for the cause of Christ. If we all had his great zeal and love to save our fellow mortals we should soon convert the world to Christian Science, and usher in the millennium.—SCIENTIST.

THE first day of last October, I journeyed from Boston to this lovely city, timidly, it seemed to sense, to sound our call of freedom to a slumbering people.

Not strange that our pure Science had not been planted here sooner—for the rank and file of society had all they could attend to intellectually. Mighty obstacles seemed to loom up before me, as one and another said, "Oh, don't come to Concord! We don't want your Christian Science here; humbugs can't find support in our city. You will do better to leave us, and go elsewhere." For more than a week I called on persons in all the walks of life, but with one accord they said, "Christian Science is not wanted here."

In spite of all this I felt calm, for our Teacher had asked me to come here, and I knew this dagon of human intellect and prejudice had got to fall on its face sometime and I might as well help to push it over. So I said mightily within, "This Concord must be conquered for the Truth."

The second week had nearly gone, when I found a home all ready and waiting for me. The family were hungry for the "Bread of Life." Their hearty assurance of welcome filled me with Christian courage. I called a few worthy poor for first patients, soon others came, until at the present time I find the work of demonstrating over supposed diseases more than I am able some days to attend to. Some who were certain Christian Science could not be received

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here are its best supporters. A few earnest consecrated ones are ready to study and practice the Truth. "Wickedness in high places" laughs, mocks, and begins to move against us, but we hide in a strong Tower that has eternal foundations.

I wish to say that for more than thirty years I was searching in Orthodoxy for the Christ-love which purifies the whole life of a Christian, but my search was not rewarded till I anchored in Christian Science. How, dear brothers and sisters, can we ever repay our long-suffering Teacher for leading us into this haven of peace?—A. M. O., CONCORD, N. H.

"THE FIRST CHURCH OF CHRIST (SCIENTIST) OF BROOKLYN" is now an established fact. Since February church services, conducted by various Scientists, have been held at 41 Greene Avenue, every Sunday evening, and the feeling has grown steadily, that the time had come for a legal and permanent church organization.

The recommendation of the National Association gave the needed stimulus for immediate action, and on July 8th, the first regular business meeting of the church was called.

The gathering was large and earnest. Trustees and other officers were elected, and a committee of three was appointed to rent suitable church quarters, and to extend to Mr. Frank E. Mason of Boston, a unanimous call to become the settled pastor of the church at as early a date as possible.

Avon Hall on Bedford Avenue, a quiet and central locality, has been secured for the ensuing year. An acceptance of the call has been received by the committee from Mr. Mason.

The necessary charter of incorporation has been signed and filed, and the regular Sunday services, including Sunday-school exercises, will begin in the new hall as soon as practicable.

The trustees of the First Church of Christ (Scientist) of Brooklyn, are: Mr. Beardsley, Mr. Robinson, Mrs. Leonard, Mr. Remig, Mrs. Hulin, Mrs. Hoyt, Mr. Coles, Mrs. Mortimer, Mrs. Atwell.

IT is five years last April since we first heard of this gospel of Truth. There was but one student in the place until the spring of 1886, when a small class was taught by Miss B. We immediately commenced holding students' meetings once in two weeks at the homes of the different students. These meetings were continued until we outgrew in numbers the capacity of our parlors; so in the fall of 1888 we leased double parlors in Opera Block, which are lighted by electricity and warmed by steam, where we meet every

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Wednesday evening for the study of SCIENCE AND HEALTH, and every Sunday at 3 P. M. to study the International Sunday-school lessons. There are twenty-four students who attend regularly. Ten of the number drive three miles and a half, and one *ten* miles every Sunday to attend these meetings. There are dozens of people asking to come in to our Sunday school, and we hope soon to be able to admit them. To say that the interest is constantly increasing would but feebly express the power that is going out from these meetings in an "upper room" with "one accord, and in one place."—J. E. R., LITTLETON, N. H.

ON this distant Pacific slope Christian Science has its advocates and demonstrators, working faithfully to plant here the standard of Truth. There are a number of honest followers of our great Leader.

For the past four months we have had Bible readings from Miss B. of San Francisco, as opportunity has offered.

On last Sunday our little company had increased to fifteen, and all were deeply impressed with the presentation of the spiritual sense of the Scriptures. Among those present was a minister of the gospel, who is much interested in the Science.

It is the earnestly expressed hope that at no distant day, a Christian Science Church may be organized in our midst, that by this means we may the more effectually make known the Truth.—L. F. C., SAN JOSE, CAL.

GOD'S work is prospering in Colorado. This is a small place, and there are few Scientists here, but God is with us, and we expect to bring others to the full Truth. I have been working in the Truth for almost three years, and have met with opposition, but I see error going down before Truth, and realize that Good is above the reach of error. I was a member of Mrs. Eddy's February class, and was so glad to sit under the sound of her voice and hear the Truth that comes through her from on high, for it has made me stronger and firmer in my work than ever before. I find the JOURNAL a help, and rejoice to know that it has improved so much in the last few months.—L. R. C., FLORENCE, COL.

ORGANIZED Sunday school November 13, 1887; average attendance, twenty adults and ten children, making in all, thirty; school on an increasing scale. All earnestly seeking after the Truth.

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Meeting hour half past ten Sunday. Sup't., Mrs. H. Housn.—D. H. H., MAGOON, ILL.

DEAR JOURNAL: Our Christian Science Sunday school was organized October 14, 1889, with eight scholars. The attendance has steadily increased until we now have an average attendance of about twenty-five and we have had as high as thirty-six. F. W. Bunnell is our leader. Our collections have been ample to meet our expenses and the interest in Christian Science is still increasing.—H. A. KENNEDY, *Sup't.*

MARCH 3, 1889, the first meeting was held here to organize a Sunday school. Ten were present at this meeting, and Joseph G. Mann, C. S. B., was chosen superintendent. We meet every Sunday P. M. at the Scientists' Hall. Great care is exercised to gain the spiritual thought of each lesson, and to hold firmly to the teachings of SCIENCE AND HEALTH throughout. Mrs. ——, of Kansas City, has recently taught a class here, the members of which will add greatly to the strength of our meetings.

IN compliance with the recommendation in one of the resolutions introduced by you, and adopted at the last session of the National Association, the hour of our Sunday meeting has been changed to the regular time of church services; *i. e.*, 10.30 A. M. —N. B. E., LINCOLN, NEB.

THERE has been a dispensary in operation here for the past three weeks, under the auspices of the associations connected with the Wisconsin Academy, and the Milwaukee Institute of Christian Science, at the junction of Farwell, North and Murray Avenues.—E. M. T., MILWAUKEE, WIS., June 18, '89.

SINCE the resolution adopted at the meeting of the National Association, the Church of Christ (Scientist) of Cleveland, holds its services at 11 A. M., and Sunday school at 10 A. M., instead of 3 P. M., as heretofore. Will you kindly change the notice in the JOURNAL to correspond? The good work is progressing here.—L. F., CLEVELAND, O., July 1.

FROM the Omaha *Despatch*, we learn that at the meeting of the Beatrice (Neb.) Chautauqua, "The Beatrice Christian Science Association had a fine representation. The headquarters of the Christian Scientists have been constantly besieged by inquirers and

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visitors. All got a kindly greeting."—A Christian Science Bible class has been established at Lakewood, Chautauqua, and at Jamestown, and a correspondent informs us that there is prospect of much interest among Chautauquans the present season.

THE occurrences at Pierre, Dak., last spring, in connection with Brother Nixon's child will be remembered. In the month of July last the Nixons returned to Pierre and found those who had received Science faithful, and the general sentiment changed for the better. They have continued the work begun, and in a letter dated July 13, Brother Nixon says: "We did not feel it would be right to leave the band who had been so faithful to their little knowledge of Christian Science without more understanding, and therefore arranged for Brother Farlow to come here. He arrived yesterday and commenced teaching a class. On Sunday next he will give an address in the largest public room in the place, and will have a good audience. Science is firmly planted in this place, and when we go away will be left with a good representation."

Brother Nixon expects to take the duties of publisher of the JOURNAL about September 1.

THE work in St. Joseph and vicinity is now fairly established, and steadily progressing. A large class of Bible students, led by Brother C. M. H., meet every Sunday at 3 P. M., and Thursdays at 7.30 P. M., in the Christian Science Rooms, corner of Fifth and Edmond St. A very encouraging sign of the times is an increased attendance of strangers, who often speak of the benefit derived from these meetings. Watching and praying, we remain in hope of the fulness of a plenteous harvest.—C. W., ST. JOSEPH, MO.

AT CEDAR RAPIDS we have opened a public reading room, and have regular Sunday services, with an attendance of from twenty to thirty. We have also a Bible class. At Anamosa we hold Sunday services with an attendance of from fifty to one hundred, and have a deeply interested audience. A church will be speedily organized both at Anamosa and Cedar Rapids. The people think nothing of coming twenty miles to a Christian Science meeting. —M. H. P., ANAMOSA, IA.

JULY 15 the Church of Christ (Scientist), Boston, held a meeting and voted unanimously that on the opening of the Church Sept. 1st, next, the services be held at 10.30 A. M., Sunday school at 12 M.

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Personality Under the Mask of Impersonality.

A SENSE of sinfulness merely awakened is a sense of others' sin. The beginning of regeneration brings out "God be merciful to ME a sinner." A glimmering of the truth of impersonality brings out the sense of personality. While one lives undisturbed in the general consciousness of personality, personality is relatively peaceable and innocent. When the vipers' nest is uncovered the inmates writhe and sting. When personality is uncovered it becomes aggressive. Its pretended attacks on personality in others are an effort at self-preservation—an evasion, a trick, contrived to satisfy the demands of awakened but as yet uninstructed sense. The distress over the manifestation of personality in others, is its writhings in ourselves; its aggressive manifestations through us are really its fighting back. Growth towards impersonality consists in the destruction of these manifestations in ourselves. All effort at destruction of it outside of ourselves is a shirking of our own problem.

Sometimes the letter of Christian Science is used for gain or notoriety. Then personality changes from its unconscious form to hypocrisy. Dishonest, perverted personality becomes so impersonal as to steal what it can of Christian Science without acknowledgment of its Founder. This dishonesty shelters itself under the declaration that Truth belongs to no one, and cries out against personality, while it fills columns of the daily papers with advertisements of itself. The thief of material things reasons in the same way, on a lower plane. He says the possessor of what he wants has no right to it, and that he is keeping others out of their own.

The Robert Macaire, pistols in belt, that voices the thieves' morality from the stage where unconscious mortal mind looks on at mimic presentations of itself, is the type of the higher evolution of mortal mind that comes out on the stage of liberated mind, perverted to evil, and preaches "impersonality" while it steals, and perverts what it steals.

The honest student of Christian Science makes loyal acknowledgment both to the source of Truth and its Messenger. "A just acknowledgment of Truth, and what it has done for us, is an effectual help. Casting aside moral honesty, for the mistaken policy of dishonesty, betrays an ignorance of Christian Science, that must unfit one to heal or to teach." (EDITOR JOURNAL.)

WE have a good attendance at every meeting. The bond of Love has united us in our efforts so far. Hope and expect to

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have an organization soon. Also a dispensary. Action has already been taken regarding both. We are waiting for reply from headquarters. A firmer band of Scientists than we have in Des Moines would be hard to find.—M. R. C.

EDITOR C. S. JOURNAL.—Meetings are held at the home of Pitt A. Seaman, C.S., of LeMars, Iowa, at 3 P. M., services consisting of silent prayer, followed by Lord's Prayer in unison with our Teacher's spiritual interpretation, reading of Scripture, reading of a printed sermon, and closing with reading of a Psalm by some member. There is an average attendance of ten persons. We hope the number will increase as this great truth is for all.—M. B. S.

DURING the last year we were instructed by two teachers, and for a while, held private meetings Friday afternoons, attended mostly by ladies. We met February 24, '89, and formally organized a Christian Science Sunday school, purposing to meet at the homes of the members. So many inquiries were made concerning our Sunday school by outsiders that it was deemed expedient to rent a room and throw our meetings open to the public. Since April 7 we have been holding our services in the G. A. R. Hall. We average fifteen regular members and from six to ten visitors per Sunday. The Scientists are doing some good work here and feel constantly encouraged to continue in their search for higher light. God is prospering our cause, notwithstanding the bitter opposition with which we meet from some.—MRS. J. B. D., SEC., YATES CENTRE, KAS.

BRO. T. S. LINSCOTT and Sister Linscott have, since the Cleveland meeting, done good service at Denver, Col., in uncovering the false teaching done at that place in the name of Science. Mesmerists, Mind-curers, and Spiritualists that hang on the skirts of, or disguise themselves as, Scientists have been put in their true position before the public.—A. D.

TUESDAY evening, July 2d, the students of Mrs. P. J. Leonard, the pioneer Scientist of Brooklyn, gathered at her residence to give their beloved teacher a surprise reception.

This was designed to be a welcome to their teacher, after several weeks' absence, and to express their congratulations upon her fiftieth birthday. Mr. Robinson, in an appropriate address, in behalf of her students, presented a basket of fifty roses, and a scroll,

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"Jesus' Words," as a token of love and remembrance. Mrs. Leonard answered with words of cheer and love, accepting the gifts as freighted with the love that "passeth all understanding."—A. E. R.

ACCORDING to the *American Analyst*, the worst enemies of the human race are the doctors, who try to prolong our miserable existence in a world full of death traps. One medico tells you not to eat or drink what you relish because you will eat or drink too much. Another says that you must only eat what you fancy, because otherwise you will bolt your food without giving to each morsel the thirty-six mastications which are necessary for digestion. You must wear a respirator over your mouth, a pad on your chest, and a swath of flannel round your loins. If you live in town, you will die of fog; if you go to the country, you will be poisoned by bad drainage; if you drink water, you are tempting the typhoid fiend; milk spells scarlatina, and tea cake is sudden death. Do you shun these tempestuous pleasures of the sense and take refuge in the recreation of the mind? Do you borrow a novel from the circulating library? That is to import the germs of disease into a healthy household. The volume in your hands may have been perused by a person recovering from an infectious illness!

FRIENDS at the National Association wondered where the Christian Scientists of Rochester were. They were at home but not from choice. We greatly regretted not to be in Cleveland in person as well as in spirit.

Our cause is gaining ground here, our numbers are increasing, and new ones are constantly added to us to bless the Truth of Christian Science.—S. A. P.

WE are rejoiced in the grand new life—the real life of experience, in the last JOURNALS. No wonder new subscriptions pour in. And there is no reason why it should not continue to improve.—E. H. B.

EDITORIAL AND OTHER NOTICES.

TAKE NOTICE: No correspondence relating to any matter of organization, or aught connected with Church, Christian Scientist Associations, or matters relative to individuals,—in fine, no question relating to our cause except those involving the real essence or animus of Christian Science, will be considered by Mrs. Eddy, Dr. Foster-Eddy, or Mr. Frye.

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JOURNALS FOR GRATUITOUS DISTRIBUTION are furnished at $1 per dozen.

NOTICE IS GIVEN to many business correspondents that their communications are lying over, for the consummation of the transfer of the JOURNAL to the National Association, and the entering of Bro. Nixon on his duties as Publisher. In the month of September this transition period will have been passed. Until that time we can only ask the indulgence of the many friends of the JOURNAL.

THE DEPARTMENT *Healing and Report of Cases* will be resumed in the September JOURNAL.

A CORRESPONDENT writes: "I would like you to request all who send inquiries to Scientists, or whose letters demand a reply, to enclose stamps. My patience is sorely tried by many such letters, with never a stamp. It is, and has long been, an expense I can hardly meet."

The JOURNAL is little tried in this way; its correspondents, who are mostly Scientists, are almost always thoughtful. Sometimes the stamp enclosed is not used, because the editor decides to make answer through the JOURNAL, so that the balance of stamp account is on the right side.

But the letter of our correspondent carries a timely hint that it is well to repeat in her behalf, and doubtless in that of many others.

THE DEMAND FOR THE CHRISTIAN SCIENCE BIBLE LESSONS is such that it has been found necessary to issue them as a regular serial. The terms of subscription and sale will be found following the professional cards. All who hold Sunday services are earnestly recommended to make a study of these Lessons a feature of their meetings, and to commence with the first of the Series.

"The Personal and Impersonal Saviour" and "Personality; What is It?" These tracts are for sale at 20 cts. per doz., $1.50 per hundred.

THE CARD of the Wisconsin Metaphysical Institute was dropped from the JOURNAL by the printer in the "make up" of the June issue, by mistake and without direction from the editor.

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WILL STUDENTS who prepared papers giving accounts of the progress of the work in their regions, and did not present them at Cleveland for lack of time, send them to the JOURNAL. Much that is of interest to its readers will be found in them, though they may not be published entire.

IS CHRISTIAN SCIENCE QUACKERY AND UNCHRISTIAN? This sermon of Brother Hardy can be obtained from him, 1148 Main St., Buffalo, or from the Christian Science Publishing Society.

THE IMPERSONAL SAVIOUR, by Rev. Mary B. G. Eddy, and "What is Personality?" by Ellen Brown Linscott, C. S. D., can be obtained from the Christian Science Publishing Society at $2.00 per hundred, or fifty for $1.00.

THE Christian Science Bible Lessons should be ordered by every group meeting for Sunday services. It will be better for all Classes to commence with No. 1, of the Series, without regard to the date that they begin, in order to follow the development of the thought. These lessons are based on the same Scripture Texts as the *International Series,* but there is nothing else in common. They are *Christian Science Bible Lessons,* pure and simple. There is no reason why the dates of the Lessons should be regarded. They will be published eventually in a volume for the use of Bible students. They will doubtless form one of the standard publications of the Publishing Society, and will be taken up from the beginning, and gone through with, by all Bible classes.

CHURCH SERVICES (SCIENTIST).—Our friends are invited to send to the JOURNAL notices of all regular Sunday meetings (Scientist), giving the place and hour of meeting and nature of the service. Notices of changes should be sent promptly. These will be kept standing, both for information and as a record of growth.

CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

ARKANSAS CITY, KAN.—In Houghton Block, Summit Street, at 3 P. M. Sunday school 2 P. M., and Wednesday evenings 7.30 P. M. Speaker, Mrs. F. E. W. Wilkins.

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. SEPTEMBER, 1889. No. 6.

MISTAKEN VIEWS.

BY REV. MARY B. G. EDDY.

MISTAKEN views are much worse than dissolving views, since whatever is false should disappear. That human love guided by the divine Principle, which is Love, is partial, unmerciful, or unjust, is a misapprehension of the Principle that is Love and its workings in the human heart.

A person said to me: "I felt the influence of your thought upon my mind and it produced a wonderful illumination, peace, and understanding," naming the time of this occurrence. But I had not thought of them especially, as I recollect, for quite a season, but had a clear consciousness that they were doing well, and my affections were continually and involuntarily flowing out towards them and all the world. Another may speak of an opposite belief of my influence upon them of which I am totally ignorant and innocent.

When will the world cease to judge from a personal sense of things, conjectural and misapprehensive? When my thoughts dwell in God—and they do not dwell elsewhere to my consciousness only when wrung with grief—I must benefit those who hold a place in my memory whether they be friend or foe, and each shares alike the benefit of that radiation from the infinite source of Love. This individual state of blessedness and blessing is universal love, not self-guided, and emits light because it is light, and all who are receptive share it equally.

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This is neither a mistaken nor a transient view of the mind's action governed by the Principle of Divine Science. But to conclude that mind governed thus is forced into personal channels, affinities, self-interests or obligations, is a grave mistake. It dims the true sense of God's reflection and darkens the understanding that demonstrates above human motives, unworthy aims and ambitions.

Too much and too little is attached to me as authority, to qualify other people's thoughts and actions. A tacit acquiescence with general views is often construed as direct orders, or at least delivered as such. I have an equal desire for the growth and prosperity of all my students, and the whole world, and each person has equal opportunity to be benefited by my thoughts and writings. If they are not it is not my fault and far from my desire; it is the irony of fate which the spirit of Christian Science has not yet overcome. I would sooner rob myself of a blessing to bestow it upon others than deprive them of it. Let the false views however engendered relative to the true and unswerving course of a Christian Scientist dissolve into thin air, and the dew of heaven fall gently upon the hearts and lives of those who have been worthy to be taught the Truth in Divine Science, energizing, refreshing, and consecrating them.

To station justice and gratitude as sentinels along the lines of Christian Science is the solution of the problem: it counteracts the influence of malicious or envious minds on the uninformed consciousness, that keeps not watch over its emotions and conclusions?

If we concede the same reality to discord as to harmony, it has as lasting a claim upon us. If evil is as real as good, it is as immortal. If death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the fact of being.

To material sense the severance of the jugular vein takes away Life; but to spiritual sense, and in Science, Life goes on unchanged, being eternal. Temporal Life is a false sense of existence.—*Science and Health.*

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THE FOUNDATION OF CHRISTIAN SCIENCE.

BY M. C. SPAULDING.

THE question is often asked by persons ignorant of the fundamental principle of Christian Science, whether it is based upon the Bible.

An answer may be fittingly given in the words of the Teacher, and recognized Founder of the Science: "The Scriptures are very sacred to me. I aim only to have them understood spiritually, for thus only can Truth be gained." . . . . "It is this perception of Scripture that lifted me out of disease and death, and inspires my writings. At the threshold of the grave I saw the falsity of a belief in intelligent matter, I heard the Spirit and the Bride say, 'Come; whosoever will, let him drink of the water of Life freely.' Humbly and fervently I threw in my lot with Divine Science; for it separates error from Truth, and breathes through the sacred pages the spiritual sense of Life, substance, and intelligence." "In following the leadings of this revelation, the Bible was my only text book. The inspired volume seemed illumined, reconciling right reason with revelation and establishing the truths of Christian Science." Again, she says: "I began to write down, and gave to my friends, the results of my Scriptural study, for the Bible was my sole teacher — and, to-day, though able to teach others, I find myself still a willing disciple at the Heavenly Gate, (of Truth) waiting for the Mind of Christ to fully possess me." Again: "Christian Science draws its support from the Bible."

Many similar extracts might be taken from this author's works, which are full of Biblical language and quotations. Indeed the favorite symbol which she uses in the advertisement of her works, represents a large and beautiful copy of the Bible, on which rests a neat but diminutive copy of her own great work SCIENCE AND HEALTH and surmounting the whole is this Scripture: "For other foundation can no man lay than is laid, which is Jesus Christ"! thus showing

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in an object lesson, which he who runs may read, the broad platform of the Science.

THE ONLY TEXT-BOOKS

USED IN THE TEACHINGS AND PRACTICE OF CHRISTIAN SCIENCE.

"For other foundation can no man lay than that is laid, which is Jesus Christ."—1st Cor., iii. 11.

Few persons in any age have studied the Bible so closely and understandingly (and for so many consecutive years) as the author of SCIENCE AND HEALTH. The writer of this article has even found fault with her, for what seemed to him the almost unnecessary stress and importance she gives to so many parts of the Old Testament. She maintains that almost every verse in the Bible has a spiritual meaning and was designed to convey some valuable spiritual truth. And she, moreover, takes the advanced ground that those passages which seem the most obnoxious to the ears of modern civilization, often embody the deepest lessons of Spirituality.

Her position is this: As those who would worship God must worship Him in Spirit and in Truth — so those who study the Bible — the Word of God — must see and read with spiritual eyes and minds. It was for lack of this essential spiritual insight, that so many of Christ's immediate disciples could not comprehend their Master even though He employed parables and the very plainest illustrations.

But the most stress is always laid by her, in the light of Christian Science, on the New Testament and especially the sayings and teachings of Christ Jesus. For, to Christ she looks, with steady, undeviating gaze, for the fundamental truths of her system, and hence she feels justified in denominating her system "*Christian* Science," a phrase which is equivalent to Christian understanding, or, a knowledge of

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the hidden spiritual meanings of the words and teachings of Christ.

Now as the word "Science" signifies knowledge systematically arranged, so as to be easily learned, conveniently taught, and readily applied, and as this system, or Science, can be so learned, taught, and applied — the Christian knowledge which she has thus gathered, classified, and published — after many years of study and practical test by demonstration — may be as justly denominated a Science as Astronomy, Mathematics, or any other Science. The name was doubtless chosen, in part, to distinguish it from the so-called Natural Sciences, which deal almost wholly with matter, material laws, and phenomena, while this Science has to do with real, not apparent, causes and effects, discernible through an understanding of the forces beyond the seeming physical or material realm. The name "Christian" becomes especially appropriate, when we consider the elevating character and tendency of the Science, the good it does and is calculated to do, and, above all, its identity with the teachings of Christ. All these pure streams point to a pure fountain. "A good tree bringeth forth good fruit. By their fruits shall ye know them."

It must not be forgotten, however, that the Founder of Christian Science in this age does not claim to be the *first* to use this knowledge or power, which, she says, was understood, though imperfectly, by some of the prophets and holy leaders mentioned in the Old Testament. All we ask for this author is that due credit be given her for *re*discovering what was dimly discerned by the good men of old (then lost or forgotten, then revived and developed to completeness by Christ, to be again almost lost but for the Divine Record) and also for reducing by her spiritual interpretation and study to a practical system, those infinite truths, so grandly proclaimed by Christ and his immediate followers.

What *is* claimed for Christian Science is that it is in the direct line and after the tenor of Christ's teachings. If the doing of good be a Christian act, then is the Science which teaches so effectually and well the knowledge of how to do good, "Christian" Science.

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There is no element of exaggeration in the assertion that it would be difficult to find any Science, or any system of religion, which pays higher tribute to the entire Bible, without exception, or which draws more therefrom than Christian Science. Hardly a line can be found in any text book from the Founder of Christian Science that does not enumerate the attributes of Deity, or emphasize, with glowing devotion, the goodness of God ; and Christ's teachings are almost constantly in the thoughts of the student of Christian Science.

If, as the poet says, the "undevout astronomer is mad" so is it impossible for a true Christian Scientist not to be a lover of the Bible and of God.

No one but a Scientist can be aware of the extent to which the understanding and practice of the Science requires that God and Christ should be "in all their thoughts." In fact, no one can learn this Science, as it should be learned, who does not approach this Spiritual elevation of thought, — and, certainly, no one can successfully practice, who has not learned how to carry these high spiritual ideas of God to his patient.

Hence, every honest treatment is a sermon, conveying by iteration and reiteration the highest spiritual truths.

The constant endeavor of the practitioner is to realize and emphasize in the spiritual hearing of his patient, the might and goodness of God. It is the attainment of this high purpose which constitutes the crowning excellence of Christian Science, and makes it so elevating and ennobling in its character and results.

Christian Science has no narrow or perishable foundation ; but appeals for its truth and verity to the Immutable Word of God.

TRUTH should, and does, drive error out of all selfhood. It is a two-edged sword to guard and guide. Truth places the cherub Wisdom at the gate of Understanding, to mark the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar, and indicates the infinite distance between Truth and error, between the material unreal and the scientific real.—SCIENCE AND HEALTH.

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THE ADVENT OF CHRISTIAN SCIENCE,

Or, the Dream Dispelled.

BY MRS. LAURA LATHROP, C.S.D.

It was a dream — there is no longer any doubt of it. And yet it was so real to appearance, — man was so entirely under the mesmeric spell, — that it seemed impossible for him to regain the power to see things in the reality of their being. For, the mist which rose over the earth, the sleep which seemed to fall upon him, changed his whole thought, — he even forgot his relation to God. The sense of the Infinite became finite, the Perfect, imperfect. He could no longer distinguish between the substance and the shadow Lost in the dream of mortal sense, good and evil became inextricably and hopelessly confused. He strove to conceive of the God, who had made him in His own image and likeness; but, fettered and bound by that which he called sight, he could only evoke a magnified picture of this inverted self, by turns, cruel and loving, revengeful and forgiving.

Originally the image and likeness of the one God, reflections of the same Mind, manifestations of the same Life; man's hand was reddened now with his brother's blood; with the name of God on his lips, he murdered or put to torture the innocent! Under the influence of the seeming force, which he had made equal to, if not greater, than Him that was still spoken of as the "Omnipotent" the "All in All" of the universe. Man believed himself a creator: believed the body fashioned in the image and likeness of his own sensual thought; a sentiment being possessed of Life, Substance, and Intelligence. In whatever direction he turned, with whatever thought — expressed or unexpressed — he came in contact, between him and it rose a monster, unappeasable, dissatisfied, asking all, but giving nothing in return — *the mortal* EGO.

Life now became to him limited, — "a little noise between two silences," "a barren peak between two eternities." In

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this dream, time is measured by minutes, hours, days; and man's time for labor is short. Death is held to be certain, and there is only a hope of immortality; Man commences here in time, and eternity is yet to come. How he is to get from the finite into the Infinite, he cannot explain. Along the ages, according to his measurement, leaders in the world of mortal thought have arisen. One of these leaders advocates a purely negative existence; man is to lose himself in meditation on the unseeable, until little by little, his sense of existence becomes deadened; he is to dream his life away, removed from temptation, until he thus attains self-abnegation. Yet the wants of this self, constantly grew until it assumed the proportion of a giant with feet that touched either pole, with his head in the clouds. Going down, down, lower and lower in his sensuous conceptions of life; constantly increasing the inevitable penalty, his recollection of the time when he was in deed and in truth a son of God, grew more and more shadowy; the mesmeric bonds of sense ever tightened their hold upon him, and his awakening seemed more hopeless.

And yet, he clung to the belief in immortality; strove to pierce the veil of the future; hoped for something behind that veil better than anything he knew. He gazed into the illimitable sky above him, and placed there, as the *ultima thule* of his desires — his heaven. Prophets, seers, — men, who in the quaint language of the old record, "lived, and walked, and talked with God," rose above the horizon of mortal thought, conscious in an undefined way, that they reflected the All-seeing, the All-knowing, and foretold the woes and calamities that would have to be suffered before the penalty for belief in other gods would be paid. They held out, too, the blessed promise of a Saviour to come, who would save his people from their sins — "a sun of righteousness with healing on his wings."

At last the shadows lift, the clouds break, the people that sit in darkness see a great light; the dwellers in the land of the shadow of death are bathed in the light which is seen neither on land nor sea; the sun of righteousness has arisen; the mighty One, the Counsellor, the Prince of Peace, the

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perfect reflection of God, Jesus the Christ, makes his appearance!

The Teacher has come through whom Immortal Mind will once more be understood as supreme. By his divinely inspired words, by his demonstrations over sin, sickness, and death, man is to be awakened. The path marked out seems a narrow one, yet to him who walketh therein, it broadens and broadens even unto the perfect day. The temptations of mortal mind, the love of self, the lust of the flesh, and the pride of life were overcome by Jesus. He realized in its fullness the Truth of Being, and reflected all strength, all power, all dominion. He declared and spoke for the human race: "Before Abraham was, I am."

He expressed the Eternal Wisdom in a code of ethics, that was to dissolve the fetters of sense and set captivity free.

He taught man that he was not a combination of nerves and muscles, bones and flesh; nor a sinner, suffering and dying; he traced for him a way of escape from the delusions of finite, inharmonious thought. Jesus walked this way out of the valley of sense and overcame every temptation, observed every requirement of his teaching; so as to leave no doubt of its practicability. He was reviled, persecuted, every hindrance possible was put in his way, but the problem was worked out. He demonstrated the power of Spirit, he proved to mortal man the all-ness of God, how in *Him* was *all* Life, Substance, and Intelligence. He made known a God, really unchanging and unchangeable, and who does not love to-day, and hate to-morrow.

He taught his followers that they were not *first* to know themselves — the mortal man — and predicate on that a knowledge of God. Through Jesus' teaching, man was taught how to escape from captive to the mesmeric power of sin, and come into a knowledge of himself, as God's reflection. He taught that man must first come into the knowledge of God, and just in proportion to the understanding of him, could he know himself, as God's image and likeness. Man must seek *first* the kingdom of harmony.

And here are the simple rules Jesus laid down: "A new commandment give I unto you, that ye love one another!"

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"Thou shalt love the Lord thy God, with all thy mind, and thy neighbor as thyself." "It has been said in the old time, Love them that love you and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

For a time it seemed as though these teachings would be effectual to break the dream; heroes and martyrs rose and suffered in the effort to bring the race into this diviner sense, but finally this humbler decree was entered and seemed irresistible. "It is useless to make the effort;" no man can break the fetters of sense, until he is freed by death; then in some mysterious way we can know nothing about, this freedom will come.

But now, after centuries of struggle and defeat, God again reflects Himself, purely, perfectly. The teachings of Jesus are made so plain that the youngest child may understand them. Jesus declared, "Greater works shall ye do, than I do, for I go unto the Father." He gave us the letter, he set us the example, he demonstrated over sin, sickness, and death, but our own beloved Teacher has given the world the spiritual interpretation of his words. She has shown how to follow his teachings, has made it possible to forgive our brother seventy times seven—to love our neighbor as ourself, to be "perfect as our Father in Heaven is perfect." She has shown that our brother and we are equally reflections of the one God, express the one harmonious will, are bathed in the Love that forever precludes the thought of malice or hatred.

The dreamers are awakened. Sorrow and suffering, sin and death no longer exist as realities to human consciousness. Life—immortal, unbroken, continuous—stretches out before us. Again man comes into his heritage of dominion over all things. The glories of the Jewish temple,—with light falling from myriad burners on golden altars, and reflected back from golden walls and ceilings, fade into nothingness before the glory which is revealed to us, in this Holy of Holies, this inner sanctuary, where you and I, knowing but God, find within *ourselves*, in our own *spiritual consciousness*, the Kingdom of Heaven.

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THE NEW BIRTH.

(Re-arranged from communication sent to the JOURNAL.)

Viewed from the popular interpretation, there is nothing more miraculous in "regeneration" or in being "born again," than there is in a change from the beliefs of material sense to true or spiritual consciousness.

Such declarations as the following,—"Ye are the offspring of God," "Whosoever is begotten of God sinneth not, because his seed abideth in him and he cannot sin;" "Because as He is, even so are ye in this world;" "Be ye imitators of God;" plainly point to the hidden man of the Spirit, whose individuality is not limited to a material body, or to finite conditions. It indicates, too, that all who are his disciples may be conscious of this individuality; for otherwise he would not speak to us concerning it. God recognizes man, and is recognized, in and through a divine consciousness of manhood that is as independent of Matter (the belief calling itself mortal consciousness,) as light is of darkness; to confound them together is as great an error as to include both in the term, *day*. To think that the sensual is, or can become the medium of the spiritual, or the finite the medium of the Infinite, is like expecting darkness to reveal the beauty and glory of light.

Jesus told the disciple who believed death of the body to be a law he must pass under, that if he believed in the truthfulness of his words, he "should live yet, though he die": but he also told him, that unless he met and overcame his adversary (finite illusion,) he should not come out from that prison (belief of death) till he should have paid the uttermost farthing. He said also of him who should understand that man's life is not in a finite material form, that "whosoever liveth (in this quickened sense of Life) and believeth in me shall not see death."

This man more than all others demonstrated supremacy over matter's seeming laws, and ignored every sense that brought to him evidence that Truth can exist in or from anything of finite form: hence the declarations of our Master as

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to the nature of the new birth, are to assure man that his personality (using the word in its higher unlimited, spiritual sense) is as the wind whose voice is heard without knowing whence it cometh or whither it goeth.

"For the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."—MATT. xiii: 33.

The leaven which a woman took and hid in three measures of meal is Divine Science — the Comforter that leadeth into all Truth, the Holy Ghost — the still, small voice that breathes his presence and power, casting out error, and healing the sick. And woman, the spiritual idea, takes of the things of God and showeth them unto the creature, until the whole sense of being is leavened with Spirit. The three measures of meal are the sense of life, substance, and intelligence which saith, I am sustained by bread, matter, instead of Mind. The spiritual leaven of Divine Science changes this false sense, giving truer views of Life, saying, Man's Life is God; and when this shall appear to us, it shall be "the substance of things hoped for."

The measures of Life shall increase by every spiritual touch, even as the leaven expands the loaf. Man shall keep the feast of Life, not with the old leaven of the scribes and Pharisees, neither with "the leaven of malice and wickedness," but the unleavened bread of sincerity and truth.

Divine and unerring Mind measures man until the three measures be accomplished, and he arrives at fulness of stature, for the "Lord God omnipotent reigneth."—*Extracts from "Bible Lessons" of* REV. M. B. G. EDDY.

TAKE away wealth, fame, and the organizations of society (that weigh not one jot in the balance of God), and we get clearer views of humanity. Break up clans, level wealth with honesty, let worth be decided by wisdom, and we get the better view. The wicked man is not the master of his upright neighbor. Success in error is defeat in Truth. The watchword of Christian Science is, "Let the wicked forsake his way, and the unrighteous man his thoughts."—*Science and Health.*

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THE REBUILDING, BY NEHEMIAH, OF THE WALL OF JERUSALEM.

BY ANNIE F. COLT, C. S.

"I AM doing a great work, so that I can not come down; why should the work cease whilst I leave it and come down to you?"

To understand fully the circumstances under which the above words were said, it will be necessary to pick up a few threads of history.

Nehemiah was one of the captive princes of Judea, carried away to the court of Artaxerxes, the Persian King. Through his ability and faithfulness, he had been made cup-bearer to the king. But he could not forget Jerusalem. One day as he was walking before Susa, the Metropolis of the Persian, he heard some strangers that were entering the city, talking together in the Hebrew tongue. Upon inquiring about the condition of Jerusalem, he found that the wall of the city had been thrown down, and that thus it was at the mercy of neighboring enemies.

The situation of his people weighed heavily upon Nehemiah, and after laying his burden before the Lord, in prayer, he, at the first opportunity, obtained permission from the king to return to Jerusalem, rebuild its wall, and do all in his power to restore the Jews to their former prosperity.

Nehemiah returned, called the people together, and made preparations for rebuilding the wall. The work was prospering when the Ammonites and Moabites heard what was doing and formed a conspiracy to attack the city unawares and overthrow the work. Fortunately the Jews heard of their plan. Nehemiah, instead of being disturbed by the reports that reached him, ordered every man to put on his armor, and to keep right on rebuilding the wall, — to wear his armor and put his shield where it could readily be seized if needed. So the work of rebuilding the wall went on, for their enemies, when they heard the Jews were prepared for attack, gave up their plans.

Nehemiah had ordered that every man should first rebuild the wall over against his own house. When this work was completed and while the Jews were rebuilding the enclosing wall of the city, their enemies again planned to make them trouble; but without coming down from the wall, Nehemiah sent messengers to them

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with these words,— "I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it and come down to you?"

In all this there is a lesson for us Christian Scientists to heed. We have been in a bondage worse than that of the Jews to the Persian king. The walls of our Jerusalem — spiritual sense — have been in ruins, and we exposed to the attacks of our enemies, the lusts of the flesh. The Founder of Christian Science has brought to us the perfect Truth, and has called on us to rebuild our walls. The work of rebuilding, or regeneration, must first be done in ourselves. Then comes the rebuilding of the walls for all, — the preaching of the blessed gospel of Truth to every creature.

While we rebuild our own walls through Truth, our enemies are partly willing to let the work go on; but as soon as we wish to branch out, and rebuild the wall of Truth about all their homes, then the people wish us to come down from the wall onto their level. But can we afford to do this any more than Nehemiah could? Can we afford to mingle with people on the plain of *mortal mind*, instead of keeping our place upon the solid foundation of the wall of Truth? If they wish to make a treaty with us let them come up to our plane, but we cannot, *must not* go back, down to theirs.

Probably when the Jews first thought of rebuilding the wall, their enemies thought they could not accomplish such a great work; but when they found the Jews had really commenced, then they sought to discourage them by attacks. Instead of discontinuing work the Jews simply made ready, and kept at work.

Let us look at our Sunday services and the founding of churches from this standpoint. The rebuilding of the wall of Truth, through church work, has progressed during the last few months as never before. In taking up this line of work, and making it a success, we have all found that the enemy must be met and overcome. In many places the people are not willing to have this part of the wall of Truth rebuilt, and when they find the Christian Scientists really in earnest, in perfecting this part of their work, they many times try to discourage them in various ways. But we shall all agree with the words of our Master, that "No man having put his hand to the plough and looking back is fit for the kingdom of God."

Having tried all other plans and failed, the people now say to Christian Scientists, "If this is Truth, why not stay in the churches and be the leaven that leaveneth the whole lump?" But since

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we know by experience, that we cannot come down to them, but that they must come up to us, ought we not to reply to them in the words of Nehemiah, — "I am doing a great work so that I can not come down; why should the work cease whilst I leave it and come down to you?" Does not the work cease when we comply with the demands of those who are not in the Truth? If we follow every path of opportunity that God opens for us without being turned to either side by pretended friends or open opposers, we shall in due time reap our reward, the gathering in of all kingdoms and nations into the glorious freedom of the sons of God as revealed to us in Divine Science.

Nehemiah, being the last of the prophets, was called by the Jews, "The *Seal* of the prophets." How beautifully this applies to our Teacher. She is to us the *seal* of the discoverers of Truth. Jesus came and demonstrated how the Truth was to make man perfect right here. The object of his life-work, after a few centuries, seemed to have been lost. Then only a glimmer of light was seen here and there, until one was brought forth who rediscovered the glorious and infinitely perfect significance of our Master's life-work. She has realized for us all, how he was most truly "The Way, the Truth, and the Life." She first realized for herself how glorious it was to be free through the Truth, from the bondage of materiality. Then she set herself to the task of rebuilding the walls of the new Jerusalem. We have been called to help her in this glorious and yet solemn task. As the tumult of the enemy is heard in our camps, she orders us to put on our armor, and to stand ready to use our swords, but *not* discontinue the work. She says to us with Paul, "Take unto ourselves the whole armor of God, that we may be able to withstand in the evil day; and having done all, to stand."

After trying all sorts of devices to hinder the work our enemies now try to make her come down from the wall, onto their plane or level, through *malicious animal magnetism.* But we can all hear her saying in most emphatic tones,— "I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it and come down to you?"

Can we not see that it is impossible for *our Nehemiah* to come down? Have we, her helpers, any more right to allow our part of the rebuilding of the walls of the New Jerusalem to languish because the enemy threatens, every now and then, to attack us and overthrow our work? How would the account of the rebuilding under Nehemiah read to us, if it said that his people had left their

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leader upon the wall, to meet the enemy and to finish the work alone and single handed? Our leader has furnished us with the weapons of warfare and drilled us in their use, and we must not take one backward step nor allow the enemy one inch of vantage ground.

Let us be up and doing, and hold on, till the last stone is laid, the wall perfected, about the city of our God.

Let us "press toward the mark of the prize of the high calling which is in Christ Jesus." In due time we, too, shall see "the holy city—new Jerusalem—coming down out of heaven from God." Then the Tabernacle of God will be "with men, and He shall dwell with them, and they shall be His people, and God himself shall be with them, and be their God," "and death shall be no more, neither shall there be mourning, nor crying, nor pain any more." "He that *overcometh* shall inherit these things; and I will be his God and he shall be my son." These glorious promises are to them that overcome! They are to us if we follow faithfully our Leader, and remember that "other foundation can no man lay than that is laid, which is Jesus Christ."

UNITED EFFORT.

As all understand, who have studied Christian Science, its foundation is Unity, or the oneness of Mind. Whatever, then, aims a blow at the united effort or the organizations of Christian Scientists strikes at the most vital part of the Science whose foundation Principle is Unity.

Christian Scientists are now striving for a more perfect union, in vindication of the unity, or the Oneness of Mind.

However well-meaning those may be who are attempting to discourage the organization of Christian Scientists, the erroneous action is no less harmful in its results, to those Scientists who find themselves either voicing, or acting with those who put forward such thoughts.

Man is in freedom when he realizes that Truth calls him to work for such realization, and against whatever is opposed to it. In union is strength, and also Harmony which is Truth. Can Truth be dismembered and still be the Truth? Can God be divided and still be the one true God? How, then, can the advocates and exponents of Truth be divided, and work at the same time for the One Mind, that is God?

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"They parted my garments among them, and upon my vesture did they cast lots"; the vesture of Truth they parted not, so sacred was it—even unconsciously—to the sordid soldiers at the cross. Shall we, who are working for Truth in the name of Christian Science, be more faithless and culpable than they?

The vesture or outward apparel of Truth must remain intact, or undivided; there must be no appearance of a rent, or even a seam; else we cannot be sheltered by the one, seamless robe of Truth. So if Christian Scientists seek to be the outward manifestation or expression of Truth, they must be similarly undivided in the outward semblance. The watchword of Christian Science is Union and Liberty of mind and thought. We must be as one in our efforts, and stand shoulder to shoulder; for in that attitude lies our strength and the assurance of victory.

All who understand the action of mind, know that the mortal body bespeaks the condition of the mortal mind; that this body really and truly manifests what is in the mind, for it is the expression of the mortal mind. So in Christian Science when we talk disunity, while claiming unity of the Spirit, back of our words there lies an inconsistency that is at once apparent. "We shall be judged by our works." Actions manifest thoughts of mind, and they are in accordance with it, just as necessarily as the body in its manifestation of disease, accords with the mortal mind it images. The question is, Are our words and actions consistent with the teaching of Science?

Are we working for unity? Then thoughts, words, and actions will all declare it. Departure from this line in any form of manifestation, shows a defect in understanding of Science that will cause us to give way when the strain is put upon us.

There is no dissatisfaction among the true followers of Christian Science. There must always be a leader in any cause, and we are satisfied with ours. No one among us desires to usurp that Leader's place, but is willing to fill the place assigned. When Gen. Grant had undisputed control of the army, he led quickly to victory. This result proved what unity and concerted action, in the line of duty, will accomplish. They lead always to conquest. Petty ambitions and thoughts of self-advancement and self-interest must be laid aside. We must work alone for the cause we love, and then we shall see how quickly Truth will be crowned the victor.

We must not be deceived by the fancied resemblance of error to Truth, but learn to discriminate. If the higher forms of error did not *always* come in the guise of Truth, its chance of misleading,

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and being taken for Truth, would be very slight. Is frankness, or subtlety, the character of evil? does evil always affirm that it is such, or prefer to conceal itself under the pretence of a good motive or purpose? Had evil not called itself good, there would be no history (in belief) of the fall of man. Let us not repeat the mistake of our first parents, by allowing ourselves to be misled by the fair appearance and false pretensions that are characteristics of the higher forms of evil.

Some say we are too aggressive in resisting the encroachments of Error. But are we not admonished to gird on the "whole armor of Truth," and to fight the good fight? Why such an injunction if the occasions were not to arise when such armor would be needed? Moreover, are we not plainly told that on the field of Truth "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee"? Until the last foe of Truth be destroyed, we can have but brief truce;—permanent peace is not won until Evil is entirely destroyed.

We are enrolled as soldiers in the cause of Truth, and must hear ever calling us, the word, "On to Victory." We must not demur at the summons, but like Paul, be thankful that we are esteemed worthy to be engaged in so good a cause. N.

THE WAY TO BEGIN IN CHRISTIAN SCIENCE.

L. J. N.

(Extract from a letter written to a friend in the darkness, crying for light.)

I DO not know that you could have written to one who has greater reason for gratitude than I have; for I have been lifted out of the abyss in which all was lifeless and when all material supports had failed! But I then learned that with God there are no degrees nor distinction in degrees.

Know as a certainty that God is your life; this is *absolute*; then, with this realization, know that God is not the author of disease. "You live and move and have your being in God. You are created in His image and likeness. You are spiritual and not material, mind and not matter." * I am now writing of your *real* self, the spiritual, which is perfect and cannot be sick—cannot suffer. "Spirit does not suffer. You are an image of Spirit and your body is a creation of mind. Thought externalizes itself upon

* "Science and Health."

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the body." * These are truths which those who have not tested them do not know, consequently cannot deny.

Now let every thought from morning until night, and from night till morning (when awake), dwell on the perfection of God, in whom you live and move and have your being. God is not sick — is not diseased, and He is *your life*, and there can be no other life. It is hard (at first) to ignore the old race beliefs, sense testimonies, and material evidences, for they seem to carry conviction, — but, dear sister, it is certain that every thought externalizes itself on the body, and brings its corresponding sensation. Remember this awful truth. So, also, every time you declare you are *perfect* in God, there goes through the body a health giving power. When you can realize this truth of truths, that you are *now* — not will be — perfect in God, without a single doubt, wonderful changes will come to pass.

"The word was with God, and the word was God." Christ came to save from these terrible material beliefs. Is it any wonder we find such dark places, when we remember that in coming out of these beliefs we must pass through the same Gethsemane,— must tread the winepress and share the crucifixion of him who is our "Way, our Truth, and our Life"? These dark places you speak of are stages in our progress out of darkness into light. But let me urge you, however difficult it may seem, to declare that *all is light.* Deny all physical suffering. Declare times without number that you are peaceful, joyful, triumphant. This is the spiritual and not the material which we are considering. We are in this little talk, going to ignore the physical. The words of Spirit that you thus silently utter *will come to pass* no matter what the physical may affirm contrariwise. Declare the truth of Spirit. The moment you do this, the way is prepared for the triumph of Spirit over discord, health over sickness. You will not understand this; do not try to yet. You are the child of Omnipresent Wisdom and Love, whether you have entered into the realization of it or not. Your unconsciousness of this does not change the truth.

My dear sister, this at-one-ment with Christ is a wonderful work. The healing of your body is a very small affair compared to what is to be accomplished in the "putting off of the old and the putting on the new." Say often, "God is my life, my strength, my health, in Him is my dominion, my wisdom, my understanding." You have dominion, in Him, over the world, the flesh, and the devil,— a dominion that is *omnipotent.* You cannot be overthrown, for He

* "Science and Health."

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is not only omnipotent, but omnipresent; and your life is in Him. No power can limit you.

My first upward step out of the darkness into the light, out of sickness into health, was through persistently affirming, for three days and nights, "God is my life, God is my life." At the expiration of this time the symptoms were — as we measure physical conditions — worse. I would not allow this to move me, but still continued to silently declare truly, *God is my life*, for four days more; then there came a perceptible change. From that on, I slowly but steadily improved, until those who were opposed to Christian Science, learning I had repudiated the old ways, rolled upon me their opposing thoughts. (This you cannot yet comprehend, but you will.) With this came the need of help,— for I had then no understanding of animal magnetism,— and with help from a Scientist, victory was again reached. I then resumed the work alone. Through all this time, some weeks, I never ceased to affirm my place in God.— Yours in the triumph of Christ.

DOES GOD RECOGNIZE OR PERMIT SIN?

BY A. C. T.

In reading the scriptures carefully, I cannot see that He does. In the first chapter of Genesis we find God's creation complete. There is no mention made of sin in any form, and furthermore, His creation is pronounced good, very good, and finished.

In John 1:31, we read, "Now we know that God heareth not sinners; but if any man be a worshipper of God and doeth His will, him He heareth." If He knew sin would He not hear the cry of the sinner? It is when the sinner has turned from the evil of his ways, and desires the Truth, that God recognizes him, and only then, for God *is* Truth and He sees *only* Truth.

In Luke mention is made of a woman who was a sinner, coming to Jesus washing his feet and wiping them with her hair. Although she was a sinner, she turned from her sin to Truth, and it was this attitude of mind, and not her sinfulness that made Jesus say, "Thy faith hath saved thee; go in peace."

There are many passages which show that God does not recognize sin. Job says, "Will God hear his cry when trouble cometh upon him." . . . "There they cry, but none giveth answer, because of the pride of evil men." . . . And David declares

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"They cried, but there was none to save them; even unto the Lord, but He answered them not." . . . And "If I regard iniquity in my heart, the Lord will not hear me." . . . And in Proverbs we read, "Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me."

"The Lord is far from the wicked: but he heareth the prayer of the righteous."

"He that turneth away his ear from hearing the law, even his prayer shall be abomination."

Cruden says: "God was not the author of sin or of death; it is inconsistent with the Divine holiness and purity to incline the creature to sin." And the Apostle James says: "God cannot be tempted to evil, neither tempts he any man."

I feel very thankful that through the teachings of Christian Science, I have been led to understand what God is, and what relation we bear to Him. In ever could have found the same understanding in the old Orthodox belief. I could not see why God should create us, and then allow us to do so much wickedness, and if not repented of before passing through what is called death, consign us to everlasting torment. I could not reconcile that with His being a loving Father and a God of justice. Now I can see, that being a God that *is* Love, He sees nothing *but* Love, and if we sin, we must bear the consequences of sin. Oh! that all could understand God in the light of Christian Science.—A. C. T.

THE WAY, THE TRUTH, THE LIFE.

BY M. G. W.

THOU art the way! With Thee to guide,
Gloriously the pathway shines;
And naught on earth can dim or hide
The brightness of that light divine.

Thou art the Truth! With Thee to shield,
Dark error cannot overcome;
The sword of Right we bravely wield,
And victors prove in ev'ry strife.

Thou art the Life! In Thee is found
The peace, the joy of love divine;
A wond'rous fullness doth abound,
That earth's vain strife cannot alloy.

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OPEN LETTERS.

DEAR JOURNAL:—I want to tell the children of the Kingdom how I have become strengthened in Truth and withheld from error. I had an earnest wish to be taken into the true Church of Christ, and so sent my name with the request to become a member of the Mother Church. Shortly afterwards I experienced a wonderful change. Many trials that had been hard to bear, lost all power to annoy. The change was wrought so quickly I knew it must be through the influence of my new relation If the desire and request brings so much good, what may I not expect from a full realization of the desire? Oh, what joy is the prospect before me! I am conscious I am approaching the light and that the loving arms of Truth are about me.

What a marvellous delivery from sin and suffering the Teacher of Science has opened up to the world! How grateful I feel that she has lived so well and risen in thought to a plane so high, that Christ can reach down through her to the children of men. How like unto Christ blessing his enemies are those words of hers to those who from the primitive state of the innocence of ignorance destroy the hard earned reward of her labors.

"May the human shadows of thought lengthen as they approach the Light till they are lost in Light and no night is there." These words sing in my heart and rest on my head like a blessing. I have fought many battles for Science with unbelievers, but the last one was with a friend who is a Scientist of the wrong school. I think she is good and true, but has been deceived by the teaching of error. She says she cannot see any difference; if all are living right they will all find Christ. As well might one try to send a message across the ocean to Europe without an Atlantic Cable, as to get Truth through other than the appointed Channel. I said, God has chosen and sent our Leader out of the house of bondage; and if we try some other way we shall miss the door of the Kingdom. She answered, "Christ is the door." I replied, Heaven is a unit and all is harmony; God has not chosen more than one Leader. —L. K.

MY cry is to the Lamb. Whithersoever he goes I shall follow. I desire to be with the "one hundred and forty-four thousand," or "first fruits." I have been unable to get my letter from the Baptist church here, or to have my name taken off the books. I am anxious to be numbered with the Boston Church, and I am waiting

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patiently to see the time when I can take a "full course" at Mass. Met. College. Meantime I have taken the Teacher's advice, and have "learned of Christ, the Way, the Truth, and the Life." The Bible and SCIENCE AND HEALTH — they are my only teachers, and all I have had. That is why I am so strong. I rejoice that I have been "called."

This letter is only to add my testimony, and get nearer to God's people, in name, if not in person. "Seek and ye shall find" is no longer a belief: it is understanding. I have had a poor memory, but the Truth is never absent, I find, since coming into it.

The Congregational minister of our place said to me the other day, "Why, Mrs. B. you belong back 1500 years ago." I said, "Yes, I think I should be glad to have a place then, for *Christ was still believed in*, but *you* belong back in Moses' time." "Well, Mrs. B." he replied, "I am sure you are 'quickened,' and I think you ought to come to church and help us." "No," I said, "I prefer to draw all into *my* church, with one Lord, one faith, and one baptism." This same minister preached the other Sunday a sermon that showed how Science ideas are working everywhere: he admitted that sickness and disease do not make a part of God's plan, but held physical cleanliness to be the great remedy. As long as the physical basis of life is held to, even scientific truths are seen inverted.

"FEAR not, little flock, for it is your Father's good pleasure to give you the kingdom."

WHAT a blessed promise, intended for each of us to-day, just as much as for the little flock to whom the Master uttered the words. Yet when we meet that red dragon, animal magnetism, instead of handling it fearlessly, knowing its powerlessness over Good, we too often fear it; and fear always brings its own punishment. I have proved this by bitter experience. Every one of us has her own work to do, but we can help one another, by standing fast and working together in Unity and Love; exposing our common enemy at every opportunity. By so doing we promote the cause of Christian Science and show our love to the Leader who has labored so unselfishly to give it to the world, and thus show the way to the promised kingdom.— S. C. C, PICTOU, N. S.

I DO not understand why I find so much less to do in the line of Science than many others, for I am growing stronger in the faith

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all the time, and my body is improving wonderfully; so much so that the change was very plain to my friends in B. whom I had not seen since I became a Scientist. Will some sister who has, perhaps, passed through a similar place, make this plainer to me?

I stand well nigh alone in the Science here and at home, and have to do the best I can to help others instead of expecting any help for myself; but I feel that I am not losing strength thereby.

I have seen it in the line of duty to withdraw from the Baptist church of which I was a long time a member. I could not play the part of a hypocrite by remaining there longer. So I trust to be led in all ways that are best for me.— N. P. B.

I BELIEVE in organization, but it seems to me that the idea should be kept prominent that there is but *one* church, "The Church of Christ." Let us have meetings and buildings wherever we can, but it will all constitute the one Church — then we shall not carry the thought of the church in Boston, or New York, or Cleveland. Though we inscribe our names in a book for accommodation to mortal conditions, the consecration of the heart constitutes us members of the universal church. Let ours be *like* his church and not patterned after the churches of to-day. Let us take care lest material methods creep in while we are denouncing them. In our endeavors to exclude error, we must not draw too many lines, but build for the future. Let the second coming of Christ, the understanding of the Truth of God's all-presence, last more than 300 years. We build for eternity. In taking on the material form let us not forget what makes us members in reality. Unless our organization is very simple it will be a danger to the cause.

I am pleased that a standard hymn book is to be published and I hope its compilation will be made with great care. In some of the hymns in use there is evidence of too much straining for the scientific. I hope that the "Church of Christ" will adopt as its device for hymn books, buildings, etc., the cut of the cross and crown upon SCIENCE AND HEALTH and the JOURNAL with the words of Christ that encircle it.— C. P. S.

LET us look closely toward the meaning of loving our neighbor.

We learn in SCIENCE AND HEALTH, "that God is All. That the universe and man is a creation of His Mind; expressed in living thoughts of Life, Substance and Intelligence; that we are a perfect, individual thought of God, living, moving, and having our

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being in the impersonal and eternal Mind. That the atmosphere of Spirit is Love, which sustains the Life (which *is* the Life) of each individual thought." Understanding that each thought is perfect, because God is perfect, we must necessarily love our neighbor thought as ourself, since all abide in the same atmosphere of Love.

To be a follower of Christ, we must therefore possess his qualities.

We read and understand from the first Chapter of Genesis, that God created all that was made, and finished His creation and pronounced it good. So we know that every quality of God is good; and that Science is a gathering together of all these good and noble qualities into one grand Principle, Truth; presenting the image and likeness of God, our Creator. We thus see that the word Science rightfully belongs, with a *vital* connection to the word Christian — it is a summing up into one grand, whole Christian Science Principle, the whole creation.

ENCLOSED FIND FOUR DOLLARS for which please send the CHRISTIAN SCIENCE JOURNAL to ——. The two last are new subscribers. May I not claim the Christian Science Series for one year? The JOURNAL is better than ever. It seemed to me that the May number fairly shouted glory to God It is excellent; the article on Hypnotism and Animal Magnetism showed me so plainly the character of the foe we have to deal with. It was a great help to me.—MRS. E. E. E.

I WISH to here state that I consider No. 3 of the Series the best tract for general distribution that has ever been published upon the subject of Christian Science.—E. R. H.

A VOICE FROM THE SOUTH. — I see in the JOURNAL messages from the North, the East, and the West, but none from the South, The southern people, too, are looking at the star which is rising in the east, scarcely visible to them as yet, watching and hoping that its light may be the light that shineth in darkness; that shall lead them out of a bondage into the light and liberty of the children of God. They seem receptive of the Trnth, willing to listen and anxious to learn of the glad tidings of peace, joy, happiness, and good will to man. When the people of the South shall have the opportunity to obtain the understanding of this new tongue they will not halt by the wayside. Surely the harvest is great and the laborers few. — W. A. W., PARIS, LAMAR CO., TEXAS.

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HYPNOTISM.

A growing Factor in Politics, Crime and Surgery.

It would be a funny thing if that tangle of occult phenomena variously called mesmerism, hypnotism, thought reading, etc., should disturb the balance of European politics, but it is not altogether impossible. The latest advices from Servia begin to show the true inwardness of Nathalie's expulsion and Milan's abdication, and read much like the Dis Debar trial in New York. Mme. Artemisia Christech, the wife of the prime minister, has been doing a great many things to the king in the last year until it is the accepted belief of Servian court circles that he has no will left of his own.

It appears that King Milan has been her chosen subject. Her influence over him has long been known, but it was not suspected that it had been obtained in this extraordinary way. When he was urged not to abdicate, however, his manner was strange and his answer, "It's no use, I must do it," coupled with similar eccentricities on a former occasion, give rise to a general conviction that Mme. Artemisia has been running the government by hypnotism, a new and highly interesting departure in statecraft.

Hypnotism, by the way, is taking such an important part in public affairs lately that it is rather startling. It has been used in the place of chloroform for some time in surgical operations in Paris, and, when in a recent murder case there, it was charged that the murderer had hypnotised the victim and forced her to kill herself, public opinion accepted the possibility of the fact in a way quite remarkable.— *London Correspondent of New York Times.*

The belief that Life is contingent on matter must be met and mastered by Science, before Life can be understood and its harmony obtained.

A mother's affection cannot be weaned from her child, because the mother-love includes Purity and Truth, both of which are immortal. Therefore this maternal affection lives on, under whatever difficulties.

If prayer nourishes the belief that sin is cancelled, and that man is made better merely because he prays, it is an evil. He is made worse who continues in sin because he thinks himself forgiven.— *Science and Health.*

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HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE *rests on proof not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived.*"—REV. MARY BAKER G. EDDY.

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept by the editor. Any person desiring to be put in communication with either, will please address the editor, (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested. That all readers may know whether a particular case is within the reach of personal investigation, the place of residence of healer or patient will, as in the cases below, be given In all cases where objection is not made it is desirable to publish the patient's name. —EDITOR.

I HAVE never given my testimony, dear JOURNAL, and I hesitate to do so now through a temptation of mortal mind. But I will not be deterred from declaring Truth and its ever present help. To mortal sense I was from birth unwell, and after entering my twenties I sank, from an injury of the spine, into a state of confirmed invalidism. I lived thus seven years, a constant sufferer. I fell, also, into a dreadful mental condition. My belief was a complication which so enslaved me that I ate, slept, and moved by rule. From this I was awakened, in the Spring of '87, by CHRISTIAN SCIENCE. The story of my deliverance from the power of the enemy is too long for the pages of the JOURNAL. If any one cares to hear more of it I am ready to give as much of it as may be needful, either personally or by letter.

Do I ever have a pain to meet? Certainly, but I have had something better and higher than merely relief from pain. I have God, Truth, to meet every experience with now. I can affirm that of my nine different doctors, representing five different systems, I received no benefits to compare with those I received from fourteen weeks' treatment in CHRISTIAN SCIENCE. And as a preventative against pain and disease it stands unequalled in my experience. I

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speak as one who testifies of that she knows and understands. I now eat that which is set before me; I sleep as convenience allows; I enter upon whatever activities I am called to by duty. I do these things because, though to mortal sense I could not, I knew God had given me inalienable rights; that matter could not rule me and that Immortal Mind does. Though sometimes I falter, I have always proved that if I claim my own harmony, strength, life, health,—all things of Eternal Good — they are mine.— M. W. L. H., ORONO, ME.

I WISH to give my testimony to the power and efficacy of CHRISTIAN SCIENCE. For three years I have been a helpless sufferer from complicated chronic diseases. I tried various physicians and remedies. I wore a German Electric Belt over one year. My Christian friends prayed for me two years ago, that I might be restored to health, but I could not see that I was bettered any. My doctor said I must leave here on account of the hard water. So my husband took me to Pratt Co., Kansas. I had to be taken on a bed. During my three years' sickness I had to be taken to Pratt Co. twice, each time on a bed, as I never was so I could sit up longer than an hour at a time.

Last fall when I came back to Eldorado I had about given up all hopes of ever getting well. So the Christian people of Eldorado took me up again as a subject of prayer, but there was no difference in my health, when, thanks be to God, I heard of a Christian Scientist, and we sent for her to come and see me. That was the 18th of February, and thank God, in less than three weeks I was up and doing my work. My cure has been truly a miracle of God. —R. A. S., ELDORADO, BUTLER CO., KANSAS.

I HAVE been a great sufferer from the time I was a small boy. My belief was that of a rupture, and of the very worst kind. For the last twenty-five years I have not been able to go away from home without my truss. A short time ago I heard of C. S. and went to the Scientist. I told him of my troubles. He told me the Truth (Christ) could make me free. I took off my truss at the first treatment and have not had it on since. The next morning I went to my shop, took down a heavy stone, carried it out all by myself and scrubbed the floor. Since that time I have hoed in the garden for an hour at a time. I thank God and C. S. that I am healed. I hope that this will lead some one that suffers from the same belief to the Truth that makes us free from the bondage

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of sickness, sin, and death. May God bless Mrs. Eddy and all true and loyal Christian Scientists for the good that is being done thorugh Divine Science. Any one that wishes to know more about my case may do so by writing to me at the named address.—C. M., W. Box 202, Beloit, Mitchell Co., Kans.

I have been a church-member from my eighteenth year, but never till within a few days have I seen how blind I have been. I was sick on my bed the 19th of May so that I could not lift a hand nor bear that anyone should do it for me. I was about as low as anyone can be without passing away. I had no faith in Christian Science treatment, but consented to it on my husband's request. With the first treatment all pain left me, and with two more treatments I got out of bed and did my house work, rejoicing in the Lord for what He had done for me. Had it not been for Christian Science I am fully persuaded that I should be in my grave, in belief, whereas I am now to-day well and praising our Christian Science, for I see now, where once I was blind.—Mrs. F. J. D. Jacksonville, Fla.

About three years ago I was taken with a belief of enlargement of the bowels. I knew nothing about Science then. Two physicians consulted on my case and decided that I had tumor. The following year I had an opportunity to be treated by a Scientist, but was not cured. I grew better and then worse, until I felt as if I could not live and suffer so much. Then I made up my mind that I would go to K. C. and take treatment from Mrs. B. I was restored under her treatment. My gratitude knows no bounds. Thanks be to God for the Founder of Christian Science. Truly she is God-led.—E. P., Sedalia, Mo.

When I first came to you my eyes were swollen very much and out of place, now they are back in their proper place. When first treated, I had great pain in my eyes, which had continued for years. That has been relieved. I can now see the moon; see the lightning and the sunshine and the shadows when I sit by the window, everything that is light. There has been improvement in all respects, so that I enjoy the best of health. Since I have been coming to you my hearing has improved also, so that I can hear the birds sing. I am very happy, for Science is curing me. It has done more than all the doctors have. It seems to me I could write volumes of wonderful things it has done for me.—F. S.

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QUESTIONS AND DISCUSSIONS.

[The JOURNAL does not endorse by publication, and takes no responsibility for any opinion expressed in communications published in this department. — EDITOR.]

DEAR JOURNAL :— I notice in SCIENCE AND HEALTH this statement: "The human mind, the counterfeit, sees only its own creations, *all* of them counterfeits of God's." Now, are what we are accustomed to call Nature's works, for instance, trees, mountains, ocean, sun, moon, planets and the fixed stars,— are they counterfeits of the real tree, the real mountain, the real (spiritual) ocean, the real sun, moon, planets, stars, etc.? I have submitted this question to many Scientists, but thus far have got no satisfactory answer. There are probably fifty Scientists with whom I have conversed on this one point, but no two seem to agree. Some say there is no tree, sun, moon or stars; others that the real tree (spiritual) is there, but (in *belief*) we see only the material tree, the material mountain, ocean, etc. I do wish you or some one would clear this up once for all; for I fairly get vexed and perplexed studying on it. Please, in answer, don't say: "This life's but a dream and things are not what they seem," for I am far enough advanced in Christian Science to admit all that. My wife and I attended the Primary Course at Mass. Met. College, last fall, but there were so many questions asked our Teacher by other members of the class that I refrained, hoping to receive the desired light through the general instructions. If consistent with the customs of the JOURNAL you will confer an inestimable benefit on not only myself but many others, by answering the above through its columns. Also please tell us what is referred to in SCIENCE AND HEALTH where "the Universe" is mentioned. I suppose, of course, the Spiritual universe is referred to. Please tell us what constitutes the Spiritual Universe, or of what does it consist. Astronomers tell us what constitutes the material universe. We have been constant readers for several years of the JOURNAL, but have failed to find anything definite on the above points.— A. P. F.

DO YOU TEACH in Christian Science that as one comes into understanding, they have all money matters made easy to them? Do you make the question of *money* an important issue in Christian Science? Or is that only taught by impostors in your Faith?

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WOULD you advise sending JOURNALS or other Christian Science literature where one has good reasons to know they will fall into the waste basket or flames, or be the cause of bringing ridicule upon the Truth?

We would like to distribute such reading, but the state of opinion here among many people is one of unyielding opposition. If we attempt to have anything published on Christian Science we are compelled to pay advertising rates, while our opposers are granted occasional free use of papers. Two of our little band are now withdrawing from the Congregational church, and the sermons that are preached, and the falsehoods told by ministers as well as laymen — ignorantly of course — call for brave hearts and a strong hold on Truth. Yet the leaven is working, and it is just this which stirs mortal mind so. People say "We are afraid it is spreading." Our cures are claimed or belittled by physicians; they say the medicines given by them before the case fell into our hands wrought the cure, or, that they "knew all along that nothing much ailed the patient," etc.

Let me protest against one act of the National Christian Science Association at the Cleveland meeting: That of prohibiting teachers from teaching the students of other teachers. Its attitude was discreet — we did rejoice at its attitude on Church organization,— advisory and not dictatorial, but on this point it seems to me otherwise. Not all Normal teachers are competent to teach the whole of Christian Science. The Teacher herself says of SCIENCE AND HEALTH — "None but its Author is able to impart the spiritual understanding of the contents of that book at this period." Then why should students be shut up to just one teacher of imperfect understanding, albeit that teacher is perfectly loyal and sincere and is giving the best he or she can? Some persons have greater natural ability to impart instruction than others. I know the answer — that students will be confused — but, on the other hand, difficulties and doubts may be removed by the different way of stating the same Truth. Again, students are not "goods and chattels," to be controlled by the particular teacher who by circumstances became the first teacher. Any student of any teacher should feel at liberty to go forward by the assistance of any one whose knowledge of Truth fits them for teaching. It seems an arbitrary and unjust restriction upon the liberty of students (themselves called to the "liberty of sons of God"), to compel them to always take Truth sifted through the consciousness of any single individual. To those who have been taught only by the Revelator

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of Christian Science there can be but one teacher. But to us who have not had that privilege, it does not seem right to say "You shall take of none other." Is not this an arbitrary decree and contrary to the spirit of Christian Science and the Gospel which teach that none is master but "All ye be brethren"? Advise us all you will, but do not seek to control by binding rules.—MRS. S. J. F.

To my mind the JOURNAL has never looked better than at present. But do you think accounts of mesmerism are an advantage to the cause? Why should the grand and beautiful words of Mrs. Eddy have to be hidden from view? Let us eliminate "mortal mind" from the JOURNAL, so that it can be put into *anybody's* hands without the risk of their being still more prejudiced. —C. P. S.

EDITOR JOURNAL.—I read all of every number of the JOURNAL, and renew my subscription herewith. It is mainly very helpful. One thing I do not yet quite agree to. I see that separation from former church fellowship is advised and expected. But is there not much good in the churches as they are? They fall short of the high spiritual work and intent of Christian Science, but are they not a preparatory school? As the old Dispensation prepared for Christianity, does not the Protestant Church prepare us to receive Christian Science? Without the religious training heretofore received, should we be ready for Christian Science? Do not the best Scientists come from Evangelical churches? Nay, do not nearly *all* so come? I observe that Atheists and Spiritualists who become interested in metaphysics generally land in Mind-cure and Theosophy. Shall we not then speak kindly of the churches and ministers and the religious training that have brought us where we can accept the new light? Shall we not still contribute to their Mission Fund? Are the heathen ready for Christian Science before they have first the religion as taught by missionaries? Christian Science does not yet send missionaries to the heathen. Is not the present teaching, as to Jesus, better than none? And may it not lead them up higher, as it has done for us?

I would not be too strong even upon the mistaken zeal of the old churches in persecuting the new Idea, and would not return evil for evil.

I want to say in closing that the last JOURNAL seems to me the best I ever had.—MRS. W. S., TOLEDO, O.

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WE have a few Scientists in our place, diligent and faithful, though babes in the work. We would like the following questions answered through the JOURNAL by those more advanced in understanding:

Why shall we not hope to destroy the appearance of death, the same as the appearance of sickness or sin? Can we not realize continuous life as well as continuous health, since Science claims death to be no more real than sickness and sin?—a stronger claim but no more real.

SCIENCE AND HEALTH says: "A transformation of the body by renewal of the Spirit," even in accordance with the mortal belief of physical change being entire every seven years, by waste and supply, cannot the body (the manifestation of mortal thought), be gradually spiritualized, until translation would take the place of so-called material death? If matter is not substance (as we are trying to realize), why should it seem necessary to give place to real substance (Spirit)?

What comfort can we find in a belief of separation from all who are not in the same plane of thought or consciousness? In the flesh all are dissimilar and must of necessity be in different planes of thought, or spiritual understanding?

How can we destroy the habit of formulated treatments, and a growing habit of lengthy treatments?

We who are new in the work and zealous, are inclined to think it necessary to give more frequent treatments in severe beliefs. Is this a tendency to depend on personality rather than Divine power?

How can those who seem weak in the work, and who constantly depend on other Scientists from fear and lack of confidence in their own realization, be brought to a mental plane of courage and understanding less trammelled by personality?—S. A.

MATTHEW xii. 32: "And whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world nor in the world to come." Will you explain what is meant by the sin against the Holy Ghost, and by the Son of Man in this passage?

THERE is a little ripple of discord in most of our public services from the use of the words *who* and *which* in the Lord's prayer. Both words are not right, and even if either were correct it sounds discordant to hear part of the congregation saying *who* and another

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part sounding the *which*. There should be a uniformity of thought. Webster says, "Our Father *which* art in heaven" is an improper application of the word. Should not the use of this word be dropped?—S. T.

I WISH so often we might have two magazines, one for students and one for outsiders. Is this practicable? I think hundreds are hungering for Science, but are frightened out of it by not comprehending the meaning of terms. I need in my own work simple telling for the poor. Could not the JOURNALS be rolled *first* and then wrapped? Scientists are crying out for printed matter. Do let us have it.

IS A STUDENT of a student of our Mother in the Truth entitled to call himself a teacher of this Science, and start out as such immediately upon receiving the primary course, and making the price to suit himself? There are some who teach in this city in this way, and call themselves of our school because taught by one who has studied at the Massachusetts Metaphysical College. Those that have studied with our Teacher and who conform to the rules of the National Association have little chance because the belief of money in the eyes of many who want to study is very strong. Is this conduct right, and, if not, what can be done to correct it?—M. J.

WILL the editor please answer the following inquiries in the next JOURNAL? SCIENCE AND HEALTH, page 229: Calvin is included in the "Noble Army of Martyrs," and, page 207, his doctrine of predestination is rejected. How can a man whose doctrine is so obnoxious be extolled as a martyr? Page 316 SCIENCE AND HEALTH reads: "When we learn that sickness cannot kill us, and that we are not saved from sin or sickness by death, the thought will quicken us." Page 343 reads: "Mortals waken from the dream of death with healthy bodies, not seen by those who think they have buried the body, and that mind and body are one." As I understand it, in first sentence the belief in sickness continues after death, but this idea is seemingly contradicted in second sentence. I suppose I don't understand. Page 320 reads: "He did not many mighty works in certain localities because of their unbelief." Page 310 reads: " . . . . Not understanding Science, the sick will have little faith in it before they feel its beneficent influence. This shows that faith is not their healer." Did Christ heal anybody who did not have faith?—R. H. M.

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A STATEMENT was made in our last Friday meeting that "the nearer we came to God the more evil we saw." Is that possible from a true Christian Science standpoint? — A. B.

Is it contrary to the rules and regulations of the National Christian Science Association for a normal teacher to allow his students to sit under his teachings two or more times? In other words, if a student does not receive sufficient Truth to demonstrate it in one teaching, would it be proper for the same teacher to take him through the same course of instruction again?

EDITOR OF THE C. S. JOURNAL: I need more light about organization. I have tried to follow the instructions given in SCIENCE AND HEALTH for over three years, and I belong to the Church of Christ (Scientist) of C. I cannot see the benefit of Scientists organizing. It seems to me to be fighting the world with its own weapons. Material man says organize; employees organize for protection, and that makes it necessary for the employers to do the same. Capitalists organize to increase their profits. Governments organize armies for aggression, or resistance to aggression. Now it seems to me that this is very worldly; are we who wish to "Put off the old (material) man and put on the new man" to do so, or to learn how to do it by following in the old man's footsteps? Can the world teach us how to grow spiritually? Is there anything in this seeming world that can by any possibility lead us into spirituality? Is not God and one, a majority? I see nothing in the life of Jesus, or in the next book to that, which is SCIENCE AND HEALTH, that recommends organization. The instructions that I have received and that I have given, have been in strict accordance with SCIENCE AND HEALTH. If our Master and our Leader neither of them recommend or speak of organizing in their works, are we to try to improve on them? If we are trusting in organized effort, are we not just so much detracting from our trust in the All-Powerful? If I remember right, Jesus always speaks to the individual or person, and not to an organization. Every one must receive the Truth as taught in SCIENCE AND HEALTH for himself, it cannot be received by proxy! I am not denying the efficacy of church organization to those who require it, but I want a "reason for the hope that is within me." I am not satisfied with blind faith, but want knowledge. Hoping to hear from our Leader on this subject, or to see it discussed in the JOURNAL, I am,

—N. S. P.

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EDITOR'S NOTE BOOK.

Questions and Discussions.

STUDENTS and workers, especially those isolated from other Scientists, are constantly meeting points in the practice or the letter of Science, on which they desire enlightenment or counsel. It is fair to assume that for one that writes to the JOURNAL for a solution, there are scores or hundreds who have met the same difficulty, and whom the answer will interest equally. Those who have passed the points of experience raised by the questioners, will find profit to themselves, as well as do a service to the neighbor, in bringing out from their storehouse, things new and old. Many, in reading these questions, will be surprised that they themselves have never raised them; sometimes the surprise will be that it is so difficult to frame a clear and concise answer on points on which it never before occurred to them a question could be raised, or that they were important enough to raise a question about.

To many of them answers can be made in a few lines. Terseness of expression should always be aimed at. Some of them present fruitful themes for discussion in articles that will enrich the pages of the JOURNAL.

How to stir and bring out thought that is the expression of *experience* is the constant study of the editor of the JOURNAL. The presentation of the results of the meeting of the National Association at Cleveland, and the basis of Church and Dispensary organizations, have been, necessarily and appropriately, the leading features of the two last issues. Now that the foundations and the lines of the year's work are fairly traced and laid out, it is the time to bring out individual work and experience which are to constitute the year's contribution to the building of the Temple of Science and make manifest to human eyes its fair and stately proportions.

The JOURNAL ought to be the great market or exchange for Scientists by which to judge of the progress made, and to which the world should look for supplies of spiritual wares. Its successive issues ought to be a veritable Jacob's ladder, showing the steps by which human consciousness approaches the Divine, and by which the angels of His presence have come to men. Let every one bring to it his doubts and difficulties, and let all direct thought to the removal of these stumbling blocks from the path of progress of our brethren and sisters in Christ.

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Shall We Organize?

SOME CORRESPONDENTS ask questions about organization that should draw out many answers. These questions go to the quick of the matter, and they represent a widely diffused thought that needs to be met.

Jesus and SCIENCE AND HEALTH both state principles; neither undertakes to tell us how to apply them in every detail of action. In giving us Himself, God gives us all. He works in us through co-operation on our part, through appropriation or application in action. The words of Jesus, "that they may be *one*, even as we are one; I in them and thou in me, that they may be *perfected into one that the world may know*," etc., are perhaps the greatest sermon on organization ever preached.

Our Teacher says, "What we most need is the prayer of daily desire, of deeds, not words."

If we are enjoined to love our neighbor in "deeds, not words," does not this imply in Science the use of wisdom in selecting the most efficient means to give expression to love? What we want is *manifestations* of love. How shall we bring those out in the most striking and fruitful way, by working alone or in concert with others?

The idea of one correspondent suggests a vacuum in which man is held suspended. How are we to show our trust in the All-powerful? by standing "before a black-board, and praying the principle of mathematics to work out the problem," or by going to work just where we are? The poison of theosophy lurks in his question.

Our Teacher laid down the principles of action in SCIENCE AND HEALTH. She exemplified them in practice when the first little knot of believers was formed by herself into a church, with not only the simple creed, but a code of by-laws, and all the usual provisions of organization, to regulate and make more efficient the action of subscribing members.

Believers, in the time of the Apostles, did the same thing. If we love Truth, we love our neighbor. Only so much of Truth is ours as we have given; only that is ours, which is our neighbors'.

It is personality that stands aloof from organization. The first manifestation of Love is the drawing together, and this results in united action, expressed of necessity through organization. There should be a thorough discussion of this subject in all its bearings.

How is personality to be overcome and destroyed? How are

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we to begin? Shall we set out in the race from the winning post, or at the starting?

The great error of those who oppose organization is that they assume that man is where he is not. The error is of the same brood as that commented on in the July JOURNAL, under the title, "Separation of Truth and Error." Our Teacher says, "There is no evil, but you are in the sense of evil, and your problem is to work out of it." How are we to get rid of personality? Is it by withdrawing ourselves from relation and action with others? Where are we to practice self-sacrifice? What is it that stands in the way of concerted or organized action? What is it that breaks up organizations or prevents their growth? Is it not conflicts of personality, unwillingness to surrender self?

Are not those who urge the plea of personality, whenever attempts at organization are under consideration, generally bristling with it themselves? Is not the protest against organization in effect the assertion of one personality against all others?

Is not the most remarkable tendency observable to-day in worldly matters, that towards co-operation, expressed on the part of labor in "unions," "leagues," etc., and on that of capital in "trusts," and like combinations? The absorption of small states, and their aggregation into larger ones, is in the same line. What is the principle that guides these movements? What do they all express? Is it not unity, and is not the result power?

"What Christian Science Teaches about Marriage,"

Is the title of No. 7 of the *Series*. This little pamphlet demonstrates that the prevailing laxity of opinion grows out of the idea of personal pardon of sin; the only corrective is the Christian Science idea of the eternal oppositeness of Good and evil, chastity and unchastity. It is shown that marriage, and all other institutions of human society, are incidents of personal sense; are expressions of spiritual law; their particular forms are modified by the spiritualization of thought; but their sanction is eternal as Principle.

No. 8 of the *Series* is entitled "Moses, Jesus, and Science, or Spirit Discerned, Revealed, Understood." As the title indicates, it shows the unfolding of Spirit in human consciousness — the growth of spiritual sense.

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Personality Under the Mask of Impersonality.

A SENSE of sinfulness merely awakened is a sense of others' sin. The beginning of regeneration brings out "God be merciful to ME a sinner." A glimmering of the truth of impersonality brings out the sense of personality. While one lives undisturbed in the general consciousness of personality, personality is relatively peaceable and innocent. When the vipers' nest is uncovered the inmates writhe and sting. When personality is uncovered it becomes aggressive. Its pretended attacks on personality in others are an effort at self-preservation—an evasion, a trick, contrived to satisfy the demands of awakened but as yet uninstructed sense. The distress over the manifestation of personality in others, is its writhings in ourselves; its aggressive manifestations through us are really its fighting back. Growth towards impersonality consists in the destruction of these manifestations in ourselves. All effort at destruction of it outside of ourselves is a shirking of our own problem.

Sometimes the letter of Christian Science is used for gain or notoriety. Then personality changes from its unconscious form to hypocrisy. Dishonest, perverted personality becomes so impersonal as to steal what it can of Christian Science without acknowledgment of its Founder. This dishonesty shelters itself under the declaration that Truth belongs to no one, and cries out against personality, while it fills columns of the daily papers with advertisements of itself. The thief of material things reasons in the same way, on a lower plane. He says the possessor of what he wants has no right to it, and that he is keeping others out of their own.

The Robert Macaire, pistols in belt, that voices the thieves' morality from the stage where unconscious mortal mind looks on at mimic presentations of itself, is the type of the higher evolution of mortal mind that comes out on the stage of liberated mind, perverted to evil, and preaches "impersonality" while it steals, and perverts what it steals.

The honest student of Christian Science makes loyal acknowledgment both to the source of Truth and its Messenger. "A just acknowledgment of Truth, and what it has done for us, is an effectual help. Casting aside moral honesty, for the mistaken policy of dishonesty, betrays an ignorance of Christian Science, that must unfit one to heal or to teach." (EDITOR JOURNAL.)

LIFE is the law of Soul, and Soul is never without its representative.—*Science and Health.*

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CHRISTIAN SCIENCE BIBLE LESSONS.

(INTERNATIONAL SERIES.)

F. E. MASON C.S.B.

SEPTEMBER, 1889, No. 3. 1 SAM. xvii. 32-51.

Lesson No. 9, September 1st. *Title:* David and Goliath.

Scripture Text: CHAPTER XVII.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

38 And Saul armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the Lord saveth not with

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sword and spear: for the battle *is* the Lord's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

Golden Text: **If God be for us, who can be against us? Rom. viii. 31.** ***Outline:*** **1. David's willingness to meet the giant (vs. 32-37). 2. Rejection of proffered weapons and selection of his own (vs. 38-40). 3. Goliath's derision of the shephred boy. 4. David's heroism and exemplified faith (vs. 45-47). 5. Triumph (vs. 48-51).** ***Digest:*** **Persistent endeavors of evil to prevent David from meeting the giant of Gath. David's firmness, and subsequent mastery of the thoughts of fear and possible failure. Recollection of past victories. Refusal to accept the *unproven* weapons of the world. Personal encounter of evil. Vain boastings of error. The weapons of David and Goliath contrasted. David's haste to meet the enemy. Smiting of Goliath in the *head.*** ***Time:*** **About 1063 B. C. (according to worldly calendars. Now, according to Christian Science.)** ***Place:*** **Upper part of the valley of Elah (terebinth; turpentine tree). About fifteen miles south-west of Jerusalem and ten miles from Bethlehem.**

Introduction.

The challenge and combat of Goliath and David occurred about three years subsequent to our last lesson. Saul is still king over Israel and Samuel the prophet is at Ramah. Shortly after David's anointment he was called to the court of Saul to soothe his mental frenzies (1 Sam. xvi. 17–23). The spirit of the Lord had departed from him, etc. (xvi. 14.) David was an expert harpist, and the sense of harmony quieted Saul. He was so enchanted with David that he appointed him his armor-bearer (xvi. 21). A war between the Philistines and the Israelites gave occasion for David to exhibit his trust in the omnipotence of God. The giant Goliath scornfully challenged the opposing army to produce a man who would meet him singly and thus decide the war. Goliath (exile) whose history can be found 1 Sam. xvii., was one of five brothers, son of the giant Rapha, of Gath. David coming into the camp of the Israelites with refreshments for his brothers, determined to take up this defiance. He met and dispatched Goliath with a stone from his sling and thus delivered the Israelitish host.

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Saul, their military idol, had lost his spirit, and general demoralization followed. The giant's challenge filled the camp with dismay. David exclaimed, when he saw their fear, "For who is this uncircumcised Philistine that he should defy the armies of the living God?" (V. 26; Deut. v. 26.) He knew who Goliath was and this consciousness fortified him. Who is this David, so superior to all the hosts of Israel? *A condition of Mind.*

EXPOSITORY NOTES. — *Colloquy between good and evil.* V. 32: *And David* said to Saul, "Let no man's heart fail," etc. The courage of Israel awakens, and sees in the anointed David a hope of escape.

> "Through the harsh noises of the day
> A low sweet prelude finds its way."

In the moment of greatest peril a David appears to free us from the senses' thraldom. Goliath is the personified expression of one of the five personal senses, a giant who defies the manifestation of the senses supernal. (He was one of five brothers.) These false witnesses must be destroyed by us. We must "work out our own salvation." Collectively, and using worldly weapons, we are powerless. "*Thy servant will go and fight,*" etc. An anointed David (a pure, courageous thought of Love, vanquishes our giant. He did not say, "I will go bye and bye and meet this giant," but *immediately* undertook the combat. Procrastination is the thief of progression. David's faith made him fit to master the giant. Israel's heart, influenced by the king (Saul), was destitute of faith. Israel had demanded a king after the manner of men, — and whose strength lay in his arm and in military strategy. They had turned from God, and their power was lost. Worldliness may sustain and support for a while, but eventually the arm of flesh will utterly fail. David had but *one* thought — reliance on God. He knew God would deliver him from out of the hands of evil. He knew that the uncircumcised giant could not defy the Living *God.* V. 33: *And Saul said to David,* etc. Suggestions of evil, fear, argument of the world. *Thou art but a youth!* God made *man* in His image and likeness. The world attempts to belittle us. (Num. xiii. 33.) Comparing the supersensible with the sensible is detrimental. The highest thought of mortal mind seeks to deter us from our duties. Belittlement of self is a subtle claim of evil. Thinking of Self caused Peter to sink when he otherwise would have walked the waves triumphantly. "*He, a man of war from his youth.*" Evil has no acquired nor hereditary power. (xxxiv. 35, 36.) Recollection of past victories in the presence of doubt and sugges-

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tions of fear fortifies us anew. Lion and bear represent the strongest thoughts of evil; an animal nature; to conquer these, makes it possible for us to cope successfully with the higher claims of sense. David had advanced to the place where he must needs be confronted by the Goliath, the personal senses, and no amount of erroneous suggestions could turn him aside. Individual effort alone advances us to combat with the Goliath. Whenever a mortal thought encroached on his consciousness David pursued the error and ascertained the cause (in belief), recovered the lost ground. This advanced him to such a condition that instead of being obliged to meet each insignificant claim of evil, he saw it as one, although still a giant.

Jesus summed up the total of Evil and called it "the prince of darkness of this world." "*I went out after him,*" etc. We must all likewise seek the cause, in belief, of evil, and scientifically destroy its claims until able to "let the spirit bear witness." "God works with us but not for us." David "*went after him.*"

In verse 36 it is evident David attributed no more power to Evil because of its gigantic manifestation. A big nothing is no more potent then a little nothing. Goliath was simply an intensified expression of Evil, claiming *intelligence.* Evil seemingly unites itself as mankind advances, to all the verities of truth, claiming life substance and intelligence in and of itself. The lion and the bear had no such claim. David said, "*The Philistine shall be as one of them.*" There are no degrees of potency in Evil, it is *absolutely* powerless, manifesting only the power we ascribe to it. V. 37: "*David said, moreover: The Lord that delivered me,*" etc.; he knew the power of deliverance was external to self. The David thought is the consensus of all the good of the past; the thought that trusts unqualifiedly on the Lord and becomes oblivious to self.

"*And Saul said unto David, go,*" etc. Victory over the doubting thought, and subsequent blessing because of vanquishment (Ps. 11-1; 18-17; 77-11; 2 Cor. i. 10). Vs. 38, 39: "*And Saul armed David with his armor,*" etc.; attempt of evil to clothe us in the environments of the world. At Jesus' temptation immediately after his baptism, Satan *left him for a season,* after he (Jesus) had thrice vanquished him (Luke iv. 13).

David, overcoming one claim, is confronted with another. Evil is persistent in its overtures and requires constant watching. We must not, however, meet error on its own grounds, and with its own weapons. Evil seeks to enrobe us with the armor of human

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reason, a consciousness, without intelligence; a garment of thought ill-fitting to both body and Mind. Even the king (Saul) to whom the Israelites looked for guidance, attempted to clothe David in the thought that would have brought only disaster. The need of watchfulness is obvious. David was fully clothed with the garments of Saul, when he came to himself and declared, "*I have not proved them.*" *Beware of the garments of Saul.* "Prove all things, and hold fast that which is good." "*I cannot go with these*" is the attitude of thought that should be held concerning the robes of unrighteousness.

"*And David put them off;*" another victory over the suggestions that came from the world. The victory over the Goliath is now positively assured. David has repressed the suggestion of fear; has panoplied himself with faith in God, and has divested himself of Saul's garments.

V. 40: "*And he took his staff in his hand,*" etc, his support is God. "Five stones" from the brook. pure thoughts; — Divine logic, — "*Out of the brook,*" type of the river of life. SCIENCE AND HEALTH the river of Life to humanity. "*Shepherd's bag or scrip,*" receptive thought. "*Sling was in his hand.*" Understanding of Truth. "*Hand,*" power. "*Drew near to the Philistine.*" Truth advances on error. To gain eternal life aggressive warfare necessary, until Evil is subdued and its place filled with Truth. V. 41: "*And the Philistine came on.*" "Truth and its opposite appear at the same time." "*The man that bare the shield,*" etc. Personality, Pride, God was David's shield. (Ps. xci. 4.) V. 42: "Aggravation of error foretells its doom." David's fair countenance makes more abhorrent the distorted characteristics of the Goliath. As Truth approaches Evil, Evil exhibits its true character. Defiance and contempt for Truth. (Ps cxxiii. 4. 1 Cor. i. 27–29) V. 43: "*Am I a dog,*" etc. David's convictions of the non-potency of Goliath are felt by the self-reliant giant. He becomes aware that David holds him in no more fear than he would a dog seeking entrance to the sheep-fold.

"*And the Philistine cursed David.*" Intensification of evil. V. 44: "*And the Philistine said to David,*" etc. Final boastings of evil. "*Thy flesh.*" Evil sees nothing but the physical. "*Fowls of the air, and the beasts of the field.*" Carnal thoughts to consume. V. 45: David's reply to the utterances of evil. "*Thou comest to me with a sword,*" etc.; a consciousness of the world's weapons reveals them as powerless. "*I come to thee in the name of the Lord of hosts,*" etc.; meeting error with the consciousness of

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supremacy of Truth. "Our weapons are not carnal, but mighty, to the pulling down of strong-holds." (Ps. cxxv. 1; 2 Cor. iii. 5.) Contrasting worldliness with the potency of Truth reveals the impotency of the former and the omnipotence of the latter. V. 46: "*This day will the Lord deliver thee into mine hand,*" etc.; *this* day; *now*, without delay. The work of Truth is instantaneous. "*I will smite thee and take thy head from thee,*" etc.; deprive of intelligence. "*Will give thy* (*carcass*)" etc.; destroy the frame-work, or structure of error. "*That all the earth may know,*" etc. The *frame-work* of error destroyed. (Personal sense.) All the world *will* know the supremacy of Mind. (Matt. xxiv. 28; Josh. iv. 24; 2 Kings xix. 19; Isaiah lii. 10.) V. 47: Thinking on the side of Truth intensifies and strengthens our convictions; error is less potent for us, and Truth more powerful. (Ps. xliv. 6, 7.) Repose in supremacy of Truth gives assurance that "the battle is the Lord's." V. 48: Truth hastens to meet the foe who hinders the progression of humanity. The Philistine was the personified focalization of the hatred of the opposing army. David met this as a unit instead of in its multifarious expression. Behind each expression of evil is an army of lesser errors. Destroy the greater and the lesser will disappear. V. 49: "*And David put his hand in his bag,*" etc. Divine logic (stone) culled from SCIENCE AND HEALTH impelled with understanding ("sling") fells to the earth the claim of intelligence ("head") in matter. Personified expressions of evil drop to the earth, shutting out the identity ("face") of materialism. Deprive evil of its supposed intelligence, and the giants that loom before us will fall. Although evil encase itself with the armor of deception so that the very elect are seduced, yet the forehead is always exposed. An ever-abiding consciousness of the non-intelligence of evil will prostrate every form of error. V. 50: David's triumph over the Goliath. "*No sword in his hand,*" etc. (John xviii. 11.) His sword was the sword of the Spirit (the word of God). His helmet was the helmet of salvation. His shield was the shield of faith. His breastplate was the breastplate of righteousness, — the whole armor of God, — and it enabled him to stand and gain the victory over the Goliath of sense. (Eph. vi. 11–18.) V. 51: Truth pursuing evil to exterminate it. "*Stood upon the Philistine;*" mark of triumph. "*Took his sword,*" etc. Error falls a victim to its own weapons. (Prov. xxviii. 10; Eccl. x. 8.) "*Cut off his head;*" visible decapitation of intelligence is evil. "*When the Philistines saw,*" etc.; dispersement of erroneous thought (the army who defied us) the instant we deprive it of intelligence.

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LESSON POINTS. — *Humility* was David's crowning virtue; not his own honor, but God's. He claimed no merit in himself. He chose his own means of defence and would not accept the convictions of others. Infidelity, intemperance, licentiousness, selfishness, ambition, are the personal Goliaths that loom before us and prevent going from the valley to the mountains of Truth. Materia-medica, old theology, and other traditions are other giants that defy the modern Israel.

LESSON No. 10. SEPTEMBER 8.

DAVID AND JONATHAN. 1 SAM. XX. 1-13.

Scripture Text: CHAPTER XX.

1. And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing from me? it *is* not *so*.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, tomorrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly sacrice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10. Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about tomorrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and shew it thee;

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

Golden Text: There is a friend that sticketh closer than a brother. Prov. 18-24. *Outline:* I. David's complaint to Jonathan of his father's murderous intent (vs. 1-4). 2. Plans for David's security (vs. 5-11). 3. Jonathan's oath of friendship and protection (vs. 12-13).

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Prominent Thought: **Reciprocity of friendship of David and Jonathan.** ***Digest:*** **Jonathan's friendship. 1 Sam. xvii, 55. xviii. 5. Saul's envy and hatred of David. 1 Sam. xviii. 1-16. Saul's intriguing plot to assassinate David. 1 Sam. xviii. 17-30. Jonathan's intercession. 1 Sam. xix. 1-7. Saul's renewed attempt on David's life. 1 Sam. xix. 8-24. Meeting of David and Jonathan. 1 Sam. xx. 1-23. Jonathan's fruitless attempt to reconcile Saul to David. 1 Sam. xx. 24-42.** ***Time:*** **About 12 months later than last lesson.** ***Place:*** **1. Royal palace at Gibeah four miles north of Jerusalem. 2. The stone Ezel (departure) in a field near Gibeah.**

INTRODUCTION.

Saul is now about fifty-three years old and according to common chronology reigned about thirty-three years. David is about twenty-three years of age. For about twelve months he has dwelt with Saul at the royal court. He was advanced to be captain in the king's army because of his victory over Goliath, and had charge of 1000 soldiers. He married Saul's daughter Michal. Jonathan, the son of Saul and natural heir to the throne, — about thirty-five years of age. This lesson depicts the guidance of God, of one who incurs through loyalty to Truth the persecutions of the world. Jonathan loved David "as his own soul" and this love was returned with fervor. This friendship and confidence of David elevated his character and saved his life from the king. So strong was the love between David and Jonathan that the prince took off his royal robes and gave them to David, together with his sword, his famous bow, (2 Sam. i. 22) and his princely girdle. David's victory over Goliath made him Israel's hero. Saul saw in him a rival for the throne he intended for Jonathan and determined to take his life. Thrice he flung his javelin at him, but each time David's adroitness saved his life. Saul then plotted to take his life by stratagem. Failing in this through Jonathan's intervention, Saul sought to embitter the public mind against David by declaring him a would-be usurper of the throne. Twice Saul sought David's arrest, but David fled to Samuel. Saul's messengers having failed to make the desired capture, Saul went in person to lay hold of David, but failed. During all this plotting against his life David confided in Jonathan, and this friend's counsel preserved him. David grew in public esteem, while Saul's manifest jealousy lowered him. We now consider the present lesson. 1st. The danger David believed himself to be in — the measures taken for safety — the undying friendship of Jonathan.

EXPOSITORY NOTES. — V. 1: "*And David fled from Naioth (habitation) in Ramah (high place), and came and stood before*

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Jonathan," etc. *Fear* is the foundation of all discomfiture. David fled from the "*habitation*" of Truth; the "high place" in which he dwelt. Ascribing potency to physical manifestations places us under their influence. Fleeing to personality rather than God threatens our peace and happiness. "God is our refuge and our strength," not personality. Recognition that we have a life to lose places us in jeopardy, and we take thought for the body contrary to Jesus' command. "Take ye no thought for the body." V. 2: Jonathan exhibits greater faith than David. Jonathan in a *thought*, beyond David's, reprimanding his false position. Our lesson depicts a catechising of self. The higher thought (Jonathan) is confident that there "is nothing hidden that shall not be revealed," and seeks to impress David with this hope. "*My father will do nothing either great or small, but that he will show it me!*" Jonathan attributes no unseen power to evil. V. 3: David's continued expression of evil. Jonathan felt the thought of Saul's designs upon David's life, but *he gave* them no power, and held the opposite thought while David himself yielded to *fear*. "*There is but a step between me and death.*" *Me* and *death* are the emphatic words. A consciousness of *self* produces the belief of *death*. V. 4: Conscious realization of evil from companion thought. Vs. 5 to 11: Plan for David's safety. V. 5: David grew troubled and fearful though he had gone forth courageously to meet Goliath, and on other occasions to battle with the fierce Philistines. The open manifestations of evil he feared not, but the hidden foe seemed too prodigious to handle and he weakened before it. Taking thought for the body consumes all our precious time and causes apostasy. The danger we feared must be met — to-morrow always brings about the time of meeting. If we shrink from it it will recur until met scientifically. Hiding from our foes leaves us in darkness — "*at even.*" Fear entertained always increases. Vs. 6, 7: Perpetuating the belief of hostility. "*Bethlehem*" (house of bread). Fleeing to *such* conditions in fear, is productive of little good. Excuses for fleeing from error only plunge us deeper in materialism. V. 7: "*If he say it is well,*" etc. Taking the testimony of matter ends badly. V. 8: Appeal for protection. Fear increases. "*Into a covenant*" (V. 16.) "*Slay me thyself,*" abrogate the covenant if you see in me treason. V. 9: Renewed conviction that evil has no unperceived manifestation to the spiritual eye. V. 10: Contemplating evil; anticipating trouble. V. 11: Entreaty to enter a broader, less limited thought. Vs. 12, 13: Assured protection. "*Sounded my father,*" investigated the claims of evil. Will show thee if there be good or evil intentions. Investigation of

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error declares its intent and fortifies us against it. David's fears ended in the avowed hostility of Saul. (Vs. 27, 42.)

LESSON POINTS. — Fear is made manifest on the body sooner or later. Seeking protection from aught but God terminates in sorrow. Heeding the higher thoughts directs us aright. Relying on self tends to apostasy.

LESSON NO. 11. SEPTEMBER 15.

DAVID SPARING SAUL. 1st SAML. xxiv. 4-17.

Scripture Text: CHAPTER XXIV.

4 And the men of David said unto Him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David, seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD'S anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

Golden Text: Be not overcome of evil, but overcome evil with good. Rom. xii. 21. *Outline*: 1. Sparing of Saul's life (vs. 4-7). 2. David's declaration of innocence (vs. 8.15). 3. Saul's acknowledgment thereof (vs. 16-17). *Prominent Thought*: David's return of good for evil. His generosity in sparing the life of Saul. *Digest*: David's opportunity to destroy Saul (vs. 4-7). David makes himself known (8). Declares his friendship. Reconciliations (16). Overcoming evil with good, not "by

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the sword" as error suggests. *Time*: B. C. 1060. *Place*: Engedi (foundation of the kid).

INTRODUCTION.

David's fear of Saul still haunts him, and has at last caused him to seek refuge in a cave in a wild, rugged location. He was an exile. His only thought was safety from the hostilities of Saul. The lesson is a continued delineation of the struggle for kingship (dominion was the claim of the world.) David knew he was the rightful king, but false belief had crowned an unreal monarch, and sought the annihilation of those who endeavored to rise to the consciousness of dominion. The victory of the one made in the divine image and likeness is an example for us who follow. We find that David's fears were absolutely groundless, for in the end of the lesson we see that while David was in the cave hiding from Saul, Saul himself enters and approaches so close to David as to allow David to cut off the skirt of his robe, *yet Saul is totally unconscious of David's presence!* The power of David over his enemy is here apparent. David's fear is simply *self-mesmerism.* The only power *anything* antagonistic to God has, is the power wherewith *we* endow it. Our lesson deals wholly with David and his struggle for freedom, and the insiduous workings of evil.

The history of the Jewish people is here interrupted. Nothing of the work of Samuel declared; it is a contest between right and wrong, working out of man's sonship, bringing out the Messianic kingdom of which Jesus (perfected humanity) is the ultimate. Careful study of the chapters intervening will show the working of Evil in suggestions which present themselves to both Saul and David. David was hiding from Saul in a cave; was in the darkness, yet looking *toward* the light. Saul enters, coming in *from* the light of worldliness, and is blinded. David recognizes Saul, but Saul knows naught of David's presence. Looking toward the light of truth reveals error to us and hides us from the error. Despite the suggestions of David's friends who are in the cave with him, he spare's Saul's life, meeting the error in the proper way. The intensity of his fears had brought him into the darkness of a cave. From here he saw the light, and in it Saul appeared divested of power, and the self-made outlaw came forth.

EXPOSITORY NOTES. — V. 4: *Read preceding verses.* David, conscious of his supremacy (see Introduction). David's fears have driven him to the darkness of a cave, and from here, like the Prodigal, he sees the vision of his Father's house, self-dominion.

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The impotency of the king he himself had crowned is revealed. He has him absolutely in his own power. The thing he most feared becomes a helpless figure of sense. "*Cut off the skirt of Saul's robe privily;*" a slight yielding to the suggestions of his friends. Instead of stealthily advancing upon his foe and killing him, David cuts off the skirt. He realizes that God alone must deal with Saul. David says in substance, "God will himself by other means remove Saul. 'As the Lord liveth the Lord shall smite; or the day shall come for him to die; or he shall descend into battle and perish' (xxvi. 10). If the Lord has chosen me to be his king, then he must bring me to the throne himself. I will not take it by force." His personal interests were not to be considered. He was content to abide God's time for his advancement. He followed in the footsteps of Abraham. He foreshadowed the example of Jesus, by refusing to be crowned king except in God's own way. Vs. 5, 6: Realization of the error of attempting to readjust divine interventions. V. 7: "*So David stayed his servants,*" etc.; guarding the thoughts against recurrence or outbreak of the old belief of *personal interest.* "*But Saul rose up out of the cave,*" etc.; viewing him in a new light, apart from the darkness of the cave. V. 8: "*David also arose afterward.*" Viewing Saul in a different light directs him *out* of the cave. David is beginning to realize the folly of his fear. "*David stooped,*" etc.; offering obeisance to the judgments of the Most High. He has met his enemy face to face in the light, not in the cave. Humility has been reached. Now he can meet the error aright. Vs. 9, 10: Reconciliation, and vindication of self. Fallibility of rumor. Doeg and Cush, the Benjamites, of the Court of Saul, inflamed his mind by their false accusations against David (Ps. x, xi, xii, xxxv, etc.). Beware of *receiving* or *repeating* gossip. Beware of calumniating others. The primary cause was remote from Saul. Other minds poisoned his. V. 11: "*My father,*" etc. David had wedded Saul's daughter. The beam was in his own eye. Self was the one to heal. David at last expresses a kindly feeling toward Saul. "A soft answer turneth away wrath." (Prov. xv. 1.) Destroy malice in self and others will not manifest it. Goodness only sees goodness, and evil only cognizes evil. "To the pure all things are pure" (Titus i. 15). The victory gained. "Be not overcome of evil, but overcome evil with good." (Golden Text). Vs. 12, 13: Committed the case wholly to God. No longer attempted to steady the ark of God. "*Wickedness proceedeth from the wicked.*" "By their fruits shall ye know them." V. 14: "*After whom is the king of*

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Israel come out," etc. Pursuit of a lie is folly: it has no origin, no reality. It is beneath the dignity of one made in the divine image and likeness to pursue a lie. *Nothing* has no origin, and it as utterly impossible to make *something* out of it. Seek some higher employment. Evil intensifies itself to those who seek it. V. 15: God will eventually set all things right. Live in the Truth and error will disappear. "Follow thou me. . . . let the dead bury their dead." Looking only to Truth error destroys itself. It is the "unlabored action" that annihilates evil. Vs. 16, 17: A victory for David that outweighs the victory over Goliath, — a higher manifestation of divine potentiality to overcome the claims of sense. A victory not only over Saul but over *Self.* We must overcome self before we can gain the mastery over Saul, and reach the sense of dominion — the crown of eternal life.

The prompt repression of evil suggestions assures victory over the most indomitable (seeming) foe. David's superiority to the (*king*) "thou art more righteous than I," gives him absolute domination over the previous *ruling* thought, "*good*" always gains the mastery over "*evil!*"

Lesson Points. — David's exile was from lack of confidence in God, and he became a victim to rumor. The "*cave,*" like the prodigal's husks, often reveals to us the Father's bountiful care, and opens our eyes to higher Truths. Taking advantage of opportunities for personal achievements is detrimental to spiritual advancement: these moments *test* us. "Slay enmity, not enemies." Enemies must be changed into friends. P. Fear of another is *self*-mesmerism. The light of Truth reveals not only our own state of consciousness, but the conditions of our enemies (V. 17).

Lesson No. 12. September 22.

Death of Saul and his sons. 1 Sam. xxxi. 1-13.

Scripture Text: Chapter XXXI.

1. Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa.
2. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons.
3. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.
4. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.
5. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.
6. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

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7. ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.
8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa.
9. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.
10. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth shan.
11. ¶ And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul,
12. All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan and came to Jabesh, and burnt them there.
13. And they took their bones and buried *them* under a tree at Jabesh, and fasted seven days.

Golden Text: The face of the Lord is against them that do evil. Ps. 34-16. *Outline*: Death of Saul and his sons (vs. 1-7). Contempt of Philistines for their bodies (vs. 8-10). Dust to dust, ashes to ashes (vs. 11-13). *Prominent Thought*: Fall of Saul and his house. *Digest*: 1. The end draweth near; the offspring destroyed first. 2. Saul wounded, — the arrow of Truth pierces all error. 3. Error is *self* destroyed. Fear culminates in death. 4. Destruction of Saul's house and Philistine invasion. Mutilation of slain (9). Disposition of bodies (12-13). *Time*: In the spring (barley harvest). B. C. 1055, four or five years subsequent to last lesson. *Place*: Plain of Jezreel; on the slopes of Mount Gilboa (bubling fountain), 60 miles north of Jerusalem.

Introduction.

Saul's reconciliation to David was momentary. Soon he was in fast pursuit of David to slay him. He fell into David's power again, and again David spared his life. The fear of Saul again gains control of David, and he fled in terror into the land of the Philistines, where he remained upwards of fourteen months (xxvii. 7). Without consulting God's will, he entered the enemy's land, fell into the sin of falsehood, and was placed in a peculiar position before Achish, king of Gath. His desertion of his own country led his countrymen to distrust his loyalty, and nearly cost him his kingdom. Instead of meeting the enemy, he fled from him. This course not only failed to free him from the foe, but jeopardized his life anew. It was while David was at Ziklay (the enemy's domain) that the Philistine invasion described in the following lesson took place. This battle was a signal victory for the Philistines. At the time of the incursion Saul was weak; the kingdom was neglected. Saul's prestige was disappearing; the people had lost faith in him. David, their chief prince, was in the enemy's country, and had

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apparently deserted his people. Saul was demoralized. He felt that defeat was near. In despair, he sought help and counsel from the Witch of Endor. His jealousy and intrigues had excluded God, and he turns to the Witch of Endor; his fears are only confirmed by her. Saul's army was defeated; his sons lay on the battlefield slain. Saul, deserted by all, in utter despair, takes his own life. "Error urged to its final limits is self-destroyed." (S. & H.)

EXPOSITORY NOTES. — V. 1: Renewed attack of evil at time of weakness (see Introduction). Error always assails the weakest point. Our *strength* lies not in the knowledge of our power, but in watching and fortifying the weak places. V. 2: "*And the Philistines followed hard,*" etc., nearing the end. Saul, not having moral courage enough to resist the attack, succumbs. "*Jonathan*" (whom Jehovah gave). This one thought was Saul's only sense of righteousness. The evil predominating to such an extent eventually excluded this ray of Divine light. "*Abinadab*" (of nobility) soon followed, and Melchi-shua in his turn. V. 3: "*And the battle went sore against Saul,*" etc. Stripped of every virtue the evil becomes intensified. He reaps what he has sown. The arrows are turned against himself. Our thoughts of evil return and rend ourselves. V. 4: Error finally strikes at the crowning thought. It is a suicide. Error destroys itself. The wicked is snared in the work of his own hands. (Ps. ix. 16.) Had he worked with David instead of against him, victory would have crowned his efforts. One half of the energy placed on the side of right is more salutary to morality and health than all the labor spent in opposition. Each sinner digs his own grave. Ruin may be deferred for a long time, but come it will, for the wages of sin is death. "Though a sinner do evil a hundred times, and his days be prolonged; yet surely it shall not be well with the wicked; for the Lord will bring upon them their own iniquity; and shall cut them off in their own wickedness." (Eccles. viii. 12, 13; Ps. xciv. 23.) V. 5: Those innoculated with the same thought reach the same conclusion. The end of evil thoughts is death. V. 6: Complete annihilation of evil. V. 7: Leaning on aught but God ends in demoralization. If God had been their shield and buckler, in lieu of Saul, defeat would not have come. The Israelites leaned on the "king like other nations," and they lost all and fled from their enemies. Their chosen king was a worse enemy to them than the Philistines. Although apparently meeting with success *at first* they ultimately

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find themselves in a more precarious condition than before they selected Saul as their king. Although he had towered head and shoulders above other men, he now lay prone upon the battle-field. Nothing results in nothing. In all the years of his reign *not one thing* has been gained. The enemy has possession of the land and Israel is routed. The conclusion proves the promise. V. 8, 9: "*And it came to pass on the morrow,*" etc.; a *night* intervened. "*Cut off Saul's head.*" Realization of the nothingness of the *king.* Error finely reveals its own nothingness: (head) intelligence cut off, stripped of armor, ascribed power. Erroneous thoughts must expose themselves. V. 10: "*Armor,*" supposed protection. This false sense reverts to the place of its origin (Mythology). "The house of Ashtaroth" (house of their idols). "*Fastened his body to wall.*" Exposed to public gaze. "*Beth-shan*" (rest). Rest from hostility. Saul provoked the warfare by his attitude of thought. Vs. 11, 12, 13: Complete annihilation of all evidence of Saul. Burnt them; annihilation. "*Fasted seven days.*" The *seventh* day is the Sabbath harmony. Being rid of such a thought, *harmony* resulted. "*Their bones.*" Framework or structure of such a condition of thought destroyed.

Lesson Points.—Unrepented sin will eventually meet its reward. "Saul took the sword and fell by it." Rebellion against God and His servants ends in death. Disgrace and disaster follow self-will. Saul failed in two great tests (1 Sam. xiii. 1, 13; 1 Sam. xv. 1, 31). Again and again he was warned against the course he was pursuing, but made no permanent reform. He spent his time in hunting David instead of meeting his enemy. He ate of the fruit of his own way, and was filled with his own devices (Prov. i. 31). (See Prov. i. 24, 32.) He rejected God as his Guide and King, and leaned on self. The *general* tide of Saul's life flowed in the wrong direction, David's in the right. Saul had occasionally good thoughts, but the preponderance of evil stifled the Truth. David had moments of error, but the preponderance of Truth destroyed the false germ, and it eventually died. Saul's virtues were as the night sky, background dark, with occasional lights; David's vices as the spots on the sun.

(*To be continued.*)

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NEWS FROM ABROAD.

DEAR JOURNAL.—Thinking you might like to hear of the progress of Science in East Los Angeles, I (the Secretary of the society) send you a copy of our first yearly report.

Report of the Eddy Society, June 26, 1889. The Eddy Society was organized one year ago the twenty-sixth of June, with nine members, with Mrs. J. B. P. as president, the society to meet each Tuesday afternoon, each member agreeing to devote a portion of time each day to study; the studies to begin in SCIENCE AND HEALTH, and continue through the book. The admission fee is one dollar. No one is admitted into the society who has not taken lessons of our Teacher or her pupils. We use her works as our text books, with others endorsed by her. Now at the close of the year we have thirty members, have distributed thirty copies of SCIENCE AND HEALTH, twenty "Science and the Bible," one dozen "Bird's-eye View," one and a half dozen "Rudiments and Rules," one and a half dozen "No and Yes." We also have a small library consisting of two or three dozen of the above named books, with three SCIENCE AND HEALTH. We have ordered one dozen "Unity of Good." In the treasury, sixteen dollars and seventy-five cents. The society has been run with but little expense. The exercises consist of Bible reading, then a study of seven leaves of SCIENCE AND HEALTH. We have finished the book and have begun to re-study it. These readings have been very beneficial to us all. In the society are seven who have been accustomed to the use of glasses, who read and do all necessary work without them, besides others who have been healed of beliefs of Consumption, Neuralgia, and other long standing beliefs.

We enjoy the JOURNAL very much.—MRS. E. J. P., EAST LOS ANGELES, CAL.

LAST March we organized the first Christian Science Bible class ever held in this town. There is a fair average attendance, and the interest is increasing. Many have heeded the cry, "Ho, every one that thirsteth, come ye and drink," and the Truth is being demonstrated in Spiritual as well as physical healing, despite the opposition. Meetings are held every Sunday at 3 P. M. There are services consisting of Bible reading, silent prayer followed by singing, then reading from SCIENCE AND HEALTH, the JOURNAL, and

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the Series, and closing with singing. Good is resulting from the efforts in this direction.—T. W H.

DEAR JOURNAL:—It is a pleasure to report through your columns the work that is being done on and around the shores of this beautiful lake. While the gates of the Mother Chautauqua are closed to protect its highest sense of good, they are not open to the Truth of Christian Science. But many minds passing in through its gates are receptive; and, therefore, the seed must be sown on the boats passing from the different points to this great centre. In Science there are no accidents; and the two thousand copies of the Series which made their way unsolicited on the grounds must surely be the answer from the Infinite supply to our demand for Truth in this field, and was promptly recognized by the little band of workers as a great opportunity to sow seeds that should bear fruit all over the country. Several of the Scientists are selling and giving them to students and pleasure seekers on the boats. One of the earnest workers is little Earl Myers, aged five years. "And a little child shall lead them." Others are going from house to house. They are invariably met with kindness, and many express interest to know something of this Science. Many have never before heard of Christian Science.

The motive of Chautauqua is good. It was born of love to humanity, and pity for isolated and unproductive lives. The Chautauqua thought is a plane above the general consciousness, and, like the International Lessons, is prophetic of greater unity of thought.

The worthy Chancellor promptly rebuked an uncalled-for slur on Christian Science by Dr. Buckley in the amphitheatre last year.

O Chautauquans! if you would devote to the moral training of Christian Science the time and energy that you now give to the physical, you would possess not only far more physical but greater intellectual power; for all wisdom is from God, and "This is not a strange voice." Ezekiel iii. 4. Christian Science is the voice of Christ calling to every Christian, "Follow me!"—S. J. C.

IN the winter of 1887 Christian Science came to Corry through Mrs. M. E. T. We were steeped in beliefs. I myself had been longing for more spiritual light for a long time; my family were all sick. In sheer desperation we tried Christian Science, and all were helped. Then I began studying it. Many were healed but only a dozen were interested enough to wish to know more of the Truth

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that Mrs. T. taught every Sunday evening in her sitting room. Others came occasionally but only that number seemed to continue. In the spring of 1888 Mrs. T. removed to M., and we felt we were left alone, but not alone, for the Truth was here. We did not know how to go on with our meetings and they were dropped. Some of our number have moved to other places and now only two Scientists and their families are left. Three others are interested, but not enough to study and try to live it. Other Scientists have visited us occasionally and we would be strengthened and encouraged, but still no regular meetings. This summer while at Cleveland I saw clearly that more *must* be done. Although not feeling that I was fed spiritually, yet I have attended public worship at the Baptist church of which I am a member. While talking with a friend from Syracuse he showed me how this was holding us, and before I left Cleveland I felt I must make a start. Arriving home I talked the matter over with my husband and we decided at eleven o'clock Sunday morning to hold a Bible Class in our sitting room. We have read some part of the scripture, then sometimes one of Mrs. Eddy's series and sometimes one of the addresses in the JOURNAL. I shall now try to have them study the lessons given in the JOURNAL. The other Scientists help me and together we, with our families, meet and study Christian Science. We need help for we feel how little we are able to do, but realizing that Truth is our strength we propose to go on and "hold the fort." We earnestly desire the helpful thoughts and words of all. I send you a copy of a hymn for use in the hymnal, if found suitable and helpful. It is taken from the Gospel Choir, published by Sankey and James McGranahan, written on the 20th verse of the 30th Psalm. I shall be glad if others are sent that are better, and if this is not used that will also be all right. My children call it our Christian Science hymn.

Such has been the progress of Christian Science here up to the present time. Hoping we may grow and increase in spiritual strength and numbers, I will close this. Yours in Love and Truth, MRS. E. N. A., CORRY, PA.

The first church service held at the Christian Science Room, 11 A. M., Aug. 11, with a congregation of over twenty persons, Scientists, and those that have been benefitted by Science and are ready for more Truth.

Mrs. R. S., of New York, a normal student, takes charge of the meetings while here. The form of worship recommended by our

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Teacher in the August JOURNAL was carried out and her sermon, "Christian Healing," was read, and was felt by all to be applicable to the hour. — K. E. R., PEORIA, ILL.

EDITOR OF THE CHRISTIAN SCIENCE JOURNAL: — About one year ago the seekers after Truth in this place commenced having Sunday meetings, at 4 P. M., that being the only hour that did not interfere with either church or Sunday school of some of the members. The meetings were carried on as a Bible class. We took up the Bible lessons as published in the JOURNAL of Aug., 1888. After going over them once we felt it would be profitable to go over them again, which we did three times and then felt we had not gotten out all there was in them.

Soon after starting, the hour of meeting was changed to 3 P. M. We have now grown to where our Bible class meets at 10.30 A. M., preceded by a children's Sunday school, and at 7.30 P. M., a lecture by Mrs. ——.

There is also a meeting on Tuesdays at 9.30 A. M., for the reading and study of SCIENCE AND HEALTH, and on Thursdays for the reading and study of the Bible.

At our Tuesday meetings we have the topical study of SCIENCE AND HEALTH. The remarks of each are written out and are read by the leader of the meeting and discussed by all, and are found very helpful. We go over and over them and get new thoughts all the time.

Feeling the necessity of some kind of an organization, a few have formed what we call a Christian Science Society, with Constitution and By-Laws patterned after the Boston Christian Science Association, which is free to all who have gotten through with churches and doctors. Our meetings are all free to any who care to come.

The community at large are very bitter against Christian Science. The ministers have preached against it, and one of our local papers never loses an opportunity of saying something against it. Some ladies who would like to attend our meetings are forbidden to do so by their husbands, and one of them has burned up two copies of SCIENCE AND HEALTH.—J. F. H.

BRO. F. E. MASON'S card was sent in too late for insertion in the September JOURNAL. He has opened at 448 Green Avenue, Brooklyn, an institute, and announces the formation of monthly classes.

ENCLOSED with this is the report of the Secretary of "The Eddy Society," of East Los Angeles. This name was chosen as a distinct

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mark of our adherence to the "One" School. We have found the JOURNAL a very faithful friend and safeguard; are thankful it instructs us not only as to the Good, but it gives us warning against the evil. For nothing have I been more grateful than for articles from our Teacher on malicious animal magnetism, published some months since, which at the time of their appearing gave uneasiness to Scientists who were inclined to a mistaken idea of charity.—J. B. P.

We formed a Church of Christ (Scientist) here last Sunday with 23 charter members, and subscription about $600. The Scientists have not yet all reported. There will probably be 30 or 35 enrolled members to begin with. The business will be finished next Sunday, and report will be sent to the JOURNAL at earliest moment.—INDIANAPOLIS, IND.

I WOULD like to let the readers of our JOURNAL know that though Christian Science makes no great stir in Logansport, Indiana, the good work is going on. Quite a number of those interested in the work meet every Monday night for the purpose of study and social talk. Only one person has taken the course in C. S., but the interest is increasing and more will follow. The change in the general make-up of the JOURNAL is commendable.—ONE OF YOUR NUMBER.

MAY 5 was organized a Church of Christ (Scientist) at the Unity Church in this city, with a large attendance of the general public, as well as of Scientists. There is a good number of those faithful to Christian Science who are determined that the Truth shall be heard in this place, and who have united to maintain regular services. The people cannot deny that it is the Truth, for the signs are following them that believe.—E. B. F., OMAHA.

The work of the dispensary here is increasing and the cause prosperous. Every effort is made to circulate the Series and JOURNALS as far as possible, as they are the line of thought that will redeem the world.—C. M. H., ST. JOSEPH, MO.

EDITOR OF CHRISTIAN SCIENCE JOURNAL:—The Christian Scientists of Fort Howard and Green Bay organized a Church of Christ (Scientist), May 26, 1889. You have the notice of our meetings with the Sabbath schools or Sunday services.

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EDITORIAL AND OTHER NOTICES.

MASSACHUSETTS METAPHYSICAL COLLEGE.

Notice.

THERE are one hundred and sixty applications lying on the desk before me for the Primary class in the Mass. Met. College, and I cannot do my best work for a class that contains over one quarter of that number. If all these should be taught another large number would be waiting for the same class, and the other three courses delayed. The work is more than one person can accomplish, but the demand is for my exclusive teaching, and dissatisfaction with any other, which leaves me no alternative but to give up the whole thing.

Deeply regretting the disappointment this must occasion, and with grateful acknowledgments to the public, I now close my college. MARY BAKER G. EDDY.

DISPENSARY RECORD BOOKS, on the model of that in use at the Temple Street Dispensary, will be furnished on application to the C. S. Publishing Society. The price is graduated by the number of pages; each page serves for the record of forty cases. Dispensary cards, according to the models published in the July JOURNAL, are also furnished. Copies of the Constitution and By-Laws are on sale at five cents each.

FRIENDS FITTING UP ROOMS FOR HALLS for social or Sunday services, or Bible classes, are informed that the JOURNAL is arranging with one of the best, if not the best, manufacturers of chairs and settees, for special prices, for all sorts of movable folding-seats — single, double, triple, and up to six together. Those interested may address the JOURNAL. Further particulars hereafter.

THE IMPERSONAL SAVIOUR, by Rev. Mary B. G. Eddy, and "What is Personality?" by Ellen Brown Linscott, C. S. D., can be obtained from the Christian Science Publishing Society at 20 cents per dozen, $1.50 per hundred, or fifty for 75 cents.

THE Christian Science Bible Lessons should be ordered by every group meeting for Sunday services. It will be better for all Classes

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to commence with No. 1 of the Series, without regard to the date that they begin, in order to follow the development of the thought. These lessons are based on the same Scripture Texts as the *International Series,* but there is nothing else in common. They are *Christian Science Bible Lessons,* pure and simple. There is no reason why the dates of the Lessons should be regarded. They will be published eventually in a volume for the use of Bible students. They will doubtless form one of the standard publications of the Publishing Society, and will be taken up from the beginning, and gone through with, by all Bible classes.

JOURNALS FOR GRATUITOUS DISTRIBUTION are furnished at $1 per dozen.

NOTICE IS GIVEN to many business correspondents that their communications are lying over, for the consummation of the transfer of the JOURNAL to the National Association, and the entering of Bro. Nixon on his duties as Publisher. In the month of September this transition period will have been passed. Until that time we can only ask the indulgence of the many friends of the JOURNAL.

SOME PROFESSIONAL CARDS received for insertion in the September JOURNAL have been necessarily placed out of their alphabetical order, on the last advertising page, after Institute cards.

MANY ORDERS for bound volumes of the JOURNAL for 1888, and for the April number of that year, have lain over. That number of the JOURNAL has now been reprinted, and at the end of September the bound volumes already ordered will be sent out.

THE MASSACHUSETTS METAPHYSICAL COLLEGE NOTICE was received after the advertising "form" of the JOURNAL was printed, hence, the College advertisement appears as usual in this number.

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CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

ARKANSAS CITY, KAN.— Houghton Block, Summit Street, 3 P. M. Sunday school 2 P. M. Speaker, Mrs. F. E. W. Wilkins.

BEATRICE, NEBRASKA.—3.30 P. M., C. S. Hall, Court Street, bet. Fifth and Sixth. Pastor, E. M. Buswell, C.S.B. Sunday school 2.30.

BELOIT, WIS.—10.30 A. M., Wood's Hall, Sunday school 12 M.

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 o'clock. Rev. L. P. Norcross, Pastor. Praise Service, Friday, 7.30 P. M., 24 Boylston Street.

BROOKLYN, N. Y.—10.30 A. M., and 7.30 P. M. Avon Hall, Bedford Ave., Rev. Frank E. Mason, Pastor.

BUFFALO, N. Y.—Music Hall Building, Main Street. 10.45 A. M. Sunday school 12 M. Rev. E. R. Hardy, Pastor.

CHICAGO.—3 P. M., First M. E. Church, corner Clark and Washington Streets. Sunday school 4.30 P. M. Rev. G. B. Day, pastor.

CLEVELAND, O.—10.30 A. M., 89 Euclid Ave., Room 37. Geo. A. Robertson, pastor.

DENVER, COL.—10.30 A. M., 1 and 2 Tremont Block. Sunday school at 12 o'olock.

FORT HOWARD AND GREEN BAY, WIS.—10.30 A. M., Royal Arcanum Hall (Fort Howard side of river).

INDIANAPOLIS, IND.—10.30 A. M., and 7.30 P. M., 92 to 96 North Meridian Street.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker S. J. Sawyer, C.S.D. Sunday school 11.45 A. M.

NEW YORK CITY.—10.30 A. M., Hardman Hall, No. 10 W. 19th Street. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 M.

OCONTO, WIS.—10.30 A. M. and 7.30 P. M. Bible class and Sabbath school 12 o'clock.

OMAHA, NEB.—3 P. M., Unity Church, 17th St., bet. Chicago and Cass Sts. Speaker, Mrs. E. B. Fenn, C.S.D.

SAN FRANCISCO, CAL.—11 A. M., Covenant Hall, cor. 7th and Market Sts.

SYRACUSE, N. Y.—10.30 A. M., Greyhound Hall. Sunday school 12 M.

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Regular Sunday services of Scientists (not incorporated churches) are as follows:

ARKANSAS CITY, KAN. — 10.30 A. M.

AUGUSTA, ME.— 10.30 A. M., Oak Street. Sunday school 12 M.

AUSTIN, TEX. — 4 P. M., house of Mrs. August Zillers.

BELLEVILLE, KAN. — 3. P. M., residence of T. W. Hatten.

BINGHAMPTON, N. Y. — 10.30 A. M., Royal Arcanum Hall, Court Street.

BLOOMINGTON, ILL. — 3 P. M., Red Men's Hall, Sunday school.

BROOKLYN, N. Y. — 3 P. M., 41 Green Ave.

BANCROFT, MICH. — 4 P. M., residence of S. R. Fletcher.

CHATTANOOGA, TENN.—3 P. M., 1 Loveman Block, East 8th St.

CINCINNATI, O.— 11 A. M., The "Ortiz," suite 5, 4th and Sycamore.

COUNCIL BLUFFS, IOWA. — 4 P. M., W. I. College Hall, up stairs.

DAVENPORT, IOWA. — 11 A. M., Bible class 12 M.

DENVER, COL. — 3 P. M., 3 La Veta Place.

DES MOINES, IA. — 10 A. M., 925 6th Ave.

DETROIT, MICH. — 4 P. M., Royal Templar Hall, 209 Woodward Ave.

DULUTH, MINN. — 10.30 A. M.

ELKHART, IND. — 2.30 P. M., 403 Pigeon Street.

ELROY, WIS. — Residence of E. B. Loveland, C.S.

FALL RIVER, MASS. — 2 P. M., No. 11 Maple Street.

FAIRMOUNT, MINN. — 3 P. M., residence Edw. F. Wade.

GALESBURG, ILL. — Good Templars' Hall, East Main Street, 3 P. M.

GALVESTON, TEX. — 5 P. M. S. S. Broadway, between 23d and 24th Sts. Sunday school, 9.30 A. M., Bible class, Thursday eve., 7.20.

GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall, South Division St.

GRAND FORKS, DAK. — 3.45 P. M., residence Miss Mattie Sutton.

HULL, IOWA. — 5 P. M.

INDIANAPOLIS, IND. — 10.30 A. M., Rev. G. Hanes, speaker.

JAMESTOWN, N. Y. — 3 P. M., 302 Spring St.

JUNCTION CITY, KAS.—11 A. M., house of Mr. Frederick Mann.

KANSAS CITY, MO. — 11 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB. — 3 P. M., rooms 16 and 17 Andrews Block, corner Central Ave. and 21st Street.

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LAWRENCE, MASS. — 3.15 P. M., Bible class.

LEAVENWORTH, KAN. — 3 P. M., 614 South Fifth St.

LEXINGTON, MO. — 10.30 A. M., Bible class at Mrs. Raymond's residence.

LINCOLN, NEB. — 10.30 A. M., 1210 Q. Street.

LITTLETON, N. H. — 3 P. M., Opera Block, Main Street.

LOCKPORT, N. Y. — 5 P. M., McMaster's Hall, No. 4 E. Ave.

LOS ANGELES, CAL. — 3 P. M., 14 Freeman Street.

LOWELL, MASS. — 2 P. M., Wyman Exchange, Merrimac St.

MAQUON, ILL. — 10.30 A. M., residence Mrs. Elizabeth Housh.

MASON CITY, IA. — 10.30 A. M., house Mrs. Grace G. King, C.S.

MCGREGOR, IA. — 10.30 A. M., residence of E. Hoxsie, C.S.

MEMPHIS, TENN. — 4 P. M., C. S. Rooms, No. 111 Jefferson St.

MINNEAPOLIS, MINN. — 4 P. M. 43 8th St., south.

MONTREAL, CAN. — 2268 St. Catherine St., 4 P. M., Sunday school at 2.30 P. M.

MONTROSE, COL. — 10.30 A. M., residence of M. A. Bagley.

NEW BEDFORD, MASS. — 7.30 P. M., 187 Middle Street.

NORTHCOTE, MINN. — Residence of Mrs. Brown, C.S.

OAKLAND, CAL. — 3 P. M., 568 17th St., Sunday school at 2 o'clock.

OGDENSBURG, WIS. — 2 P. M., residence of W. J. Axtell.

PLYMOUTH, MICH. — 3 P. M., Grange Hall.

POMPEY, N. Y. — Sunday school 3.30 P. M., residence of Mrs. R. M. Dunham.

PORT HOPE, ONT. — 11 A. M., at residence of Wm. H. Wright.

PUEBLO, COL. — 2.30 P. M., Bible class, 3.30 P. M.

QUINCY, ILL. — 10.30 A. M., 7.30 P. M., Sunday School 9.30 A. M. at 622 Broadway.

ROCHESTER, N. Y. — 52 Clinton Place.

SACRAMENTO, CAL. — 11 A. M. No. 1113 12th St. Bible class 10 A. M.

SANBORN, IA. — Residence of Frank Brainard, C.S.

SANDUSKY, OHIO. — 3 P. M., C. S. Rooms, 922 Washington St.

SIOUX CITY, IA. — Sunday Bible Class at 3 P. M. in Court House.

ST. JOSEPH, MO. — 2.30 P. M., C. S. Hall, cor. 5th and Edmond Streets.

ST. CATHERINES, CAN. — 3 P. M., Sunday school 2 P. M., 34 Niagara Street.

TOLEDO, O. — 4 P. M., Curtis Block, No. 6.

TURNER, ME. — Sunday school 2 P. M., residence Mrs. E. W. Blanchard, Merrills Hill.

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TORONTO, CAN. — 11 A. M., Orange Hall, Euclid Ave., S. S. 10 A. M.

TRAVERSE CITY, MICH.—3 P. M., No. 24 West 9th St., So. side.

WASHINGTON, IA. — 3 P. M., residence of Robert McGaughey.

WEBSTER CITY, IA. — 11 A. M., and Wednesdays 3 P. M.

WICHITA, KAN. — 2.30 P. M., Garfield Opera House.

WINONA, MINN. — 3.30 P. M., 75 East Broadway.

YATES CENTRE, KAN. — 3 P. M., Bible Class.

CHRISTIAN SCIENCE DISPENSARIES.

BEATRICE, NEB. — 510 Court Street, also reading-room.

BOSTON, MASS. — No. 7 Temple Street.

BROOKLYN, N. Y. — 41 Green Ave., also Reading Room.

BUFFALO, N. Y. — 60 Niagara Street.

CHICAGO, No. 1. — No. 312 24th St.

CHICAGO, No. 2. — Room 67, 130 Dearborn Street.

CLEVELAND, O. — 91 Euclid Avenue.

FT. HOWARD, WIS. — Corner Broadway and Mather Sts.

GRAND RAPIDS, MICH. — No. 41 North Division Street.

INDIANAPOLIS, IND. — 92 North Meridian Street, also Reading room.

JAMESTOWN, N. Y. — 302 Spring Street.

KANSAS CITY, MO. — 818 Wyandotte Street.

MARINETTE, WIS. — Y. M. C. A. Building, Main St.

MILWAUKEE, WIS. — 410 Milwaukee St., also reading room.

MONTREAL, CAN. — 2268 St. Catherine Street.

NEW YORK CITY. — No. 10 E. 22d St., also reading room.

ST. JOSEPH, MO. — 5th and Edmond Streets.

SYRACUSE, N. Y. — Room 5½, Greyhound Building.

TOLEDO, O. — The Worthington, corner Adams and Superior Streets.

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. OCTOBER, 1889. No. 7.

NEW COMMANDMENT.

REV. MARY BAKER G. EDDY.

THE divinity of these words in St. John's gospel bring to man overwhelming tides of revelation, and the Spirit is a baptismal: "a new commandment I give unto you, that you love one another."

Jesus so loved the world that he gave his life for it [in the flesh], and yet Love had a new commandment even for him. What was it? It must have been a fresh tone on the ascending scale, a higher revelation of infinite Love such as time and eternity are ever sounding. If I could gather my dear students around me at this moment, and impart to them the higher sense I entertain of Love, although briefly and meagerly spoken, it would illustrate the divine energy that brings to human weakness might and majesty. Such Love turns away sense from the open sepulchres of sin, and looks into them no more as realities. It calls loudly for Soul to bury the dead out of sight, to forgive and forget whatever is unlike the risen form of Love and shut out all sense of it. To love our enemies better than our friends in that we labor for their resurrection into newness of life in Christ, Truth, more self-sacrificingly. To take them by the hand and lead them to Christ with loving looks and words. To cover with the mantle of charity each fault so that it is obliterated to our sense, and if seen by others serves only as admonition and works out the purposes of Love for all.

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My students, full of noble purposes, are accomplishing much good that is seen and that is unseen, but have not yet, with the penetration of Soul, searched the secret chambers of sense. I never taught a student to handle evil who fully understood me or carried their instruction up to my ideal. It is safe not to teach prematurely the infant thought in Christian Science, just breathing new life and love, all the claims and modes of evil; better leave this righteous unfolding to the special care of divine wisdom, to the unerring moods and modes of instruction.

Christian Science is weighed in the scales of God. If the sense and power of goodness be lacking in a student he will not understand your instructions, will pervert the rule of Science, and the last error will be worse than the first in its influence on mankind.

PRINCIPLE.

BY M. BETTIE BELL, C.S.D.

TWENTY-ONE years ago SCIENCE AND HEALTH was presented to the world, in which God is called by the name Divine Principle. The naming of God as Principle was certainly a new concept. It was a new name, a strange name, a wonderful name, and provoked the criticism of the world. Why should God be called "Principle"? Some said it sounded cold, others said "It was absurd," but more frequently the expression was, "I do not understand it!" To define it seemed impossible. God was declared to be "Supreme Principle," "Divine Principle," and it was said "Principle over-lies, under-lies, and encompasses all true being." God was honored as Principle in the declaration that He is "the centre and circumference of all things." God was glorified as Principle in the recognition of Him as Father and Mother, the Ego of Man. He was magnified as Principle in the understanding of him as the Creator of the Universe and Man; the one Source, the

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one Cause, the one Power, the one Majesty, outside of, beyond, or beneath which nothing could be, could exist, or could find entity or being. God is named Principle and through the pages of SCIENCE AND HEALTH the tones are echoed and re-echoed through the realm of Mind, that dignify and make All-glorious this appellation of Principle, the *One All.*

Through the demonstrations unfolded in SCIENCE AND HEALTH it is proven that Principle gives to man his home in the many mansions. Principle gives to man a sense of all things as good—in which a sense of wrong cannot enter. To find out what Principle does for man—we have to declare the Principle as Supreme and Infinite Good, and then follow the rule laid down by Principle; thus we find by proof that Principle gives to man spiritual existence, spiritual entity, spiritual being, and spiritual consciousness—and it thus becomes a demonstrable fact that it is in Principle man lives and moves and has his being. By the same rule we find also, that man has never been tempted *out* of his existence, out of his entity, out of his being, or out of his consciousness, what is called, the temptation and fall; false sense of the lack or absence of Principle. There is no lack of Principle in man, because in the sense of Divine Principle man is forever sinless and beyond the pale of temptation. Principle gives to man eloquence, inspiration, beauty, poetry, art, music, and the power to express them. To be in possession of the gifts of Divine Principle is to be in the home of the many mansions. In form, outline, and feature man expresses beauty; in speech and voice—eloquence; in thought and words—inspiration; in love and sentiment—poetry; in taste and talent—art; in the whole feast of the senses—music. When all this is summed up and we ask, what is it, the answer is, *spiritual consciousness.* It is the music of the spiritual senses that thrills, inspires, and makes us eloquent; it is the spiritual senses that relate us to God. Through these senses God communicates to us the knowledge of himself. Man has never denied the authority of good, though he has erred in his recognition of it, hence it is right to call Good, Principle, and Principle, God. Man

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has never ceased to listen to the strains of music through the senses attached to Soul, and a false claim of a law of disconnection or detachment has never deprived him of the rhyme of Spirit or the music of Soul. The relationship of man to his Principle admits of no separation, nor can a claim of fleeting, fading earth-dreams deprive him of the real relationship. The supposed ties of flesh are unreal, hence inharmonious; there are no fleshly ties. Said Jesus to Mary—"She is not my mother." Looking as he did to Principle, we find the ties of Spirit are never broken; neither death nor divorce can unbind the wedded in spirit. The wedding supper of the bride and lamb is the union of all the affections in the one Mind; father, mother, husband, wife, son and daughter, sister and brother — all things in one. Hence the affections flow forth from Divine Principle through man, giving to him a supreme sense of the presence of Soul. Jealousy is not the grave of the affections. The affections, when sense becomes spiritualized, are all spiritual, and are embraced in Principle and cannot be covered up or hidden by the sod of material belief. It is the music of Soul, man hears; he dances to the notes of Spirit, he rejoices in the song of Love. Pleasure is of Truth and eternal; beauty is a thing of life and everlasting; peace is born of intelligence, and the proclamation of intelligence is "Peace on earth and good will to man." Joy is of Mind and it is infinite. Meekness is of Substance and is mighty. Righteousness is of Spirit, and clothes man in its folds of purity. Rest is immortal, gladness and mirth are eternal. It is in the recognition of Principle that these affections are seen to be spiritual, that they gain full and free action. It is heresy to Truth to believe they can be hidden under the sod of material belief or entombed in the grave of matter. Truth has opened the gate of eternal Life and through the demonstrations of SCIENCE AND HEALTH the unity of God and man is proclaimed. When we enter this gate of Pearl through the understanding of Divine Principle, we can sing

"Home, sweet Home."

When happiness is founded on this Rock, Principle, no

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wave nor sea of mortality can overturn it. In the promised land of spiritual consciousness, we shall find that spiritual affections act through spiritual senses and give us entrance into the land that flows with milk and honey.

It is thus we discover man's birthright to be in Divine Principle and his entire relationship in Divine Good. Spiritual consciousness was the "Birthright" sold for the mess of pottage, and like tired, weary Esau we return kneeling and pleading with the Father, "Bless me, even me also, O my Father." Through SCIENCE AND HEALTH Principle has been revealed and the rule laid down, and we are taught how to use the sword of Truth, to make deep incisions in error, and hew down the walls of materiality. Let us be vigilant, let us be skilful, let us be of one mind, and above all know the Principle and rule, that teach us Unity, Charity, Patience, and Love for one another. We shall find enough to do to follow closely the Principle and rule, and nothing but weakness and ignorance of Science will make us stop by the wayside to criticise and question. It is not only a lack of courtesy, but a lack of principle for the follower to wish to mark out the way for the leader. Through adherence to Principle and rule we may work with confidence until we enter the Haven of rest. And now let us sing this song, "Toll on, toll on, sweet Christian Science bells, toll on!" and let the glad peals resound o'er land and sea, until all pause, and listen to the music of thy chimes.

PRAYER is sometimes used, like the Roman Catholic confessional, to cancel sin. This error impedes religion. Sin is forgiven only as it is destroyed by Christ. An apostle says that Jesus came "to destroy the *works* of the Devil." We cannot escape the penalty due for sin.

Meekly our Master met the common mockery of his unconscious grandeur. The indignities he received, his followers must endure, until his religion triumphs. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death.—*Science and Health.*

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REALIZATION.

BY "MARCIA."

THE JOURNAL and "SERIES" are such welcome guests to Scientists, and guests of such culture and idea, that one hesitates to present herself "in their midst." But after finishing — as I have just now — a sketch for a daily paper, it is with real relief that I write for readers to whom I can say — thought or Idea, intellect or Intelligence, mind or Mind, sense or Principle, death or Life, earth or Heaven, darkness or Light, and be understood.

It is said that it is hard to find scientific language to express Science. But language is not altogether material; neither can it be. And when we get a little understanding of Science the difficulty is to use language as we have been in the habit of using it; *not* to see the real significance in and back of words, and to express it when we ought not — where it will not be understood. We have to be as choice of language as of Idea. And if new and higher ideas come to us, language will come to express them, either in new words, or in new understanding of old words. New capitalization will do a great deal also.

Of course an idea unexpressed by word or demonstration, is almost as though it were not. There is this infinite law that we shall not be "selfish" in Idea. If one undertook to box up ideas as he can thought,— any thought or possession — of the mortal, he would certainly lose that which he boxed. The promise that we shall receive is conditioned on our giving. We grow only by expressing and demonstrating that which we already have. We cannot hide our possessions in a measure of meal, nor bury our talent. Express, demonstrate the problem of Life as far as we have solved it, and immediately we solve another equation. Thus it is demonstrated to us anew, that "Life is all action."

I remember after the second lesson in Science, I was overwhelmed with the idea of infinity. I kept thinking, "What have I done? I am in this thing. There is no way out of it.

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It is infinite. It is eternal effort and progress. It is on, and on forever. I can never halt, even. What a responsibility! We do, indeed, work out our own salvation! What individuality!"

How all expressive now seem to me the terms "Christian Science" and "mortal Mind," although at first it seemed that they might be improved upon. I like to look back to those first days in Science. It was all so new-old. Ideas that had been felt, and that I had vainly tried to grasp, were now to an extent seen to be Truth realized; freedom had come. A person, long time a prisoner, could not experience at release half the delight and sense of freedom that one who has struggled in thought feels, in "coming into the Science." It is such a joy to be able to view mortality scientifically! To see and live, a little, even, in Principle, not sense; to apprehend Being, even the slightest!

Not long ago, a paper was read here (Cleveland), from the text, "For God is Light and in Him is no darkness at all." In connection with this paper I recalled, "If the light that is in you be darkness, how great is that darkness!" Then I remembered, that the last quotation stands in SCIENCE AND HEALTH, at the head of the chapter "Animal Magnetism." Immediately how clear it became, (though I had thought it clear before) that the light of all mortality,—negation, thought, (versus Idea) personality, self, — is utter darkness, mesmerism, magnetism. "If the light that is in thee be darkness, how great is that darkness." How we have thought darkness, light!

All personal sense is darkness, mesmerism. If we could only paint the "darkness" of this negative light in colors dark enough so that we would ever remember that it is absolute darkness — night, magnetism, loss of individuality, and reality! But we forget this sometimes, and are troubled by the "light that is darkness," although we know that darkness is nothing — simply absence of light.

When we reflect how every age, every nation, and every personality has experienced the same round, and "gone out," and that the "people of to-day" are going the very same way, not profiting by the experience of those who have before solved

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the problem, but must each individually learn by his own experience, we begin to see a little the bondage and narrow limits of the light that is darkness. But the positive idea, "Light in which there is no darkness at all," lifts us as on a great wave, far above the clouds of the light that is darkness. ("dark light!" How fitting an expression!) proving thus that all negation,— magnetism,— mortality, personal sense, the "good," even of mortality is a seeming, a claim; since there could not be light that is darkness. Yet we Scientists still grope much of our time in this light; down in the mortal wilderness, vales, pits, and deserts — with our idols.

When we turn iconoclasts, and break the very last image, idol, then shall we "Rise on stepping stones of our dead selves to loftier things." Then shall we go to the "Mountain of the Lord," the idea elevation far above the light that is darkness, to Good, God, who "is Light, and in Him is no darkness at all." If "the kingdom of God is at hand," surely we may rest in this Light, and know no darkness at all. So, these two passages contain much of Science — "If the light that is in this be darkness, how great is that darkness;" and "God is Light, and in Him is no darkness at all:" darkness and Light, — nothing and All.

If "Life is action," harmony is not simply lack of mortal discord. It is the absence of belief in mortal good as well; absence of the light which is darkness. For Life, action, is harmony. Therefore, harmony is thoroughly individual from the very beginning, and no matter how far the problem may be worked out. Harmony is action, Joy, Life, independent and individual — an absolute necessity of Light. It is easy to walk in Light; it is hard to walk in darkness. We see and live in Light; we sleep in darkness. Which one of us has not felt the drowsiness of the light that is darkness?

"Why sleep ye? Rise and pray, lest ye enter into temptation."

While considering light negatively, and positively, I stumbled upon the following quotation from the last chapter of second Corinthians, "For though he was crucified through weakness, yet he liveth by the power of God. For we also

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are weak with him, but we shall live with him, by the power of God toward you."

No passage or idea has brought so clearly to me the absolute nothingness, almost, of our efforts, and the Allness of God, as the above. If Jesus through *weakness* was crucified, where are we? And if Jesus were weak, and still able to raise the dead, cleanse the lepers, cast out devils, walk upon the water, and give the sermon on the Mount, what is the eternal, infinite power and strength of Good — "Spirit, Life, Truth, Love," and how safe to trust it!

And again, in this connection, — if this is not already too long, — I read in First Corinthians, sixth chapter, "Do you not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things which pertain to this life?" This shows St. Paul's idea of the "Light in which there is no darkness at all."

It does not matter what the complications, what the conditions; (the nothingness of sickness seems the easiest equation of the problem; it is comparatively easy of demonstration,) if the Light in which there is no darkness, is in us, the light that is darkness is invisible — gone. It must go. There is no escape. The only trouble is, that we are not earnest enough, nor comprehensive enough in our work.

If Jesus were "weak" through the great weight of the "light that is darkness," often must we repeat to ourselves, "Why sleep ye? Arise and pray, lest ye enter into temptation," if we would approach the least height of "weakness" even. "Weakness" in "Light wherein is no darkness at all," is mighty. And as is written in SCIENCE AND HEALTH, the full apprehension of Light, and the nothingness of error, is the work of eternity.

One can do the most comprehensive and earnest work in Science, only when there is a measurable realization that God is All, that there *can* be nothing else; and that he, man, is in eternity and ever has been. Our deplorable education renders it almost impossible to grasp quickly, clearly, and firmly the fundamental idea of Christian Science, viz.: "God

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is All," and man is already in eternity. These realizations come only when we are ready for them — when we have solved the problem to this equation.

"Time," and "death," and "this life," "this world," and "after death," and the "next world" — especially "time"— are so difficult to get rid of. 'Tis a terrible thing to be in heaven, in eternity, and not know it. Yet, this is the condition of "the world." How changed is our life when these realizations come! Even the signs on either side the streets look differently. "Nature" is new, and "man" is Man.

During the summer just closing, I have of necessity been much alone at my early country home — a beautiful and restful place. Here certain realizations, which had failed to come in busier seasons, have come to us. And I speak of it not in personality, but to give a hint that it is well for Scientists to seek as nearly solitude as is practical, some part of every year.

IN THE SECRET OF HIS PRESENCE.

"Thou shalt hide them in the secret of Thy Presence."

ELLEN LAKSHMI GOREH; *a native of India.*

In the secret of his presence how my soul delights to hide,
Oh, how precious are the lessons which I learn at Jesus' side.
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.
When my soul is faint and thirsty, 'neath the shadow of his wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me, as we hold communion sweet;
If I tried I could not tell you what he says when thus we meet.
Only this I know: I tell him all my doubts, and griefs, and fears;
Oh, how patiently he listens! and my drooping soul he cheers.
Do you think he ne'er reproves me? What a false friend he would be,
If he never, never told me of the sins that I must see.
Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath his shadow: this shall then be your reward,
And whene'er you leave the silence of that happy meeting-place,
You must mind and bear the image of the Master in your face.

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THE TEN TALENTS.

BY ZOE SEYMOUR LOVELAND.

THE parable of the ten talents was delivered on the Mount of Olives. Jesus had gone thither with his disciples, after his final words in the temple at Jerusalem, and immediately preceding the last passover. His discourse upon this mount is a series of remarkable utterances. He describes the fall of Jerusalem, and in the symbolism of parables illustrates the second coming of the Christ. Material sense has made many futile efforts to so interpret these sayings that they will harmonize with its concepts and conclusions. Dropping the effort to interpret them in a material sense and recognizing that these utterances were never designed to have other than a spiritual meaning, they are seen to be a succession of most intelligible truths.

Infinite Mind all harmonious (the kingdom of heaven) is as a man traveling; action and progression being implied in this word,—His Mind is ever active, ever expressing itself,—the simile of the man traveling is readily appreciated. Mind does not progress from one locality to another; it is everywhere present; yet the man symbolizing it in the parable journeys into "a far country." Although of a truth there is no place where Mind is not, yet to the false consciousness of belief it seems absent, and there appears much that does not agree with its eternal harmony. The realm of material sense, the domain of inharmonious beliefs, is the "far country" into which come, as a traveler, occasional glimpses of Mind. The curtain of physical sense is drawn aside so that man discerns the workings of divine intelligence. The manifestations of the Mind that is righteousness are but little understood or credited by materiality, hence it is indeed as "a man traveling in a far country," a stranger in a strange land.

"Who called his own servants and delivered unto them his goods." An own servant is one who adapts himself to an especial work in the interest of an employer. The "own servants" of Mind must be allied to it that they may per-

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form its services accurately and in its interest. Not persons, but thoughts are the servants of Mind. There is no fellowship between Spirit and physical sense, Mind and matter. The "own servants" best adapted to work in obedience to Mind, are those thoughts in closest communion with it, and such are apprehension, aspiration, and inspiration. The "goods" of Mind delivered into the keeping of these serving thoughts are understanding, truth, and love, which they hold in trust (make manifest) until the coming of their Lord. The coming of their Lord is the brightness of perfect realization, that dissolves the mists of sense and reveals the ever-shining sun of Spirit, Mind, whose rays illumine "the uttermost parts of the earth." In proportion as these thoughts are faithful in the use of the goods instructed to them, will they demonstrate the same by good works. The different degrees of ability pertaining to these several thoughts are seen in the different number of talents distributed among the servants.

Apprehension is the first awakening thought that turns toward Truth, and unto it is given the one talent of renunciation. Apprehension is really a dim seeing from afar, a suspicion, so to speak, of things that exist but are not evident in consciousness. This state of mind is as one who should stand on a vessel that is quitting its anchorage to journey across a seemingly shoreless ocean. Apprehension of Truth comes through having weighed the realm of matter and its conclusions in the balance and found them wanting, and then one is in a condition to turn from their contradictions and inconsistencies to a higher order of intelligence. In the state of apprehension which starts from the lowest plane of thought that looks spiritward there is the whole of material belief to overcome. The renunciation of the claims of physical sense least often takes place from this state and is the servant most apt to prove unprofitable. Aspiration, the next step forward in thought, is endowed with "two talents" — discernment in addition to apprehension. To aspire is to rise, ascend, to ardently desire. This thought rises above material conceptions.

Looking down from a height one more readily distinguishes

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(discerns) objects than when on their level. The altitude of thought called aspiration discerns between good and evil, distinguishes between the truth of Spirit, Mind, and material reasonings and conceptions. In proportion to the height this thought attains will be the strength of discernment. Inspiration is the servant of Mind in closest communion with it and to it is given the "five talents" of Spiritual perception. Perception is beyond discernment—"we perceive that which is clear or obvious, we discern what is remote." Inspiration because of its clear perception speaks as one having authority.

The talents are distributed among the servants "according to their several ability." These words and those of Paul regarding the diversity of spiritual gifts (1 Cor. xii.) have been interpreted as applying to different degrees of personal endowment; but as "there is no respect of persons with God" this view must be erroneous. No one person is gifted above another, but there are different degrees of thought marked by especial gifts, or manifestations; thus apprehension is evidenced by certain signs invariably accompanying it; aspiration and inspiration, each in turn, have their order of ability, or facility of expression and demonstration. That Divine Mind arbitrarily selects some persons from among others and especially endows them above their fellows is a doctrine inconsistent with the character of omnipresent Intelligence and rests on the assumption that Mind includes matter and Spirit — is cognizant of physical sense. Thoughts, only, are the medium of Mind and as they differ in degree the person, who is but the transparency through which thought shines into the realm of materiality, will manifest the quality of the thought that is reflected.

Apprehension possesses the gift of healing, of faith, and the tongue of knowledge. Mere apprehension of Truth must by demonstration prove its faith which thus becomes understanding; and its knowledge of the emptiness of material concepts must be transformed into the wisdom of the things of Spirit. Healing naturally belongs to apprehension, as the former is an overcoming of material belief upon the lowest plane. The ascending thought of aspiration in closer

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communion with Mind speaks with the new tongue of Spiritual discernment, and because it rises above the negation of material knowledge and is strong in the affirmation of spiritual wisdom it possesses the gift of teaching, it must lead others upward as it wings its way to heaven. Inspiration, the anointed thought, or servant of God, eternal Mind, interprets the new tongues spoken by aspiration and makes their meaning clear to material or mortal mind. Inspiration prophesies and works miracles, for so its wondrous manifestations appear to physical sense that does not understand them.

After giving each servant his portion, the parable declares of the man that "he straightway took his journey;" meaning that he left them immediately. In the symbolism of this language is traced a condition pertaining to material belief. There is no recognition of the omnipresence of Mind in the realm of materiality, hence the thoughts which rise towards its understanding and are thereby blessed by being conscious of its presence occasionally drop from the spiritual heights they have attained and are for the while oppressed by the weight of clinging beliefs. At the instant that thought sees farthest it oftentimes sinks into the shadow of despair, yielding to the clamor of error's voice. For instance, a man sailing on the ocean sees nothing but a vast expanse of waters, but placing a spy-glass to his eye he discerns afar the land and for the instant joys in its nearness, but let the glass be laid aside and once more there is nothing in view but the tumultuous waves of the sea. Thus it is, that thought with the glass of spiritual vision, penetrates beyond the veil of physical sense and discerns the substance of Truth, but let the thought be less pure, or spiritual, and again is the mental traveller encompassed by the roaring waves of error. The beautiful words, "the hardest thing in life is to keep the heights which the soul has reached" is another way of expressing "and he straightway took his journey."

The servants given the five and two talents respectively make use of them and are thereby rewarded by having the amounts received duplicated. As Mind is ever active,

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the servants, thoughts, expressing it, must by their activity in the use of the goods intrusted to them, manifest their right to their position. Inspiration must ever with commanding voice make known the truth of God. Its every declaration should be a clearer revelation of Truth; not to do this is not using or improving its gifts aright. Aspiration and apprehension likewise must continually ascend in the scale of understanding and demonstration. When thought serves Truth it has not long to wait. "Behold, I come quickly; and my reward is with me." "He that had received one (talent) went and digged in the earth and hid his Lord's money." Apprehension, working its way out from material conceptions and overcoming the claims of physical sense that seem so real, when it first starts on its journey spiritward meets with much discouragement, and oftentimes turns back from the arduousness of its task and "digs in the earth," burrows more deeply in the mire of material belief. When apprehension is thus silenced by the weight of error, it is because the arms it reaches out toward God are bound with sensuousness, selfishness, and fear.

"After a long time the Lord of those servants cometh, and reckoneth with them." The day of reckoning comes to all and "Adam, where art thou?" is spoken unto thought as the voice of God is heard "walking in the garden in the cool of the day." The heat and glare of errors' subsiding, thought rests in the garden of quiet away from the turmoil of sense, and the coolness of reflection comes, demanding that thought give an account of the way in which it has improved its gifts, whether it has risen to higher understanding; or if instead, the little light it had has been suffered to go out in the night of temptation's trial. Apprehension is called, and attentively listening it catches the refrain of Mind's infinite harmony. The chosen of God is the aspiring thought which ascends toward Him away from the realm of material sense. God's anointed is the thought of inspiration which has entered the full light of revelation; standing thus, there flashes from its glistening pinions the brightness of intelligence illuming the dark vale of materiality; thus does "the Sun of righteousness arise with healing in his wings." In-

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spiration attains the height of revelation (the ten talents of the parable) through the constant use of its "five talents" of spiritual perception. Inspiration, the anointed of God, the servant of righteousness, walks in Spirit. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; . . . . he shall bring forth judgment unto truth; he shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

Inspiration, faithful in few things, is made ruler over much and is bidden "enter thou into the joy of thy Lord." This "joy" is the perfect consciousness of harmony, the realization of the one Mind that "doeth all things well." It is not the personal approval of a master for a loved servant that exalts inspiration to a position of authority, but is a result following the use of the "five talents" of spiritual perception as naturally as effect succeeds cause. Inspiration spiritually perceiving must of necessity attain the light of revelation and pass on from thence to the full realization of one Mind; then indeed is it ruler of many things, inasmuch as to comprehend God (Infinite Mind) and His righteousness is to have "dominion over all the earth." The servant faithful in the use of two talents is rewarded equally with him who had the five talents, showing that number forms no part in the Mind that is infinite. The number, or earthly degree, of personality amounts to nothing; it is the thought and the continued action of the thought that wins the reward. There can be no limit of number to that which is unlimited; Mind lays no restricting bounds upon its faithful servants. Each and all rise to a higher understanding in proportion as they are faithful in the use of the talents intrusted to them; apprehension can become aspiration and the latter rise to inspiration and keep progressing until it has gained the perfect understanding of the Mind whose law is the blessedness of peace.

The unprofitable servant accuses his master of being "an hard (avaricious) man." This accusation in one sense is indicative of the character and requirements of Mind that is Truth. It is avaricious, demanding that *all* of error be destroyed; Truth is a severe and relentless taskmaster, never excusing error, falsity, but instead annihilating it. Had the

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character of the master been such as the servant assumed it to be, there was the greater necessity that he should have been prompt in utilizing the talent given him. The Lord of the servant detects the inconsistency existing between his (the servant's) actions and the excuse given; hence the master's reply which should be read interrogatively: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed? Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." The servant's attempted extenuation of his actions is typical of all the excuses that error offers in its behalf. The apprehending thought, dimly seeing afar and then shrinking in fear from the task that lies before it, will vilify the Truth that has awakened it, seeking to cover its weakness and selfishness by the accusation, "Truth is too severe and requires too much." Apprehension must be born of a pure heart to rise higher in understanding.

The money, or goods, (understanding, truth, and love) of Mind must be cast into the treasury of thought if one would take from thence an added supply, thus receiving "mine own with usury." Give that ye may receive is divine law. From the world of sinning, suffering material consciousness, there can be nothing taken but its own coin of inharmony; one must first put into it thoughts of good, of Truth, of love, in order to receive a like return. "With what measure ye mete, it shall be measured unto you again."

The servant with ten talents has given unto him the one talent of his slothful fellow, "for unto everyone that hath shall be given, ... but from him that hath not shall be taken away even that which he hath;" or as it reads elsewhere "that which he seemeth to have (or thinketh) he hath." Inspiration attains the "ten talents" of revelation, and is the thought which sees as a whole what the others but discern in part and in consequence it must possess the talents common to the thoughts of lesser degree. When thought does not express in good works ever acting Mind it has become a servant of material, or mortal, mind, which, like all counterfeits, apes the action of Mind in a seeming activity, in

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producing error and discord. The apprehending thought that does not rise to a higher understanding of Mind is cast into the outer darkness of despair; it gains its first glimpse of Truth through having proved the falsity of material conceptions, and when it turns from the spiritual understanding it would attain, it must ever hunger, as the empty husks of belief it has thrown aside cannot feed the condition of thought that understands their error. There is "weeping and gnashing of teeth," figurative for added sorrow and suffering, for the thought that cannot go back yet dares not go forward. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

"DO AS YOU WOULD BE DONE BY."

A BEAUTIFUL illustration of the Golden Rule is afforded in the recent action of the mother church in Boston, in calling its present pastor, Rev. L. P. Norcross, lately pastor of the church in Oconto, Wisconsin, and of two neighboring churches. Before a single step was taken to induce him to come, letters from parties in the Boston church on behalf of that church were written to the churches in Wisconsin of which Mr. Norcross was the pastor, asking them if they were willing in the interests of the cause to give him up. These letters were inspired by a spirit of humility and brotherly love, and of respectful regard for the rights and wishes of these little churches who are so nobly contending for Truth and Love. Without their hearty and unanimous consent, they were assured that nothing would be done towards withdrawing their pastor from them and the work that so greatly needed him.

To such a request coming in such a spirit of love, humility, and regard for the rights of even the weakest, according to personal sense — there was, there could be, but one reply. The request was met in the same loving, earnest spirit, in which it was made. It was in substance, "If you need him take him," and was given heartily and in less than twelve hours after the request was received.

The new pastor referred to this in his opening sermon on "Some of the higher uses of demonstration," as a rare and beautiful exhibition of the kind of Christian comity that is needed in these days, but which gets little practice. Is it not a good answer to those who tell us that Christian Science is not a religion?

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QUESTIONS AND DISCUSSIONS.

In reply to Mrs. W. S. of Toledo, O., who puts in a plea for the old churches, I agree with her that they are a "preparatory school." They are the John the Baptist to lead us to the Christ. But when Christ comes and is recognized we look upon them as merely finger-posts pointing to Truth but not revealing it, although as a matter of fact the most of us come from so-called Orthodox churches. I see no reason why anyone who is spiritually minded enough to discern that Christian Science is the Truth, cannot demonstrate over self and advance in the Kingdom of Heaven regardless of what we were before knowing Christ. We must leave our old beliefs anyway.

We can put the whole jumble of man-made theories and speculations about God into one bundle, mark it error and then burn it. He that is least in this glorious Kingdom has more Truth than they all. Wouldn't it be wise to teach our neighbor that there is *one* God and that He is Omnipotent, rather than seem to endorse the belief of our Christian churches in many gods? W. G. asks, "Are the heathen ready for Christian Science before they have first the religion as taught by the missionaries?" Is it necessary to teach error, after Truth appears, as a preparative for receiving Truth?

How much better off is one who transfers his faith from a material God of stone to a material God of medicine? "Of two evils choose the least." For me it seems better to use my money for the advancement of the understanding that breaks the chains of material sense and makes us "free indeed" rather than to contribute to the "mission fund." Admitting that what missionaries teach is a benefit, is it not better to stop feeding to the "heathen" the fruit of the "tree of the knowledge of good and evil" and do all in our power to deliver our message of Truth to suffering humanity around us? In regard to church persecutions we can say "Father, forgive them, they know not what they do."

Mrs. W. S. likes the Journal and so do I. It cannot be overestimated; no Scientist can intelligently meet the issues of the hour without the information it contains.

J. H. P., Wilkesbarre, Pa.

Will the time ever come when all mankind will be joined together in unity and love?

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Ans. Yes.

Q. What is the nearest approach to that desideratum now?

Ans. Organization.

THE September number of the JOURNAL seems specially good to me, and I have heard the same comment made by others. The department for questions and discussions ought to be a help to us all. Would it not be well when questions are asked involving points of vital importance, or showing serious perplexity on the part of the questioner, for the editor to state, briefly, under the question, the principles that govern or lead to the solution of the difficulty?

In regard to the action of the association referred to by Mrs. S. J. F.—as to one normal student's pupils being unable to study with another teacher,—things must be done "decently and in order," and I suppose it was intended solely to bring about this end, without affecting individual liberty. I have always felt at liberty to talk with any Scientist from whom I thought I could get light, in regard to any question of mutual interest. If a student wishes to be transferred from one teacher's association to that of another, there is now, by the action of the Association, a recognized way of getting a transfer.

It does not to me seem inconsistent to call Calvin a martyr, and yet reject his doctrine. The same rule is found in all progress—the truth he stated was in advance of his age, but it was mixed with error. When we take up Christian Science, we are Scientists, yet we have much to unlearn. Abraham was a man of God, but no one now would think it right to sacrifice a son, as he did Isaac. Mortal mind ascends from platform to platform, until at last "mortality is swallowed up of Life." Honor is due to all who have preceded us, who have stood firm on a higher platform than that of the age in which they lived.

I am puzzled to know the relation of Christian Science to education. It must be remembered that education means the *whole training* of an individual. I have been more than once told that Scientists who wish to adhere closely to Science will read *no other* literature, not even a newspaper. We could well dispense with the average newspaper, no doubt; but I could not give that advice to anyone. We are connected with many who are not Scientists, and wish to be able to interest them. If it were not for this, we could dress far more plainly; but taste in dress is not forbidden, nor the enjoyment of music, as we see in the Scientists' assemblies.

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I cannot see why it is less scientific to dwell with pleasure on such poems as Shelley's "Skylark" or Wordsworth's Sonnets, than on the sky or the lark, or the many beautiful objects whose beauty is for me heightened by the thought of them. No one is, I believe, more desirous to know the truth in regard to all subjects connected with Science than I. If a reason can be given why we ought to exclude all literature except that of Christian Science, I will agree to it.

I am interested in the scientific discoveries of the day; they seem to me to confirm Christian Science wonderfully, and in the work of reform going on around us. I regard them as promising a better hope for the race, and showing that the higher thought is "leavening the lump." In fact, Science, in giving me health and a higher consciousness of man as a unit, reflecting God, interests me more in everything around me, and in every person. My own time is largely taken up with common duties; and the study of SCIENCE AND HEALTH and the Bible, together with other Christian Science literature which of course is of the first interest to me, does not leave much for anything else. But there are times when I want to read other authors; and it troubles me to be told that I ought not to do so.

Thinking of the subject lately, I have wondered if Paul's words did not apply here: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days." "But ye have been called to liberty; only use not liberty for an occasion to the flesh, but by love serve one another." The question is, is the use of this liberty serving the flesh? It does not seem so to me; but I am willing to learn if I am mistaken, and wish to get a clear light on the subject.—A. H. W.

A. RECEIVES a course of instructions (in C. S.) from B., and another from C., and another from D. If B. C. and D. are true teachers of Christian Science Mind-Healing, and all hold the thought that A. is perfect as the Father in heaven is perfect, how could it cause a chemical in A?

SCIENCE AND HEALTH says, "What I term chemicalization is the upheaval produced when Immortal Truth is destroying erroneous and mortal belief."

If all is mind, and if B. C. and D. hold this thought on A., it can do no more for A. than if B. alone held it. A. must pass through this change, but Truth never changes. I cannot see how A. could be benefited by taking the lectures from the three; neither

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can I see where it would harm A. As to myself, I never sat under but one teacher.

But if B. should teach one thing, C. another, and D. a combination of both B. and C., then I could see where A. would be in a bad box. — D. B. L. R.

ANSWER TO ABOVE.—The question whether it is an advantage or disadvantage for a student of Christian Science to be taught by two, three, or more teachers when each are true, faithful Christian Science Normal teachers, requires little explanation. It is evident that the student taught by such a teacher would not wish to leave that teacher for another, were it not for the error of his own thought, which should be overcome. He can advance in understanding only by doing his own work in Christian Science, instead of going from one teacher to another in the vain hope that they can in any way or measure do his work for him. This method of action, useless in every sense, results for the cause in disorganization, and to the student in errors of thought that bring the sure fruits of discord.—J. S. B.

SUPPOSE the case of a person who has been a student of our Teacher, and in appearance is loyal to her, and who substitutes in place of SCIENCE AND HEALTH and other writings of our Teacher, "Statements" of Christian Science by other writers; also that she is active in promoting the sale of these books of so-called Christian Science, both among students of the Mass. Met. College, and with outsiders, who know nothing about the difference between the two. What is the wise course to take in such a case? I feel it is not right for the person to substitute these books, while professing, outwardly, to be loyal to Science, but I do not like to condemn her publicly. I am not asking this question for myself only, but for the good of others. I want to do what is right. A discussion of this point will be useful to many who are standing in the position here described.—E. I. L.

WILL you be kind enough to explain Mark 1st, 34th verse, in regard to Christ's seeming to recognize devils, and suffering them not to speak; also Mark 3d, 12th, charging the unclean spirits to not make him known. Luke 4.41. — E. B. R.

BEFORE studying SCIENCE AND HEALTH I had read Evans; had before that studied hygiene and was writing some on the various

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subjects connected with it. Then, after the loss of an only daughter I looked into the higher claims of spiritualism and theosophy, so you see what I have had to demonstrate over. And here, out West, we seem to have a more of a hand-to-hand fight with material claims, error, while you in Boston seem entrenched behind strong breastworks of Truth which superior numbers and advantages have thrown up, which enables you to fire at the enemy at *long range.*

I know we have SCIENCE AND HEALTH, and that the Christ, Truth, is omnipresent, and that God is no respecter of locality or persons, and I am happy and glad that it is so.

Mrs. R. has filled us with fresh enthusiasm since her return from the National Association and the Normal Class, though some of the thoughts advanced there have given me and others much work to do, and I wish the matter could be more fully dealt with in the JOURNAL.

In substance Mrs. R. says:—"There is no *personality* to treat in disease now; *its* claims have been met; we are in the red dragon period, and must now treat error and overcome it, through *impersonal Truth.* In other words, if a person comes to me for treatment, I am not to *deny* the claims of belief for him or her, as formerly, and realize the Truth, but treat *myself* against the *lie* which talks to me of such claims, etc. Now, I have tried to treat more or less after this way, but I do not feel that I grasp the thought of error being impersonal as Truth, and therefore I would like advice as to the *advisability* of treating in that way *until* I have *demonstrated* over *personality.*

Another matter under discussion at our student's meeting, was the advisability of treating the *weather*, storms, etc. I have, in several instances, and I say it in all humility, seen threatening storms scatter at the word of Truth, and rain has come when the need seemed great, and in speaking of it, some have thought it was interfering or retarding the destruction of the error which causes storms, etc. I should like a few thoughts on these subjects. —B. M. P.

MORTAL mind produces what is termed organic disease as certainly as it produces hysteria, and must undo its own errors, sicknesses, and sins. I have demonstrated this beyond all cavil. The evidence of Mind's absolute control is to me as sure as the evidence of my existence.

Culture and refinement are not things of the toilet, but reflections of head and heart.—*Science and Health.*

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HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE *rests on proof not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived.*"—REV. MARY BAKER G. EDDY.

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept by the editor. Any person desiring to be put in communication with either, will please address the editor, (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested. That all readers may know whether a particular case is within the reach of personal investigation, the place of residence of healer or patient will, as in the cases below, be given. In all cases where objection is not made it is desirable to publish the patient's name. —EDITOR.

IT was my privilege last summer to spend seven weeks in a country village where many people were longing for something besides drugs to cure them of their beliefs of sickness.

My first demonstration over a belief of spinal curvature in a child of three years attracted general notice to Christian Science Mind-Healing. It also proved to me the value of strong faith in Science on the part of the parents of a child.

This child had been a constant sufferer in belief for eighteen months. The mother had not had a full night's rest in all that time. When brought to me, protrusion of the chest, curvatures, swelling and inflammation were the symptoms visible to sense. The child had no appetite, and had been taking cod-liver oil for months. In one week the curves and swelling had disappeared; the boy was eating regularly. In three weeks' time he was perfectly well. The mother was not disturbed by him at night after treatment the second day, the child being free from pain.

A case of paralysis of left side of fifteen months' standing responded at once to the treatment. The patient, in three weeks, walked across the room, and the fourth week went out of doors. At

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the end of five weeks she rode out. Light returned to the left eye in a few days after first treatment, also appetite and good digestion.

One person, who had been supposed to be at the point of death from belief of lung fever, was in one week from the time she commenced treatment, picking cherries up in the trees, and doing her housework.

A lady who had never heard of Christian Science before, and had no faith, had suffered severely in belief for eight months from neuralgia in head, and been obliged every three days to pass two days in bed, and could do no work, received one treatment. I did not see her for five weeks, then she said she had not been in bed a single day; had no headache; had done the cooking for a family of eleven, and wanted me to give an account of her cure in the JOURNAL.

Fifty cases came under my charge during seven weeks, and all yielded to Mind-healing treatment.

The Salvation Army were in the town all the time; had been quartered there over a year, and had tried to heal the paralytic and others. They have acknowledged that the power of Christian Science Mind-healing was greater than theirs. — A. B. W.

PONDER THIS.—THE writer has been for the past eighteen months, pastor of two Christian Science churches located near each other in an interior State; and a part of that time of a third church in close proximity to the other two. All three churches were organized on the basis of Christian Science. Connected with these churches, as members and regular attendants, are probably about sixty families.

Now, during all these eighteen months there has not been a single death or serious illness among all these families. Slight troubles, such as colds, etc., have occasionally appeared, but they yielded quickly to Christian Science treatment.

It is asked, Have there been deaths and alarming sicknesses in the communities where these churches are planted? i. e.; among those who are not Christian Scientists?

Indeed there have, and in large numbers. Fear and foreboding have been constant visitors in many a household made up of those who ridicule and oppose the Truth.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Surely in this paragraph is food for serious reflection.

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NEWS FROM ABROAD.

THE work of Christian Science was begun in Buffalo in 1887, and has shown a steady growth from the beginning.

It commenced with a series of public meetings which came to be known as "Parlor Talks." As the work of healing accompanying the preaching progressed, its theology was established with "signs following." This prepared the way for class instruction, and classes were formed and taught from time to time.

The weekly "talks" consisted of brief, simple statements of the Principles of Christian Science, — of its power in healing, when understood, and the spiritual uplifting which accompanies the understanding of Truth. These meetings began with a very small attendance — five to seven — but gradually increased until the parlors were filled, although this city, like every other, *seemed* to present an adamantine wall to defy its healing messengers.

It was not until August, 1888, that the work had advanced sufficiently to become generally known. At this time our teacher, recognizing the demand to "come up higher," called for a week of Sanctification, suggested in the words of Joshua, iii. 5: "And Joshua said unto the people, Sanctify yourselves; for to-morrow the Lord will do wonders among you."

Special meetings were held at the homes of Scientists in various parts of the city for one week, during which time the students were brought to see as never before the holiness of their calling and its demands upon the present hour.

Following this, there was a unanimous vote to organize as a church body. A little time after, it was voted to organize a Sunday school in connection with the church. Then the Buffalo Institute of Christian Science was incorporated. Next in order came the Buffalo Students' Association.

A meeting for organization of the church having been called, an instrument, setting forth the purposes of the members in severally uniting under the name of Church of Christ, etc., in accordance with state statute, was subscribed by each member, and attested before notary. The instrument was then placed on file with the county clerk.

The tenets and by-laws adopted were those of the Boston church.

At the first meeting of the church it was decided to hire a good hall, favorably located, and a sufficient sum was subscribed to

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defray the expenses and for music, books, etc., thus leaving the church collections to go to the treasury.

About this time at the students' meeting was instituted a "Five Cent Building Fund"; it is understood that each student is to put in at least five cents at each meeting. This fund has grown to upwards of $60.00 from this source. There is a Sunday-school fund which has also reached the sum of nearly $60.00. The church was organized with a membership of thirteen. Its attendance has reached 160 or more.

In February last Mr. Hardy received instruction at the Mass. Met. College, and on April 7 was ordained to the ministry of the "Gospel of glad tidings" as revealed in Christian Science. At the communion service following this ordination, communicants from nearly every denomination in the city were received into fellowship.

THERE are quite a large number here interested who have been studying SCIENCE AND HEALTH for nearly three years. For one year we have held meetings Sunday at 3.30 P.M.; read two chapters in the Bible; have silent prayer and the Lord's Prayer; then explain the two chapters, and take the Sunday-school lesson. For three years we have held Wednesday meetings with substantially the same exercises, but take up SCIENCE AND HEALTH for reading and explanation. We enjoy the meetings much, and they are very well attended. We have had much help from friends in Oconto. — E. S. H., Duluth, Minn.

THE work in Oakland, Cal., has been rapidly progressing under the leadership of Mrs. J. H. D. The Institute was established February 1, 1887; the Association, April 2, 1887; the first Sunday service was held January 1, 1887; the regular week-day meetings commenced January 15, 1887, and for the last year one extra week-day meeting has been held.

Sunday, May 12, 1889, a Sunday school was organized. During the two years thirteen classes have been taught, and many are inquiring, What is Christian Science? Where are meetings held? etc., showing an interest in the great cause such as only good works can awaken. — MRS. D. A. D.

YOU will be rejoiced to learn that the Christian Science Dispensary here gives promise of doing great good. We have found it necessary to secure larger rooms, and also to have a reading-room

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in connection with the dispensary; so please change address in JOURNAL to read, Christian Science Dispensary and Reading Room; 410 Milwaukee St. A young woman who applied to the dispensary for aid, perceived in some degree the meaning of the "All power and presence of Good." She had a brother bound by the claim of idiocy and so stubborn no one could manage him at home. She said to him, "Willie, God made you good, you are a good boy," repeating the words several times slowly. Willie had never heard such words before. His face lighted up with gladness. He at once became gentle and obedient to her, and wanted her to often repeat those magic words to him. What a lesson this teaches of the hungering for words of Truth and Love to loosen the shackles of beliefs in the power of evil, and give liberty to these captives of sensuous belief. — J. G. C., MILWAUKEE.

IN the year 1882, the first seed of Christian Science fell into good ground in this city. One hopelessly blind, materially according to belief, accepted Christian Science. A seeker after Truth for Truth's sake, and through the consciousness of her spiritual sight, she is still pressing forward. In 1887, she was joined by others. In March, 1888, a class of six was formed, who received instruction, and in the fall of 1888, another class of ten students, all of whom now make up the Association.

In April of the present year, eleven of the children of Christian Science parents organized a Sunday school, and their eagerness to absorb and demonstrate this Truth, puts to shame, and is a rebuke to many of the mothers, who meet together once every week to study and for mutual improvement. Occasionally we are favored with a lecture by teachers from Milwaukee and Chicago. These lectures have proved of great benefit to us.

At this time, nineteen students are earnestly reaching out for the Truth, and to become one with the children of Life, Truth, and Love. — M. A. G., OSHKOSH, WIS.

WE are gaining ground, and have removed our place of meeting to pleasant rooms, corner of Main and High Streets, where forty persons can be seated. The first Bible reading was held there last Sunday, with good attendance. Regular service will now be held at 10.30 A.M., and Sister V. S. P. will explain the International Lessons, using Bro. Mason's lessons as texts. — A. E. B., Elkhart, Ind.

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MR. LYMAN BRACKETT, of 152 Tremont St., Boston, a student of Christian Science, and well-known teacher of the piano, and director of music in churches for fifteen years past, is actively engaged in the compilation of the promised Christian Science hymn-book. Every reader of the JOURNAL has some favorite hymns. Let everyone send to Mr. Brackett, as above, his or her list of hymns suited for a Scientist hymn-book, with a reference to the collection in which each is found, the number of the page and *the name of publisher.* Many valuable contributions have already been sent to the editor of the JOURNAL.

To his other titles to confidence as the compiler of our hymn-books Mr. Brackett adds that of composer of the music for the beautiful hymn of our Teacher, "Feed my Sheep."

THE readers of the JOURNAL will be glad to see the following extracts from a letter just received from Sister Ellen Brown Linscott, referring to the work of her husband, Capt. John Linscott, and herself in St. Paul, where they have opened a Christian Science Institute. — "We have, ever since the National Association Meeting at Cleveland, been away from Chicago, travelling through the far West. We voiced the Truth wherever we had opportunity, and have done what we could to place SCIENCE AND HEALTH and Christian Science in their true light in the minds of the people. Now at last, we are settled at work in this place. Error has run rampant here, and intense prejudice exists (in belief) against the Science. The principal claim is that it is *un*christian, and does not heal, etc. We will, therefore, give our time to demonstration. My husband has opened a 'Bible Class' in the line of Christian Science to help counteract the claim of so many, that it is unchristian; that we do not believe in the Bible, etc. — ELLEN BROWN LINSCOTT."

We have held Thursday P. M. meetings since last February, with a small attendance. For the past three weeks have met Sunday afternoon and studied the Sunday-school lessons by Mr. Mason. Our city needs this Truth and wants it (if it only knew it), and therefore it *will, must,* have it.—MRS. C. D. B.

AUGUST 1, last, a Church of Christ (Scientist) was organized in San Francisco, Cal. The services are held in the forenoon at Covenant Hall, Odd Fellows' Building.

JULY 19, a Church of Christ (Scientist) was organized at Indianapolis. A dispensary and reading room were also opened at the same time. Upwards of thirty are enrolled as members of the church.

AT Hull, Iowa, a Sabbath school was organized the first of August with twenty-six present. — MRS. C. L. D.

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A CRUCE SALUS.

"He that hath ears to hear, let him hear."—JESUS.

REV. MARY BAKER G. EDDY.

THE sum total of Christian Science is this, "God is all in all." Love reflected, exemplified, includes the whole duty of man. This infinite truth, perverted, becomes in belief the claim of infinite error. To affirm mentally and audibly, God is all, and there is no sickness and no sin, makes men saints or demons.

Truth talked, but not demonstrated, rolls on the human heart a stone, consigns sensibility to the charnel house of sensuality, ease, self-love, and self-justification, there to moulder and putrefy into nothingness.

The noblest work of God is man in the image of his Maker. The last infirmity of evil is man [so-called], swayed by the maelstrom of human passions, elbowing the concepts of his own creating, making place for himself, and displacing his fellows. A true Christian Scientist is a marvel and miracle in the universe of mortal mind. He is the *bas relief* of Love inscribed on humanity and transcribed on the page of reality, the living palpable presence of might and majesty. He has lived for others, forgotten himself, and honored his Creator.

The *vice versa* of this man is sometimes named Christian Scientist, but he is a small animal, a hived bee with sting ready for each kind touch, he makes honey out of the flowers' heart, and then hides it. O friendly hand, keep back thy offerings to asps, and God's apes, to wolves in sheep's clothing, and all ravening beasts. Love such specimens of mortality just enough to reform and transform them, if it be possible, and even then look out for stings and jaws, but thank God and take courage.

Divine Science adjusts the balance as Jesus adjusted it. Science removes penalty, only by first removing the sin which incurs the penalty. Another's suffering cannot lessen our own liability.—*Science and Health.*

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CHRISTIAN SCIENCE BIBLE LESSONS.

(INTERNATIONAL SERIES.)

F. E. MASON C.S.B.

(*Fourth Quarter.*)

OCTOBER, 1889. No. 4. II SAM. v. 1-12.

Lesson No. 1, October 6. *Title:* The tribes united under David.

Scripture Text: CHAPTER V.

1 Then came all the tribes of Israel to David unto Hebron, and spake saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless, David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David went on, and grew great, and the Lord God of hosts *was* with him.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

Golden Text: Behold, how good and how pleasant it is for brethren to dwell together in unity. Ps. cxxxiii. 1. *Outline:* 1. Israel's anointed king (vs. 1-5). 2. Capture of Jerusalem and subsequent dedication as the capital of the kingdom (vs. 6-10). 3. David's prosperity (vs. 11-12). *Digest:* David's conduct at Saul's demise. 2 Sam. i. 1-27. David king over Judah. 2 Sam. ii. 1-11. Hostility of Saul's household to David's. 2 Sam. ii. 12; iii. 6. Murder of Abner. 2 Sam. iii. 22-39. Murder of Ishbosheth. 2 Sam. iv. 1-12. The Founding of David's kingdom at Jerusalem.

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1 Chron. xi. 1-9. *Time:* B. C. 1048. Upwards of seven years after Saul's death. *Place:* (1) Hebron, a city 2) miles south of Jerusalem. (2) Jerusalem the capital of the united nation.

INTRODUCTION.

Our last quarter's study of the Bible will be a page as it were in Hebrew history. Our last lesson of the third quarter closed with Saul's death which terminated the reign of Israel's first king. We now enter upon the career of a new king and a new dynasty. Under David the kingdom comes to prominence and power. Dr. Hurlbut says "in the compass of a single reign, the boundaries of Israel were extended twenty-fold, and an empire founded, which rivalled those of Assyria and Babylon in power." We remember David had entered the land of the Philistines to escape the vengeance of Saul. He was here exiled until Saul's death, when he ventured forth, and went up to Hebron where he was anointed King of Judah. His acceptance by the other tribes however did not take place until upwards of seven years subsequent, owing to the influence of Saul's cousin, Abner. Although the primitive error had been destroyed there yet remained a relative thought, which hampered David. David's first endeavor after being installed as king was to regain the position which had been lost through Saul's perfidy. The opposition of Saul's cousin brought about a civil war between David's household and the household of Saul. During this contest David waxed stronger, while Saul's household grew weaker, until at last David triumphed. Abner (Saul's cousin) was treacherously murdered by Joab, David's nephew and general. At the close of this war the representatives of Israel came to Hebron and proffered David the kingship of Israel.

EXPOSITORY NOTES.—"*Then came all the tribes of Israel,*" etc. This anointing of David as king is the third time this ceremony has been performed. First by Samuel, when he was chosen king in place of Saul (1 Sam. xvi. 12, 13). Again by the tribes of Judah, (ii. 4); and now by the representatives of all the tribes. Samuel, having a higher consciousness of Truth, was enabled to prophesy of David's accession to power. He saw it *first.* The tribe of Judah was the next to witness the new king. Judah signifies "A personal and material belief disappearing; the spiritual understanding of God and man appearing." (SCIENCE AND HEALTH.) The disappearance of material sense revealed God's choice of king. The third anointing was a general acceptation of the king. By successive steps David was revealed as king over Israel. Man

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reaches "*dominion over all*" only by a persistent struggle over the claims of sense. Each man has been crowned by God, king over all the earth, and this anointing "the image and likeness of God" is sufficient guarantee that eventually all must rise to the consciousness of absolute dominion. From time to time our sense of dominion bursts through the clouds of belief, and each higher consciousness of Truth is a building higher on the past until we become established in the position assigned us by God. "*Hebron*" (alliance) was the home of Abraham, Isaac, and Jacob. A unison of thought produced David the exemplary king of Israel. Saul, Jonathan, Abner, and Ishbosheth were dead, and there was no one of the house of Saul to lead, hence a David was anointed. "*We are thy bone and thy flesh.*" Allegiance; recognizance of the substance (flesh) and the frame work (bone) of David's consciousness. In him they saw a descendant from the patriarchs of old. This marked him as one chosen of God, and not a "king like the other nations." V. 2: Realization of his past actions, "nothing hidden but what shall be revealed." His past exploits indicated him as "one sent from God." Even though they trusted in Saul they saw in David the guiding hand of omnipotence. The absence of Saul was due to the fact that David now possessed their thoughts. David was God's choice. (See 1 Sam. xvi. 1–12.) All through Saul's reign David had *shepherded* the children of Israel. He was called from the sheepfold to shepherd Israel just as the fishermen on the Galilean Sea were called to become "fishers of men." Feeding others makes captains of us. "He who is faithful over few things, I will make *ruler* over many." See Ps. lxxviii. 70, 72. Isaiah lv. 4. V. 3: "*So all the elders of Israel,*" etc. Unity of thought and allegiance to one mind (David). Coming into this attitude of thought secures protection from our enemies, the "covenant." The higher consciousness protects the lower. The kingly thought shields the inferior. (See SCIENCE AND HEALTH exposition of Gen. i. 29, 30.) "*And they anointed David king over Israel.*" They had departed from the "true vine," the offspring of Abraham, hence Saul appeared; now that they find the true vine again David appears, and Saul disappears. Ridding ourselves of Saul anoints a David. The coronation of David as king over all Israel was celebrated by a three days' national celebration. (1 Chron. xii. 38, 40.) Back of David the Israelites beheld their Jehovah. They recognized David as the vicegerent of Jehovah. They had before trusted in the physical ability of Saul, a great step has been taken, and they move forward

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once more in the right direction. Vs. 4 and 5: "*David was thirty years old,*" etc. Maturity of thought. He had put away childish things and had reached a consciousness of manhood. The identical age when Joseph was made ruler over all Egypt. (Gen. xli. 46.) The age at which Jesus was "anointed with the Holy Ghost." Significant of maturity. Vs. 6 and 7: "*And the king and his men went to Jerusalem,*" etc. Jerusalem, (see SCIENCE AND HEALTH, 40th edition, pp. 539,) mortal belief and knowledge from the so-called five material senses, etc. "*Unto the Jebusites,*" etc. Jebusite, son of Canaan, the son of Ham; "a personal belief; the testimony of what is termed material sense; the error that would make men mortal," etc. (SCIENCE AND HEALTH.) David gained the masterage over the "blind and lame" idols of sense. The Jebusites trusted in their idols and believed they would protect them. Aggressive warfare only gains prominent stations of defense. We cannot destroy the mortal sense of things by holding the distorted image of mortality. A sense of perfection only destroys imperfection. "*Stronghold of Zion;*" *Zion* (emptiness, unfaithfulness, desolation). (SCIENCE AND HEALTH.) David subjugated this condition and laid a "spiritual foundation and superstructure." (SCIENCE AND HEALTH.) V. 8: "*Whosoever getteth up to the gutter,*" etc. Whosoever rises above the lame and blind idols of carnality shall have dominion over them. "*Shall be chief and captain!*" "*The lame and the blind shall not come into the house.*" Exclude from thought all sense of imperfection. To be lame and unable to walk in the way of righteousness is to be *blinded* to God's Truth. History declares that Joab, the son of Zeruiah, was first to attack the stronghold of the Jebusites, and he was made chief. (See 1 Chron. xi. 6.) Joab signifies, (Jehovah is Father,) a sense of a higher ideal that prompted his forwardness. Vs. 9 and 10: "*So David dwelt in the fort,*" etc. Maintenance of position. "*City of David*" (beloved). "*And David built about it from Millo and inward.*" Extended the thought of Truth, added to his conviction of Truth. Fortified himself against the encroachment of evil. "*From Millo and inward.*" Millo (mound). From a belief in the reality of externals, David commenced to sink toward self "inward"! "*And David went on and grew great,*" etc. Holding the fort and increasing its defense brought the consciousness of Divine presence. V. 11: "*And Hiram King of Tyre sent messengers to David,*" etc. Hiram (noble), father or grandfather of the king Hiram, associated as helper in constructing the Temple under Solomon, a constructing, up-building thought.

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A thought making permanent ideals already gained. Tyre (rock). A solid enduring thought. *Cedar trees*, noted for as not liable to decay. Carpenters, constructionists, masons, that thought which builds to stay. *Not on the sand!* All signify the intention of making permanent David's thought. The harbinger of the Temple. V. 12: "*And David perceived that the Lord*," etc. Conscious realization that God is omnipresence. Realization of dominion. The most spiritual person of any epoch becomes the spiritual leader of the world. "*King over Israel!*" (See Ps. xviii.) God is no respecter of persons. He "exalts His kingdom for His people's sake."

LESSON POINTS OR MODERN APPLICATION.— Unison of thought begets harmony and defeats the enemy. V. 1: Leaning on mortal sense is prolific of discord, disease, and death. "Leaning on the Infinite is big with blessings." V. 2: A harmonious compact anoints a kingly thought, which shall lead us forward: realization of the impotency of the gods of belief intensifies our understanding of the potency of the One Mind. V. 6: Yielding not to the boastings of the senses fortifies us anew. Progressiveness raises one to rulership. "To him that hath shall be given. He that is faithful over a few things shall be made ruler over many." V. 8: Maintenance of positions won increases our power and reflects divine presence. Vs. 9, 10: To whom God reveals Himself comes the perpetuating consciousness of Truth. Our habitation is established.

LESSON NO. 2. OCTOBER 13.

THE ARK BROUGHT TO ZION. 2 Sam. vi. 1–12.

Scripture Text: CHAPTER VI.

1 Again, David gathered together all the chosen *men* of Israel, thirty thousand.
2 And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth *between* the cherubim.
3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.
4 And they brought it out of the house of Abinadab, which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.
5 And David and all the house of Israel played before the Lord on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.
6 ¶ And when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*.
7 And the anger of the Lord was kindled against Uzzah, and God smote him there for *his* error; and there he died by the ark of God.
8 And David was displeased, because the Lord had made a breach

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upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10 So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

Golden Text: The Lord loveth the gates of Zion more than all the dwellings of Jacob. Ps. lxxxvii. 2. *Outline*: 1. The removal of the ark from Kirjath-Jearim (vs. 1-5) 2. Doom of Uzzah (vs. 6-8). 3. The ark in the house of Obed-edom (vs. 9, 11). 4. The ark in Zion (v. 12). *Digest*: The ark (Ex. xxv. 10, 22). The ark in the hands of the Philistines (1 Sam. v. 1-12). Restoration of the ark (1 Sam. vi. 1-21). Removal of the ark. (1 Chron. xiii. 1-14). The ark in Zion (1 Chron. xv. 1-29). The thanksgiving song (1 Chron. xvi. 8-36). The triumphal praise (Ps. xxiv. 1-10). *Prominent Thought*: The capital the centre of material worship. *Time*: B. C. 1045; six or seven years subsequent to David's anointing as king by all Israel. *Place*: Baale (*city of Baale*, the great Canaanite deity). Ten miles north-west of Jerusalem, on the road to Joppa. *Parallel Accounts*: 1 Chron. xiii. 1-14; xv. 1-28; xvi. 1-43. Chronicles' account much fuller than in Samuel.

Introduction.

David had established himself in Jerusalem. The Philistines, aware of his brilliant military success, and fearing his possible superiority, determined to break his power, before he became too great. They came up against David and were defeated. Realizing that they must either conquer him or become subject to him, they made a second invasion and were again disastrously beaten. This ended their power over Israel during David's reign. Peace was declared, and David's throne was established. David, finding himself dwelling in peace and prosperity, naturally longed for the ark of his forefathers, which had been captured during Eli's time, and he determined to possess himself of it. During all this period of time the ark was apparently neglected. For seventy years it rested in the house of Abinadab. Nothing is known of it except that Eliezar, Abinadab's son, was sanctified to care for it. David, conscious of the unity of thought of the nation under himself, saw that the ark must be restored. The ark was the visible symbol of Divine presence, the highest manifestation of goodness. (See 1 Chron. xiii., xiv., xv.)

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EXPOSITORY NOTES. — Vs. 1, 2: "*And again David gathered together,*" etc. Union of thought recognizing one head; David the anointed. This condition once again on the *true line,* remembers the *ark* and desires it. The ark is the consciousness of indwelling Spirit. The two profligate sons of Eli, Hophni and Phinehas, *were with* the ark when it was lost, but now they are not here. Saul, too, has gone, and the ark is in the hands of David. V. 3: "*Set the ark of God upon a new cart.*" Just what the Philistines did (1 Sam. vi. 7). This was a violation of an express statute (Num. iv. 15; vii. 9). Man cannot proceed in violation of God's law. Lines of prophecy must be carried out to the letter. Carelessness or neglect is no excuse. David should have known the law. The Science of Christ is exacting, demanding absolute adherence to its rules and precepts. "We often do right things in a wrong way." The ark should be born by Levites (descendants of Levi). The ark of God cannot be coupled with animal propensities. God must move the ark forward, and not man nor beast. David himself was the *true ark* of God's presence. He was the visible manifestation of His presence. His desire to re-establish the ark in the "Holy City" was to show the Israelitish host that God had moved him forward. He desired to show them that he was the *visible* manifestation of the "true vine." David is the consensus of the spirit of righteousness now manifested in the encampment. A David has been anointed, Jehovah God dwells with them once more. David is the highest expression of God visible to the Israelitish host. "*Uzzah* (*strength*) and *Ahio,* (*brotherly*) *drave the new cart.*" Truth is not advanced by human intervention. It is advanced by the omnipotence of God. V. 4: No matter how far we have wandered away from God, we must eventually return to the point of departure and trace the true line. (See v. 2.) "David arose" and went with all the people that *were with him!* Then of the same thought. He traced out his own line of ascent from the point of deflection. (See 1 Chron. xiii. 23.) "*Be sure you are right, then go ahead.*" "*Ahio went before the ark.*" Ahio (brotherly) a brotherly feeling must prevail ere we can trace the true idea — the anointed David. V. 5: "*And David and all the house of Israel,*" etc. A harmonious thought; a "dwelling (house) together"; a united, brotherly feeling because "*Ahio went before the ark!*" "*Harps, psalteries, timbrels, cornets, cymbals.*" Separate, individual thoughts, yet all blending in concord. *One,* ten, or a million will not express the Infinite; it takes infinity to fully express Him. The various instruments here described show that although there is an infinite

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expression, it blends into *one harmonious whole!* Vs. 6, 7: (See SCIENCE AND HEALTH, p. 154, 40th edition. "It is a grave mistake to attempt to steady the ark of Science with an opinion.") God is the Principle of all that represents Him, and of nothing else; for "there is none beside Him." No human sense can touch Divine presence. A religion based upon physicality cannot be steadied by humanity. It is a shaky affair, and had better topple over. Imitating the ways of others reduces us to their level. The heathen removed the ark in a cart. A close inspection of the methods for religious propagation of to-day would reveal the fact that God's altar was being advanced *on carts after the manner of the Philistine!* See David's future instruction concerning the ark's removal and reference to this episode (1 Chron. xv. 13). Disobedience incurs divine displeasure; that is, God has said, "I am all, and there is none beside me." Departure from this law of Soul is punished by the sin we must encounter by virtue of absence from Divine consciousness. Nadab and Abihu lost their lives for offering strange fire (Lev. x. 1–6). Moses lost the privilege of entry into Canaan by striking the rock instead of speaking to it (Num. xx. 1–13). Achan was slain because he appropriated the spoils of Jericho (Josh. vii.). The Israelites were defeated for taking the ark into battle (1 Sam. iv.). The people of Bethshemesh were slain because of idle curiosity (1 Sam. vi. 19). Saul lost his kingdom because he refused to wait for Samuel (1 Sam. xxv. 22). "*We cannot steady the ark.*" Prophecy must be fulfilled to the letter. There is nothing hidden but what will sooner or later be revealed. The threshing-floor of Nachous (prepared) will eventually be reached when all who attempt to steady God's ark will lose their sense of spiritual existence. Here they must remain until the utmost farthing is paid. Vs. 8, 9: Carrying forward the ark of the Covenant is attended with hardship, fear, contest. It seems hard to follow out the true line of Spiritual ascent without human intervention. We fear to pursue that line of thought which transcends *human reason.* David fears lest the people will not be able to comprehend "*how the ark of the Lord shall come*" to him. How will they see that he is the visible expression of Jehovah. "*Afraid that day.*" Temporary fear, induced by the thought Uzzah expressed. He feared lest they would not be able to trace the true way. "Narrow is the way that leads to life, and *few there be who find it.*" Spiritual things are spiritually discerned. The carnal man sees not the things of spirit. David was the true vine and Jesus was king David's son, offspring of this thought. Vs. 10, 11: "*So David*

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would not receive the ark." "He could not do many mighty works because of their unbelief." Fear blocked the advance thought, which could not be traced to the "*City of David.*" "*Carried into house of Obed-edom,*" etc. Hearkening to the suggestions of the world. Entertaining doubts as to God's ability to advance His Cause carries us "aside." The ark remained in Obed-edom's custody three months. Three corresponds with the third creative period of Genesis. "And the evening and the morning were the third day." *Life* the seed within itself, the perpetuating quality of mind. Jonah *three* days in the whale's belly, and came forth to *life.*

Three on Mount of Transfiguration, Moses, Elias and Jesus. Jesus the *life.* Jesus *three* days in tomb, resurrected to *life. Life* is the third mental period! Blessing follows the custodian of the ark (highest consciousness of goodness). "*All his household.*" The light of Truth shines so that it giveth light unto all who are in the *house.* V. 12: David again planned the removal of the ark on a more elaborate scale. He made a careful study of the ceremonial directions, and moved it in accordance therewith. (See 1 Chron. xv.) True line at last traced out. David's kingship spiritually proved. The pedigree of Truth manifested, and with "*gladness.*" Joy rewards the successful seeker. "Seek and ye *shall* find." The next lesson shows the thanksgiving and joy that rewards the successful heart.

Lesson Points.— A "shaky" religion, borne along by "beastly" thoughts, will fall to the ground. Following out the true line of Spiritual advancement reveals "the straight and narrow way." Worldly hands (powers) cannot steady Divine intentions. The Science of Christ, like the science of mathematics, demands absolute adherence to its rules, departure from which results in death to the true sense of spiritual possibilities. Yielding to fear turns us "*aside,*" and we lose the true way (V. 10). Back to the point of departure from the true way all must go, and start anew the upward journey. Finally, every knee must eventually bow. All must sometime acknowledge God, for it takes all mankind to express the Infinite. If one were lost God would be finite, incomplete. Eventually the *David thought* must pick up the ark where *we* leave it, and advance it forward in the true line of Christ. If it is lost through the apostasy and profligacy of an Eli or a Saul, a David will eventually arise who will advance it to its proper place.

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LESSON NO. 3. OCTOBER 20.

DAVID'S THANKSGIVING PRAYER. 2 SAM. vii. 18-29.

Scripture Text: CHAPTER VII.

18 ¶ Then went king David in, and sat before the Lord, and he said, Who *am* I, O Lord God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord God?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O Lord God: for *there* is none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee forever: and thou, Lord, art become their God.

25 And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The Lord of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed for ever.

Golden Text: In everything give thanks; for this is the will of God in Christ Jesus concerning you. 1 Thess. v. 18. *Outline:* 1. David's humbleness (v. 18-21). 2. Realization of the Allness of God (v. 22). 3. The glory of God revealed (23-24). 4. Petition for permanency of manifestation (25-29). *Prominent Thought:* David's self-abnegation and exaltation of God. *Digest:* God's promise to David. 2 Sam. vii. 1-17. David's prayer. 2 Sam. vii. 18-29. God's covenant. Ps. lxxxix. 19-37. Partial fulfilment of promise in Solomon. 1 Kings viii. 12-21; complete fulfilment in Jesus. Luke i. 26-35. *Time:* B. C. 1042, close upon last lesson. *Place:* Jerusalem, "The city of David." *Parallel account:* 1 Chron. xvii. 16-27. David aged about 44 years; 14 years of his reign.

INTRODUCTION.

The kingdom was fairly established, and a period of material peace and prosperity followed. David determined to build a temple for the Ark of God, and he apprised Nathan (a Hebrew prophet

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and friend and counsellor of David) of his intention, the same night the Lord gave the prophet a message to David declaring that he should not build a house for the Lord (vs. 5-7) but that the Lord would build a house for David (v. 8-11) and that David's sons (the offsprings of his thought) should build the house for the Lord. Jesus, King David's son, eventually re-established the temple not made with hands fulfilling this prophecy. God moreover promised to establish David's kingdom forever (verses 14-16).

Our lesson to-day is David's response to Nathan's prophetic message. The true line had been again established and the early promise to Abraham fulfilled that "in his seed should all the nations of the earth be blessed." A succession of kings or *ruling thoughts* from David's time is foreshadowed, the last of whom should rise to absolute "dominion over all things," and whose kingdom should be eternal — the absolute supremacy of Mind. Jesus the Messiah was the true ultimation of God's purpose. (See Acts ii. 30). David and Abraham saw Jesus' day and were glad.

EXPOSITORY NOTES.—V. 18: "*Then went King David in,*" etc. David's realization that "there cometh one after him who is mightier than he." Humility has brought him into the Divine Presence, and in this condition he realizes the penury of his own thought and his house (habitation of thought). The "manger" thought was crowned with the "star" — a realization of a higher light. Vs. 19, 20: David's glimpses of the "coming Messiah." Christian Science, — the immaculate conception without taint of matter, infusion of sickness, or germ of death. David sees that his thought will rise to full salvation from the thraldom of the senses. He sees that of two evils the least must be chosen until all error is obliterated, dissolving the ghostly illusions of matter and re-establishing man in Mind. V. 21: David is aware that only through Mind is Truth perpetuated, and not through personal achievements. Mind is the "seed within itself" — the perpetuator of its own ideas. Ascending to the limitation of the senses there is a sense of growth. "It is yet four months and then cometh harvest," is still lurking in the thought of mankind. V. 22: "*Wherefore thou art great, O Lord.*" Glorification of God follows abnegation of self. "*There is none like thee.*" Consciousness of supremacy of the Infinite. David's conception of deity transcended that of all his predecessors. "*There is none like thee.*" All the gods of the heathen were idols, vanities, empty images of mortal thought. His was the true consciousness; the end was seen from the beginning. "*According to all* that we have heard with our ears,"—

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through the senses. Tradition or hereditary conclusions. V. 23: "*And what one nation in the earth is like thy people,*" etc. He sees God manifested in the flesh. It is God that has led Israel from the darkness of Egyptian bondage, and turned them from the gods of belief to the consciousness of the true God. V. 24: Perpetuity and unity of Truth; a consciousness of the ever watchful care of the keeper of Israel. V. 25: "*And now, O Lord God,*" etc. No doubt is conveyed here, but an earnest exhortation for the perpetuity of omniscient care. To the close of our lesson we find an earnest prayer of faith, ardent desire for the continuity of the present high consciousness. Vs. 26, 27: Not presumption, but in accordance with divine promise. God said, "*I will build thee a house.*" David sees from whence cometh his blessings. V. 28: "*And now, O Lord God, thou art that God,*" etc. Implicit trust in divine promises. V. 29: Hope for the continuation of this; the true line of salvation.

LESSON POINTS.—Humility is the crowning virtue of mankind. (Acts xiii. 34.) Implicit trust in God and His promises, consciously fulfils all exaltation of God and destroys consciousness of self. The elements of David's prayer of thanksgiving were as follows: Humility, gratitude, thankfulness, earnestness.

LESSON NO. 4. OCTOBER 27.

SIN, FORGIVENESS, AND PEACE. PS. XXXII. 1-71.

Scripture Text: CHAPTER XXXII.

1 Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered.
2 Blessed *is* the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile.
3 When I kept silence, my bones waxed old through my roaring all the day long.
4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.
5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.
6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.
7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.
8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.
9 Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.
10 Many sorrows *shall be* to the wicked: but he that trusteth in the Lord, mercy shall compass him about.
11 Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

Golden Text: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1. *Outline:* Blessedness

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which follows cessation of sin. Wickedness and righteousness contrasted. *Prominent Thought:* The joy which follows rectitude. *Digest:* David's sin. 2 Sam. xi. 1-27. Confession and forgiveness. 2 Sam. xii. 1-3. Prayer for forgiveness. Psa. li. 1-19. Forgiveness. 1 John i. 1-10. *Time:* About B. C. 1035. *Place;* Jerusalem, David's palace on Mount Zion. David now about 50 years of age. Twentieth year of his reign.

INTRODUCTION.

This Psalm xxxii. is a portrayal of David's inner life. It is a rehearsal of his own experiences. It should be read in connection with the 51st Psalm. David committed an atrocious crime, details of which can be found in 2 Sam. xi. This Psalm xxxii. gives us a deep insight into David's bitter sorrow, his sincere repentance, and earnest prayer for forgiveness. "Sorrow for a wrong act is one step in the right direction." David was not forgiven for his terrible sin against Uriah the Hittite and his wife Bathsheba, until he had suffered mental agonies for his sin. "Whatsoever a man sows that also shall he reap." The only forgiveness of sin is the cessation of sin, then there is nothing left to forgive. We pay the utmost farthing for each transgression. Deflections from the moral law are no more forgiven than are deflections from the principles of Mathematics. The Psalms of David embody Christian experiences and are extremely edifying. Parleying with temptation makes us willing captives of sin. "If thy eye offend thee pluck it out," is the Gospel's injunction.

EXPOSITORY NOTES.—Vs. 1 and 2: "*Blessed is he whose transgression is forgiven.*" (Rom. iv. 6, 8.) Blotted out (covered), forgotten. "Let the dead bury the dead." Forgetting the things that are behind us, push forward for the goal. Never dwell on the past. "Look up; he is not here; he is risen." Open denunciation of sin and realization of guilt give a forward impetus. Because Christian Science affirms "there is no reality," this relieves us from none of our works in sin: whatsoever a man thinketh in his heart so is he. Sin is a reality to those who are in bondage to it, and the transgressor will be punished. God says, "I am all, and there is none beside me." Forgetfulness of this declaration plunges us in the opposite of this thought and we are punished until we retrace our footsteps. Of the knowledge of good and evil God decrees, "the day thou eatest thereof thou shalt surely die" (to the true sense of Being). Submitting to the testimony of matter brings fruit "after its kind," and the kind is suffering. "To the pure all things are pure" and God "imparteth not iniquity" to the pure in heart. God blots out our sins; that is, a consciousness

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of the Divine presence destroys them. The prodigal saw no more of the "husks" and "swine" and the "citizen of the far place" when he was reinstalled in his father's house. "When we die our thoughts perish." When we die to the material *sense* of things, our thought of material sense is obliterated. V. 3: "*When I kept silence my bones waxed old,*" etc. "Nothing hidden but what shall be revealed." "He who covereth iniquity shall not prosper.' David's frame work (bones) of Truth was lost to him during his retrogression. The support of Truth was taken away from him. "*Rearing*" uneasiness of mind. *Mental chemicalization* smiting of the conscience. V. 4: "*For day and night thy hand,*" etc. "Whom He loveth He chasteneth." Deflection from God punishes us. Whatever makes us retrace our steps is good for us; hence the misunderstood quotation, "Whom He loveth He chasteneth." "*My moisture is turned into the drought of summer.*" Dry, sterile, no freshness of thought. Truth *faded* from sight. A famine of thought. "*Selah*" a word denoting reflection! Reflect upon what has been said. V. 5: "*I acknowledged my sin unto thee,*" etc. Recognition of our sins, puts us in a position to master them. V. 6: "*For this shall every one that is godly pray unto thee,*" etc. "Seek and ye shall find." "Where one man finds a golden nugget, others feel inclined to dig." Turning to God always brings peace and forgiveness because our sins are *forsaken!* "*The flood of great waters shall not come nigh unto him.*" Turning to God lifts us above the tidal wave of error. Getting into the ark of safety, the "secret place of the most high," enables us to ride over the floods of sense. Every error must be excluded from thought, thus "pitching the ark within and without." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God and He will abundantly pardon." (Isaiah lv. 7.) V. 7: "*Thou art my hiding place,*" etc. "He who dwelleth in the secret place of the Most High (*consciousness of the supremacy of Mind*) shall abide under the shadow of the Almighty." (Ps. xci. 1.) Trust in God is absolute protection from the "pestilence that walketh in darkness, and the arrow that flieth by day." Harmony ("songs of deliverance") follows the penitent sinner. God, Truth, is the sinner's refuge. His present help in time of affliction. V. 8: "*I will instruct thee,*" etc. Reflecting David's consciousness will instruct us. True penitence directs us heavenward, and reveals "*the way which thou shalt go.*" "*I will guide thee with mine eye.*" "If thine eye be single thy whole body shall be full of light." (Matt. vi. 22.)

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(Luke xi. 34.) "The eyes of the Lord are upon the righteous and His ear is open to their cry." V. 9: "*Be not as the horse or as the mule,*" etc. Man must exercise understanding. Evil ways will never be abandoned through compulsion. Penance is not Christian Science. Mankind must rise *spiritually above* the claims of the senses — not abandon them through *will power!* Man must be rational, not irrational as are the beasts, are guided by force only. We cannot control with "*bit and bridle*"; "our weapons are not carnal but mighty to the pulling down of strongholds." If we are not willing to be "led by the Spirit," the "*bit and bridle*" of severe discipline will be used, for "every knee must bow." If sin did not bring its punishment, we should be *without hope in the world*, nothing would turn us back to God. "Pain is more salutary than pleasure."—(S. and H.) Whatever directs our footsteps Godward is a blessing. V. 10: "*Many sorrows shall be to the wicked,*" etc. Wickedness and righteousness contrasted; both have their reward; righteousness promotes joy; evil engenders misery. Man can never escape the woes of slavery as long as he remains a slave. "Whatsoever a man sows that shall he also reap." "*The wages of sin are death.*" Error meets its own reward and the "seed brings forth fruit after its kind." "*He that trusteth in the Lord,*" etc. "Because he hath set his love upon me therefore will I deliver him," etc. (Ps. xci. 14.) "*Mercy*" and goodness will follow the righteous all the days of his life and he will dwell in the house of the Lord forever. V. 11: "*Be glad in the Lord and rejoice,*" etc. "Well done, thou good and faithful servant, enter thou into the *joy* of thy Lord" — the reward for righteousness. Harmony is the ultimation of true living.— "The pure in heart see God."

LESSON POINTS. — "Cessation of sin is the only forgiveness of sin there is. We pay the utmost farthing for every transgression. Forgiveness of sin without punishment would be license to commit sin."* "The way of the transgressor is hard." Nothing but "drought" follows in the path of the ungodly. Turning to God blots out the past. Maintenance of position in Truth is protection against error's invasions. Pure living and not penance is the sickle which cuts down every plant which the Father has not planted Stubborness, intractability, will be mastered with severe discipline. The way of the slothful man is an hedge of thorns; but the way of the righteous is made plain. (Prov. xv. 19.) Eternal harmony is the kingdom of heaven, the abode of the faithful.

End of October Lessons.

* SCIENCE AND HEALTH.

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Regular Sunday services of Scientists (not incorporated churches) are as follows:

ARKANSAS CITY, KAN.—10.30 A. M.

AUSTIN, TEX.—4 P. M., house of Mrs. August Zillers.

BELLEVILLE, KAN.—3 P. M., residence of T. W. Hatton.

BINGHAMTON, N. Y.—5 P. M., Royal Arcanum Hall.

BLOOMINGTON, ILL.—3 P. M., Red Men's Hall, Sunday school.

BROOKLYN, N. Y.—3 P. M., 41 Green Ave.

CHATTANOOGA, TENN.—3 P. M., 1 Loveman Block, East 8th St.

DENVER, COL.—3 P. M., 3 La Veta Place.

DES MOINES, IA.—10 A. M., 925 6th Ave.

DETROIT, MICH.—4 P. M., Royal Templar Hall.

DULUTH, MINN.—10.30 A. M.

ELKHART, IND.—2.30 P. M., 403 Pigeon St.

ELROY, WIS.—Residence of E. B. Loveland, C. S.

FALL RIVER, MASS.—2 P. M., No. 11 Maple Street.

FORT HOWARD AND GREEN BAY, WIS.—10.30 A. M., Royal Arcanum Hall (Fort Howard side of river).

GALVESTON, TEX.—10.30 A. M.

HULL, IOWA.—5 P. M.

JAMESTOWN, N. Y.—3 P. M., 302 Spring St.

JUNCTION CITY, KAS.—2 P. M., house of Mr. Frederick Mann.

KANSAS CITY, MO.—11 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB.—3 P. M., G. A. R. Hall, cor. Central Ave. and 23d St.

LEXINGTON, MO.—4 P. M., Bible Class at Mrs. Raymond's residence.

LINCOLN, NEB.—10.30 A. M., 1210 Q Street.

LITTLETON, N. H.—3 P. M., Opera Block, Main St.

LOCKPORT, N. Y.—5 P. M., McMaster's Hall, No. 4 E. Ave.

LOS ANGELES, CAL.—3 P. M., 14 Freeman St.

LOWELL, MASS.—2 P. M., Wyman Exchange, Merrimac St.

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MAGOON, ILL.—10.30 A. M.
MASON CITY, IA.—10.30 A. M., house Mrs. Grace G. King, C.S.
MEMPHIS, TENN.—4 P. M., C. S. Rooms, No. 111 Jefferson St.
MINNEAPOLIS, MINN.—4 P. M.
MONTREAL, CAN.—106 Stanley Street.
MONTROSE.—10.30 A. M., residence of M. A. Bagley.
MCGREGOR, IA.—10.30 A. M., residence of E. Hoxsie, C. S.
NEW BEDFORD, MASS.—7.30 P. M., 187 Middle St.
NORTHCOTE, MINN.—Residence of Mrs. Brown, C. S.
OAKLAND, CAL.—3 P. M., 568 17th St., Sunday school 2 o'clock.
OGDENSBURG, WIS.—2 P. M., residence of W. J. Axtell.
PORT HOPE, ONT.—11 A. M., at residence of Wm. H. Wright.
ROCHESTER, N. Y.—52 Clinton Place.
SACRAMENTO, CAL.—11 A. M.; Bible Class, 10 A. M.
SANBORN, IA.—Residence of Frank Brainard, C. S.
SANDUSKY, N. Y.—3 P. M., C. S. Rooms, 922 Washington St.
SIOUX CITY, IA.—Sunday school at 3 P. M, 521 Fourth St.
ST. JOSEPH, MO.—2.30 P. M., C. S. Hall, cor. 5th and Edmon Streets.
TOLEDO, O.—4 P. M., Curtis Block, No. 6.
TORONTO, CAN.—10.30 A. M., C. S. Institute, 105 Markham St.
TRAVERSE CITY, MICH.—3 P. M., No. 124 West 9th St., So. Side.
WASHINGTON, IA.—3 P. M., residence of Robert McGaughey.
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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. NOVEMBER, 1889. No. 8.

"THE APOSTLES' CREED."

H. A. LARMINIE, C.S.D.

THE so-called Orthodox churches little realize the orthodoxy of the teachings of Science, when tested by the statements of doctrine in the "Apostles' Creed." Christian Scientists can wholly agree with them. A brief explanation will make clear their meaning as understood in Science.

"*I believe in God the Father Almighty, Maker of heaven and earth.*" Mind is the Father of all that truly manifests life. Heaven and earth are mind and body, and heaven is perfect harmony of being. God and man are one in strength, one in presence, one in purpose. Man, in his normal condition, reflects the image and likeness of God (good) in every thought, word, and deed; and God is the Divine Principle of Truth and Love governing him in all his ways.

"*And in Jesus Christ His only Son, our Lord.*" Jesus Christ is the only Son of God; but Jesus Christ stands for all who truly know God, in the spiritual sense of life. There is but one Christ, and all that are truly governed by Truth and Love are members of that one and only body in Christ. The Son manifests the Father, but this sonship includes all that are governed by the mind of good. The highest idea of God is the head of the household — the only Son, our Lord and ruler.

"*Who was conceived by the Holy Ghost; Born of the Virgin Mary.*" We conceive the new idea of Life by the

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Holy Ghost that is given us through His Son, or highest idea of Truth. Divine Science is the Holy Ghost, or Spirit of Love awakening us to the spiritual fact of life. This we realize only so far as we give up the claims of life in matter. We must all, as well as Jesus, be born of purity and strength (Virgin Mary) in the understanding of Science, before we can know God, or be His Son.

"*Suffered under Pontius Pilate, was crucified, dead, and buried.*" Pontius Pilate represents a wavering state of mind arising from ambition, pride, love of selfish interests, a son of earth. Jesus born of purity through the understanding, meekly crucified the desires of the flesh and rose above their conditions into the mansions of Light — the Father's House; while Pontius Pilate excused himself, (washed his hands) by reasoning against his higher convictions of truth, not being willing, through pride of person, to meet the rebukes of Love, and thus rise above the sneers of the world of ignorance. To be crucified, dead, and buried, is to reject all materiality, the world, the flesh and the devil, a trinity of error that war against the spiritual fact of Life. Self-abnegation is the crucifixion of error, demonstration is the death, and to wholly rise above its conditions is the burial.

"*He descended into Hell.*" Hell represents the worst state of sin and fear. He was tempted that he might destroy all sense of it; we cannot destroy that which we do not to some extent realize.

"*The third day He rose from the dead.*" Three is a holy number, symbolizing a trinity of thought in unity of purpose; destroying the three great errors in the human mind, viz.: "The belief of life, substance, and intelligence in matter." These three conditions were overcome when he rose out of their power through demonstration. This is the new creation, and the third day.

"*He ascended into Heaven and sitteth on the right hand of God the Father Almighty.*" It is through the almighty power of God that we are raised from the dream of life in matter. His right hand is one who is in the highest understanding of Truth, resting in the power of his might.

"*From thence he shall come to judge the quick and the*

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dead." The quick are those in the understanding of Science; the dead are those living wholly in the senses of matter. The judgment is going on all the time, for Truth is ever present condemning error. Judgment comes of the highest sense of good.

"*I believe in the Holy Ghost.*" The Holy Ghost is "Divine Science; the developments of Eternal Life, Truth, and Love," that manifest the Fatherhood and Motherhood of God. We must more than believe,— we must feel the presence of the divine nature, and partake of the spiritual food.

"*The Holy Catholic church, the communion of saints.*" The Holy Catholic church is the universal law of Love, that makes real the brotherhood of man. The communion of saints is our realization of the one Mind in Life and Love.

"*The forgiveness of sins.*" Sin is forgiven when it is destroyed by the power of Truth in Science.

"*The resurrection of the body.*" The body constitutes all of God's children that will be eventually raised from the grave of personal sense, to the true, spiritual sense of Life in God — Divine Mind. The resurrection is a daily awakening to a higher sense of life — the spiritual sense of all things.

THE TWO SISTERS of Bethany both loved Jesus, but their love was manifested according to their different conceptions of him. Martha's anxiety was to entertain the personal man as an honored guest; her thought was for the body, and she was "careful and troubled about many things;" but Mary waited upon him in Spirit; she had chosen "that good part" that should never be taken from her.

Close companionship with his personality, did not make the Christ known to the disciples. "Whom say ye that I, the Son of Man am?" Peter, alone of the twelve, answered: "Thou art the Christ, the Son of the living God." "Flesh and blood hath not *revealed* this unto thee, but my Father in heaven," was the response of Jesus. "No man," said he, "knoweth the Father but the Son and no man knoweth the Son but the Father and he to whomsoever He will *reveal* him." All knowledge of God, Truth, is through this inward revelation of the Son, whom to know (understand) is Life eternal. "For this is Life eternal, to know Thee, the only true God and Jesus Christ"— Principle revealed — "whom thou hast sent" — E. S. L.

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CHURCH ORGANIZATION.

G. M. REEDS.

THERE are two opposite Mysteries spoken of in the Bible; — the Mystery of Godliness and the Mystery of iniquity. Both are progressive in their development. The Mystery of Godliness progresses upward, however much it may at times seem to be a failure; the Mystery of iniquity progresses downward, however much it may at times seem to be a success. The head of the first is God, Good (in Christ), and the head of the second is Evil, Error (in mortal mind). As Truth, God, Good, is infinite, its Principle must be Eternal; and as evil, error, is finite, having no entity, it must come to an end.

God's cause both in type and antitype is in the Bible represented by Jerusalem, and the opposite in type and antitype, is represented by Babylon. They are both brought to view side by side, in the succession of ages, until Jerusalem reaches the climax of glory, and Babylon goes down to rise no more. (Rev. xxi. 9-11. Rev. xviii. 20.) Jerusalem was made subject to Babylon in the Jewish or typical kingdom age; so the Gospel church has been subject to mystic Babylon in the Gospel age. The literal Babylon was the head of human governments as represented by the image, and all the system goes down together. (Dan. ii. 35.) So the mystic Babylon is the mother of harlots, and the whole system, including the daughters, must perish, ere the glorious, everlasting righteousness can be fully introduced. (Rev. vii. viii.)

It is a combination of church and state that constitutes harlotry in the prophecies and in Revelations,— or, the union of the church with the world. A worldly church is an abomination of the earth. A pure church is represented in prophecies as a virgin, or chaste virgin; and a corrupt church is brought to view as an harlot.

The spirit of Babel or Babylon is the same in all its stages, type and antitype — pride, ambition, self-conceit, and effort at worldly organization. "And they said Go to, let us build a

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city and a tower, whose top may reach unto heaven; and let us make us a name lest we be scattered abroad." (Gen. xi. 4.) This is the same spirit as that of the modern sayings, that "Union gives strength," and numbers give respectability. The latter is doubtless true in mortal sense, and the former is a plausible sophism. "*Right* is *strength*," and the union of visible elements is an expression of its innate power. But whoever is conscious of being right is stronger when standing alone, than in a compromise with evil for the sake of union. All such structures have "brick for stone and slime for mortar," and what is intended to preserve results in ruin.

The confusion of tongues was the result and expression of confusion of mind. There was an effort to reach heaven by human methods.

God gave his method of connecting earth and heaven in Jacob's Ladder, on which the communication both down and up was made. (Gen. xxviii. 12.) This ladder is doubtless a type of the Christ of God, Jesus the head, and the church the body, since the angels — heavenly thoughts — ascended and descended upon the Son of man. (John i. 51.) He alone can bring men to perfect success and to the heavenly state — harmony. The union in him, as of "one body and one spirit" (1 Cor. xii. 12, and Eph. iv. 4.) is the only safe and permanent union. Union on any man-made creed or other human foundation will be destroyed, and the defeat will be everlasting.

When the kingdom of Babylon reached the pinnacle of human glory, as the head of nations, the spirit of pride was expressed in the words: "The king spake and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power and the honor of my majesty?" While the words were in his mouth the voice came from heaven, saying: "O King, the kingdom is departed from thee." (Dan. iv. 30-31.) The son Belshazzar took his place, but because he humbled not himself, but exalted himself against the Lord, the handwriting on the wall revealed his doom —"God hath remembered thy kingdom and finished it"; "Thou art weighed in the balance and found wanting"; "Thy kingdom is divided." (Dan. v.

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22, 31.) God had declared that he that exalts himself shall be abased, and such is the fate of Babylon in every form.

The spirit and some of the leading qualities of the New Testament Babylon are well known. (2 Thes. ii. 4.) "Let no man deceive you by any means, for that day shall not come, except there comes a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." It was the union with the state that gave the woman the name of the "man of sin," just as, in a contrary sense, the church of Christ (Scientist) takes the name, and shares the power of Christ, now. A church in union with human governments is an apostate.

The mystery of iniquity began to work in the church in Paul's time. (2 Thess. ii. 7.) Considering the terrible suffering and persecutions of the early church under pagan rule, there was a great temptation to seek favor with the state. The pagan religion stood in the way, but gradually the church succeeded in wooing the government to nominal Christianity, and, once united, the church controlled the state.

The New Testament clearly recognizes a local, family, church organization, which in its simplicity and unity represents the body of Christ. Such a company of believers, so far as the management of its affairs is concerned, is entirely independent of all other similar companies, and owns no authority but that of Christ. Perhaps the first step in the falling away from the simplicity of the Gospel, was the organization of two or more such local churches under one head. It might have been at first for counsel, but it soon resulted in legislation; and the usurpation of authority of one over many, readily developed into Popedom. To avoid such results, either on a large or small scale, all that is required is obedience to the law of Christ, "Call no man master, One is your master even Christ."

The "Mother church" (Romish) in alliance with the state, claims all authority over the consciences of men; over the ordinances of the Gospel; to modify, set aside, or to make new ones; and to open or shut heaven in regard to those

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who obey or disobey her mandates; and it is in this adulterous condition with the state, and in this conspiring spirit, that she has given birth to her daughters. Who are the daughters of Rome — Babylon? Those who have imbibed her spirit, as well as those who follow her teachings. The Protestant churches are in many respects better than the mother church; but many of them are but distant connections of Rome. The danger still exists of being controlled by Babylonish customs, and in the spirit of candor and kindness, we would warn our brethren everywhere to own but one Master, and to let his Word be their guide.

Christian Science inspires us, and we above all others should be reformers. The primitive ideas of local independence and simplicity have retained only a limited authority in the sects. That which has taken their place is fundamentally wrong, cannot therefore be reformed but must be destroyed. This is illustrated in the fact that when ancient Israel was in Babylon, instead of seeking to reform Babylon, the Lord restored Jerusalem and destroyed Babylon.

Many Christians in the church organizations are in trouble over the prospect. They may well be, so long as they seek to uphold false systems. (Rev. xiv. 11.) "Come out of her, my people, that you be not partakers of her sins and receive not of her plagues." (Rev. xviii. 4.) This means *leave* Babylon and *come back* to Jerusalem. Some are disposed to do the first and not the second; that is, they are more disposed to stand alone, than to return to the New Testament church idea. Extremes are dangerous. We are to follow Principle, recognize the unity of the body and the Spirit of Christ, but yield not to the tide of a wicked generation, and build not up a worldly church. Whatever stands by doubtful means or measures will fall, and let us see that we are not buried in the ruins.

The open Bible in the hands of the people, and the Spirit of Christ in their hearts, have ever been death to formalism and all oppressive systems. The destruction of slavery is a blessing to the slave.

Jerusalem is the exalted, Babylon is the debased. To which shall we now ally ourselves?

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OUGHT WE TO JUDGE?

ANNIE M. KNOTT, C.S.D.

THE subject of judgment has lately occupied my thoughts, and its meaning has been studied from the BIBLE and SCIENCE AND HEALTH. Many assume that we must not judge at all; taking as the basis for this position the words of Jesus, "Judge not," without any reference to their relation to all Truth and to the facts of consciousness itself.

A careful study of the subject in our students' association, from an impersonal standpoint, has brought us a degree of spiritual enlightenment, which has repaid the labor bestowed, and which we venture to hope may aid others in the same way.

To begin with, it was at once apparent to us that negligence or indolence in forming opinions is often erroneously termed charity. To me it appears self-evident that we cannot listen to a statement of anything, personal or impersonal, without at once passing judgment of some sort. In dealing with this question we should think of judgment, as distinguished from expressed opinions. Indefinite views of life, or principle, in its application, by no means embrace that Truth which is so inclusive and exclusive as to annihilate all error.

Before deciding what judgment means for us, let us see what the Bible says about the judgments of God, Principle, and then, from Principle we will pass to Idea. I have been simply amazed at the amount of evidence showing that inasmuch as Man reflects God, so does he express Divine judgment to the world.

Giving priority to Divine judgment we take the statement found in Genesis i. 4: "And God saw the light that it was good; and God divided the light from the darkness." Here we have a separation between the real and the unreal. The light is declared good, and to that spiritual state darkness ceases to be, *i. e.*, when the light is seen to be good. The

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unfolding of spiritual ideas follows this judgment of Truth, and we must note here that the eternal verities of being become apparent in light.

Then follows in Deut. i. 17: "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it"; Prov. xxix. 26: "Every man's judgment cometh from the Lord"; Ps. ci: "I will sing of mercy and of judgment"; Ps. xcvi. 10, 13: "He shall judge the people righteously, for he cometh to judge the earth, for he shall judge the world with righteousness, and the people with his Truth"; Ps. xciv. 15: "But judgment shall return unto righteousness; and all the upright in heart shall follow it"; Ps. lxxxix. 14: "Justice and judgment are the habitation of thy throne"; and Isa. xxviii. 17: "Judgment also will I lay to the line and righteousness to the plummet"; Isa. xxxiii. 5: "The Lord hath filled Zion with judgment and righteousness." "And wisdom and knowledge shall be the strength of thy times"; and li. 4: "I will make my judgment to rest for a light by the people"; and again, Ps. cxix, 108: "O Lord, teach me thy judgments," and the 66th verse. "Teach me good judgment and knowledge"; and verse 175, "Let thy judgments help me"; also, Jer. iv. 24: "The Lord liveth in Truth, in judgment, and in righteousness"; Jer. ix. 24: "But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness and judgment, and righteousness in the earth, for in these things I delight, saith the Lord"; and in Lev. xviii. 4: "Ye shall do my judgments and keep mine ordinances, to walk therein."

Now to prove that man reflects and expresses the Divine judgments, we need only take the words of Christ given in John v. 19: "Then answered Jesus and said unto them, Verily, verily I say unto you, the Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father judgeth no man, but hath committed all judgment unto the Son"; and in ix. 39: "And Jesus said, for judgment I

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am come into this world that they which see not might see, and that they which see might be made blind."

In the prophets, too, we find this thought enjoined again and again. In Amos v. 24: "But let judgment run down as waters, and righteousness as a mighty stream"; Isa. lvi. 1: "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come and my righteousness to be revealed"; Mal. iii. 18: "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not"; Eccl. xii. 14: "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil"; Hosea xii. 6: "Therefore turn thou to thy God, keep mercy and judgment, and wait on thy God continually"; Prov. xvii. 15: "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord"; and xxviii. 5: "Evil men understand not judgment, but they that seek the Lord understand all things"; Isa. i. 16: "Cease to do evil, learn to do well, seek judgment, relieve the oppressed, Zion shall be redeemed with judgment"; Jer. xxii. 3: "Thus saith the Lord, execute ye judgment and righteousness"; Isa. lvi. 1: "Thus saith the Lord, Keep ye judgment and do justice, for my salvation is near to come."

Next, let us take again the words of the Master, and of his students. Matt. xxiii. 23: "Woe unto you scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith"; and John v. 30: "I can of mine own self do nothing; as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me"; and Paul says in Phil. i. 9: "And thus I pray that your love may abound yet more and more in knowledge and in all judgment"; 1 Peter iv. 17: "For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God."

There are about five hundred such statements as the foregoing in the Scriptures, but I close with a most beautiful and complete definition of the judgment of the Christ principle,

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first uttered by Isaiah and demonstrated by Jesus. (See Matt. xii. 18.) "Behold my servant whom I have chosen, my beloved, in whom my soul is well pleased: I will put my spirit upon him, as he shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets; and a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment into victory."

In the mortal state of consciousness we must perpetually separate the true from the false, until the false sense disappears altogether. Inasmuch as we are faithful in so doing we bless the race, for we thus displace the belief of darkness (error) by the light of Truth. If faithful in this, we shall never hesitate as to whom we shall serve, nor who shall be our leader. Mortal mind seeks evermore to evade the clear decisions of Truth, and desires to protect evil belief, calling this liberality. Many have been deceived by this specious error in relation to the mighty workings of Truth in Christian Science. It is said in SCIENCE AND HEALTH, "If we have triumphed sufficiently over the errors of sense for Soul to hold the control, we shall loathe sin, and rebuke it under every mask. Only in this way can we bless our enemies though they may not so construe our words. We cannot choose for ourselves, but must work out our own salvation in the way that Jesus taught and demonstrated." Jesus taught ceaselessly the Divine Love and mercy. He also in the most scathing terms denounced error, especially when that error claimed to be Truth.

Let us then free ourselves from all the false claims of sense, and so we may reach and help others to attain unto "the glorious liberty of the Sons of God."

THE sick may not have seen the images of disease, or spoken on the subject to anybody, yet the mind-reader can tell the locality of the pain. Through sympathy yawning is reproduced. So are sickness and tale-bearing.

The evidence of man's immortality will become more apparent, as mortal trusts are given up, and the immortal facts of being are admitted.—*Science and Health.*

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SCIENTIFIC ORGANIZATION.

BY J. F. LINSCOTT. C.S.D.

In the one, only, Eternal Mind from which and in which exist the universe and Man, organization is the divine order. The mineral, vegetable, animal, and human planes of consciousness are families in which "the lesser idea of himself supports the greater. In return the higher always protects the lower. The rich in spirit help the poor, in one grand human brotherhood, all having the same principle, or Father." *

Every advance in civil government has obtained because of discernment by some one, of a principle that would elevate citizenship. This has always occurred first through perhaps only one person, then a small number, then a larger, discovering the superiority of the principle and rule. Our fathers founded this republic on a divine principle discerned by one, whispered to another, and later to many, until the spirit had elevated them to the courage of their convictions. They said: "We believe that God created all men free and equal; that political power emanates from the people and not from kings and princes." These self-evident propositions fired the hearts of honest men, and the people triumphed through allegiance to them. These principles of government are to-day the power that holds our blessed America in a resistless organization. This power is manifested in the honest purpose of the great majority to conform in their personality to these principles, because they are seen to contribute to the general welfare.

In the perception, conception, gestation, birth-throes, and youth of this political organization, personal prejudice contested every step. Ambition, envy, jealousy, hate, and other satanic agencies were manifested through strong personalities. Antagonistic followings were called out under the name of higher liberty, and under pretext of opposing centralization of power in the person of the executive. But finally the executive was seen to be only the servant of the

* SCIENCE AND HEALTH, 40th Ed., p. 445.

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people, appointed to do their will, and the rebellion was put down. The principles of our national constitution are brought out in the consciousness of those who are born under it, and of strangers who come among us, in the following way,—first, they become familiar with the letter, then imbibe the spirit, and finally the principle is discovered; then they come into the full understanding of the liberty of American citizens. It is this that has given us the best civil government on earth; but its excellence resides not in the visible institution, but in the universal self-surrender to the principle of justice, on which the institutions repose in security.

A greater and the highest method of exalting mankind to the perfection that is in God, is the scientific teaching of the Principle of our spiritual citizenship, as heirs of God, and joint heirs with Jesus Christ. It has been discovered by our Mother in Israel, proved true by thousands, and has thus arrested the thought of millions, and is on the way to supplant all other systems of healing the sick and sinning, and teaching the gospel of Jesus the Christ.

A central organization has been perfected by the students of Christian Science, for the purpose of maintaining the standard of text books, teachers, and scholarship, in the letter of this Science, until students can see the Principle, and abide by it. Its sanction and authority are found in the use it performs, in bringing students to understanding of the Truth; as they advance in understanding they will depend on it less and less as a rule of action. They will continue to find it a support and a means of use to younger students; it will be a necessary means of growth, in the sense of the citation from SCIENCE AND HEALTH at the opening of this article. As Paul says, "The law was a schoolmaster to bring us unto Christ, Truth, that we might be justified by Faith, but after Faith was come we were no longer under a schoolmaster."

Our national Christian Scientists' Association, students' associations, and church organizations are only so many miniature republics in which the members are the supreme power, and make rules and elect as officers those whom they

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deem most fit for the service. Can a student of this Science honestly decline to work in an organization where the majority rule, on the plea that it is not the Divine order; or that it is not scientific to be governed by personality, when each personality — in each organization, from the greatest to the least — is a member because he or she has surrendered to the Truth,— the Principle that governs all, and will judge us all?

I do not desire to judge the motives of persons who under the banner of Christian Science are teaching their own opinions instead of from SCIENCE AND HEALTH, and are flooding the land with literature whose character we all know. I would only ask this question of those who believe in Science as Divine, and who follow the impersonal Truth: Is it not for the best interest of the cause to work in united effort?

The pulpit and the schools of medicine are now arrayed in a united effort against us, because the destruction of their craft is threatened. The need of the world to-day is greater than our ability to give. The healing power can be maintained only through exact scientific teaching of the letter, by skilled teachers; skilled teachers must be sustained by scientific preaching; scientific preachers will be developed by being held to the highest tests in Science, and these can be maintained most effectively through the National Association, by authority of its members.

Now, the age is ready to accept the Science, on its proof by works, and not on verbal statements. The opportunity is ours, and affords the exact measure of our responsibility. These questions come to each one of us who professes to be loyal to Truth! Are we ready to surrender our ambition for leadership and place ourselves in the ranks to work and receive as we shall be found worthy? Are we ready to surrender our personality to the purpose and Principle of Divine Science which is the will of God? Are we ready to begin the demonstration over ambition, envy, jealousy, pride of life and spiritual pride, as we have already done over disease? If we are, then we are scientifically ready to work in scientific organization. In proportion as we are honest and

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earnest shall we be led to the transfiguration where we can hear the voice of Eternal Mind declaring "This is my beloved Son, hear ye him." Then all personalities will disappear, and we shall hear and know Principle only — the Christ, Truth, the son of the living God, and help to save this blessed Science to the age.

MIND GOVERNS MATERIAL CONDITIONS. — As I read Edward Bellamy's "Looking Backward," I am conscious of a truth the author did not realize; or if he realized did not express. It is this: that the nearly perfect state of society and detail of material environment which he portrays, can be only brought about by the more complete recognition by mortals of their true self-hood, which is Spirit, and by the understanding which is reached in Christian Science, of the one only law of God or Good, which is Love. This law being understood and demonstrated, the supposed ills of flesh vanish and the new heavens and new earth of God's creating begin to appear. But mortal mind cannot understand this, and tries in vain to adjust material conditions, forgetting that man must be manifested as spiritual before the image and likeness of God can appear.

When we come to think God's thoughts after Him in deed and in truth and as naturally as we breathe, then, as I understand it, perfection of detail in the relations of man to man and perfection of so-called material environment will be the inevitable fruitage. We must begin with Soul, which is God, and work outward, instead of striving to adjust material conditions, regardless of Spirit — the underlying cause and only reality.

Christian socialism, of which this author is a prophet, will be developed more surely and healthfully, as this Divine Science is increasingly studied and practiced, as "The law of God or Good, which interprets the Principle and rule of universal harmony and demonstrates it."*

There will then be no subtle compounds of matter needed to ward off disease, for Spirit, Immortal Mind, will be recognized as the only healing potency, — the body, spiritualized, will be forever renewed and youth and vigor will be eternal. The Lord of life and glory will walk in the garden, "in the cool of the day" — and we shall not be afraid, for He shall wipe away tears from all faces, and sorrow and sighing shall flee away.—A. P. W.

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*Rudiments and Rules of Divine Science by Rev. M. B. G. Eddy.

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QUESTIONS AND DISCUSSIONS.

[The JOURNAL does not endorse by publication, and takes no responsibility for any opinion expressed in communications published in this department. — EDITOR.]

MATTHEW xii. 32.— In the September JOURNAL an explanation of this verse is asked for. In the verse preceding we read, "*blasphemy* against the Holy Spirit shall never be forgiven" unto men, while in this verse it is said "whosoever *speaketh against* it, shall not be forgiven, neither in this world nor in that which is to come."

A persistent absolute denial of the light that lighteth every man that cometh into the world; of "The grace of God that bringeth salvation and hath appeared to *all men*," — this denial and treading underfoot of the Son of God constitutes the unforgivable sin. God, through this inward manifestation of Himself, teaches all men directly and alike; — "Thine eye shall see thy Teacher, thine ear (spiritual eye and ear,) hear a voice saying, 'This is the way, walk thou in it';" "He hath not left himself without a witness in the heart of every one;" He is Spirit and each one of us has a measure of Spirit, which in fulness dwells in Christ Jesus.

For those who spake against the personal Jesus, and even treated him with contumely and barbarity, he prayed, "Father forgive them, they know not what they do." He could have made no petition contrary to the will of the Father, for he said: "I know that thou hearest me always."

In alluding to himself as "the Son of *man*" he drew a distinction between his personality and the Christ or Principle.

"Callest thou *Me* good? None is good but one, that is God." Here he saw his interlocutor was looking to the manhood and he sought to turn him from flesh and blood which He declared profiteth nothing, to that spiritual body Truth, of which unless they partook, they had no life in them.

By a continued opposition to and rejection of the true Teacher, the Holy Spirit, the inward witness; the Christ within, the hope of glory — man excludes Life and light and is left in death and darkness, and how great is that darkness. It is the "night wherein no man can work."

It is expressly said "My spirit shall not always strive with man," so every one that speaketh against it cuts himself off from the divine harmony — "never to be forgiven in this world or the world to come." — E. S. L.

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I so wish that some one would suggest to us — if such explanation in Science is attainable, — why demonstration is not unexceptional; as it must be to be scientific. I see in your August issue, under heading, "Open Letters" signed "E. N," a communication begins, "I have never studied, because my belief of deafness was increased under Christian Science and I have to be written to now almost entirely," etc. Why? Why?? If the reply be because of an increased understanding of the nothingness of material sense of hearing, my thought cries aloud, Why does not the spiritual power increase in proportion to diminution of material belief?

Science knows no exceptions. Jesus' promises were not limited any more than his works. No exceptions of deafness nor blindness did he make in deed, or promise. I cry aloud for light.

Two years ago I commenced to tread the way of "Christian Science" after my life-time yearning and groping after healing through the Truth which I held ought to be our heritage through Christ. To me this has always been implied in Jesus' promises; without fulfilment here, I could find no earnest of fulfilled promises beyond the grave. So I was not only ready but expectant and eager to receive the understanding. I am "nothing if not thorough," so nothing less than complete work can satisfy me. I know the Truth is all or nothing; and I started on that principle.

I am fifty-three, and had worn glasses since I was thirty-seven; because of belief of "flattening of lens," "change of focus" etc., etc. I believed I could neither read a word, or sew or write without glasses, and had gradually increased their power until at fifty-one I was wearing No. 11 — as strong a glass as my mother wore at seventy-seven; —without them even faces were in a mist to me. Two years ago I laid them aside, and have never looked through them since. What I have struggled through no one but myself will ever know. I have continuously done in these two years what human belief would affirm might in a week cause blindness.

Now, what I do not understand is this, — that while my sight has slowly but steadily improved, in face of what the world would call rashness and abuse; and while at times for intervals of several minutes I see with wonderful clearness and read the very finest diamond print as clearly and delightfully as a child; up to this time I cannot in any degree control or rely on these conditions. I write, read, and sew — but generally through a seeming cloud or mist. It is still struggle. I face dazzling sunlight from which

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others shrink, without flinching. Why, oh, why, in the name of Truth and Christ's promises, does "demonstration" seem to elude me? When the cloud seems to roll away, one kind of print is as clear to me as another,—the finest just as legible as the coarsest; and what seems strangest to me, when the finest print eludes me, the largest does exactly the same.

Why am I thus seemingly tantilized? It is not alone to be able to always "see clearly" that I ask; it is to say to the world as well, "See what great things the Lord has done for me." I know the sight is there; clear as a sunbeam, for it often does demonstrate itself. I understand it must be there always. My only wonder is why these clouds seem to obscure it again. I cannot, dare not, go back! I only ask if my "eyes are holden" for some purpose of love God has in disciplining me. But would that be Science? God's promises are yea and Amen in Christ.

Surely something is lacking that one should grow deafer, as "E. N." has under Christian Science while so blessed in health. I find the same seeming inconsistency in my own case, but with me development is consistent at least; for while, blessed be God, old beliefs of physical ills are held in check, they still more or less persistently assail me, and keep me constantly at warfare, save in little instances which, in sudden yielding, encourage me; demonstration with me—notwithstanding all my readiness—is very slow.

I doubt whether anyone has ever attempted exactly my experiences, after fifteen or sixteen years of "glasses" — not for any supposed "disease" or weakness, only for "change of vision," etc., and I would be so thankful to know what stands between me and full, abiding, reliable demonstration of that Truth of spiritual and eternal sight which is sometimes to me so abundantly vouchsafed. That it ever comes is for me — God; and so perfect a proof of Spirituality and immortality that I dare not, cannot question more; but to see always as I do at times — that alone can be to me Christian Science, as our understanding claims it to be. I am ready to submit utterly to God's will I think, I hope; but Science teaches us that God's will is yea and Amen, the triumph of Spirit. To understand this fully is what I ask; and occasional victory only encourages me to feel justified in expecting this.—F. A. G.

An article, "The Spiritual Universe," has been received, and will appear in the December JOURNAL, which answers the questions of "A. P. F.," and of "W. H. W."—[EDITOR.]

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I object to the suggestion of "C. P. S." "that 'mortal mind' be eliminated from our Journal." A proper understanding of Christian Science shows mortals how to meet and *master* every phase of mortal mind; our demonstrations in Science depend upon ability to overcome the claims of error, but evil must be seen and uncovered to be scientifically destroyed.

I once held a fear of animal magnetism, and could not see the necessity of meeting its seeming claims; not until I was willing to do so, did I discern the infinite distance between Divine Science and the manifestations of mortal mind called mind-cure, theosophy, spiritualism, mesmerism, etc., then, too, our Teacher's words became more grand and beautiful, because better understood; likewise, the Scriptures, which before had seemed mystical and poetical, became glowing words of Life, tangible, real.

I do think the time has come when all Christian Scientists should demonstrate over all fear on this question, and should, when necessity demands, meet the claim as fearlessly as they do a simple belief of sickness, knowing that Truth will destroy error.

I once disliked to loan or give away JOURNALS containing articles upon this subject, fearing they might occasion prejudice, and what I feared usually followed; but I demonstrated over the thought in myself, and have had no particular trouble since.

"*To deny the existence of evil, or flee before it, will involve you in helpless error.*" (S. & H.) When all the subtleties of mortal mind are uncovered it will then be time to eliminate it from our JOURNAL. How clearly we can discern in the constant improvements in the JOURNAL, the growth in thought of the Scientists. In time, it will be the most wonderful and helpful periodical published in our land. — L. P.

IN the September JOURNAL the question was asked: "Is it possible" from a Christian Science standpoint, that "the nearer we come to God the more evil we see?"

It would be well not to make this statement without amplification, as otherwise it might mislead and seem to contradict the statement in UNITY OF GOOD "that as they came closer to the understanding of God, they lose all sense of error."

As we draw nearer to God the truth reveals to us, *as error*, very much that we have heretofore accounted good.

This process of disclosure is called "uncovering evil" and for a time there seems to be a greater sense of error than ever before, but as we destroy these errors in Science, by declaring and realizing

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their unreality — by denouncing and renouncing them — we shall in consequence of this destruction, and of our "coming closer to the true understanding of God, lose all sense of evil."

The process of uncovering and destroying evil is not a penalty for approaching God, but to human sense it is incidental to and marks the progress of an approach to Him. — E. A. K.

In the excellent article by "Marcia" in October Journal, I read this thought quoted from Science and Health. "The full apprehension of light, *and the nothingness of error*, is the work of eternity." Now according to material history the claim of error made its appearance about six thousand years ago, and I have thought it would not take another like period to dispel the illusion of evil; at least not with those desiring and working for the full realization that "Truth is all." But here is seemingly a statement (which by the way, I fail to find in Science and Health) that to reach the sense of the nothingness of error, is the work of eternity. I should like this explained. — L. P.

What should a Christian Scientist do when dining with Christian friends, if he is asked to say grace?

I have been placed in that predicament twice, lately. At the first place I asked to be excused, and I fear it caused offence, but at the second I complied, although it seemed like mockery. Now is there a formula we might use or must I request to be excused? It is very hard to explain that God does not take cognizance of matter.

"Verily I say unto you, This generation shall not pass away, till all these things be accomplished. . . But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." (Matt. xxiv. 35, 36 vs. Rev. Ed.) Will some one explain the above passage? — S. L.

Is it Science (Christian) to say, "absence of light"? We often hear and see this expression and I wonder if Truth (light) is not omnipresent? Do the expressions "Thy kingdom come *on* earth," and "Thy kingdom come *in* earth" mean the same? — M. H. P.

Will you kindly explain through your columns what Jesus meant by prayer and fasting? (Mark ix. 29.) where his disciples failed to heal the boy with the dumb spirit. — M. P. L.

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OPEN LETTERS.

FROM A SCIENTIST IN IRELAND.— It has been my desire to trouble you as little as possible with questions, but study, meditate, and work out the answers as they arise. I generally find that I receive light in this way. When too busy all day I sit up till the "small hours," and keep working — sometimes for days travelling on — until I seem to reach a hill, out of the valley of doubt, and see with delight what I was wondering about.

It is the Spirit that taketh the things of Christ and showeth them unto us. I am glad to let you know that I am with you in Spirit, and working with you.

I see some in their letters ask God to bless our Teacher, and I know the thought in their heart is love towards her. But can we lay hold of a blessing for her, or increase God's desire to give it? Rather let us look to the spirit of her teachings already given, or to be given, for the blessings she has laid hold of and is laying hold of for us — obey and follow after.

I was glad to see in the "Case of Spiritual Healing," the following corrected, as unscientific: "The beliefs of matter have not left enough of basis for the operation of physical healing," etc. The first serious case I had was a boy six years of age, who before recovering from measles got into another belief — bad typhoid fever — was reduced to skin and bone, so that for three days I kept from looking at it, knowing "it" was not the boy. The doctor and priest had left the child to die. He was well in three days, except that he required to be fed up — was up and dressed in eight days, and went out a few days after. If you watch the clouds you won't sow. We don't want to build that which we seek to destroy.

A lady came to me last month; she was the first to do so and pay fees, and was healed of belief of gouty, inflammatory neuralgia in head, great pain and loss of rest,— with two present treatments, and two absent, extending over ten days. Much better in four days, "that wonders had been done" in eight, as her letters show. I have now my second, paying patient in a family of the same school. In all the other cases I had to look for them and ask to be allowed to treat.

I look upon the JOURNAL as mainly for students, and therefore, mesmerism, hypnotism, etc., cannot be too much exposed. Also, there are some "outsiders" who cannot be got to read about Christian Science until they see something on these very

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subjects, and then they can be got on to something better for them. I would suggest that portions of the JOURNAL be reprinted in leaflet form, with room to put the Scientists' cards who order a parcel for gratuitous distribution, or the names of practitioners in a given region, be printed on one lot.—C. S. T., DUBLIN.

MY MOTHER was healed in Christian Science, of cancer of the breast, after her case had been given up by the best physicians. For two years and a half thereafter, she was a wonder to all who knew of her. Soon after being healed she entered a class and began to demonstrate, and for two years did a grand work. Last February she treated a friend who passed away, and from this moment seemed to lose her hold on Truth. I did not see her till a month or six weeks after, and was surprised to see the change in her. When told that she was the victim of malicious mental influence she could not believe it. Some of her friends had been inoculated with "the virus of mental mind" that "all is good, there is no evil." This thought recognizes no claim of evil to be destroyed, because it is itself the anti-Christ.

Mother could not see that they were wrong or that any outside mind was influencing her. Then, gradually, her old beliefs began to manifest themselves, such as fear, nervousness, etc. Under treatment she would be relieved, but on the 26th of March she was attacked with shortness of breath. Then she seemed to be turned against me and asked others to treat her, but gradually grew weaker and if anything was said about animal magnetism it greatly excited her. Finally the old belief that she must die, meet her loved ones who had "passed on before," laid strong hold of her, and on the 26th of August she passed peacefully away.

There is a great lesson to be learned from this and we can see verified the word of our Teacher in the August, '88, JOURNAL. "Consistency, Thou art a Jewel"; also in Feb. No. of '89. How thankful we ought to be that we have been taught the art of self defence, and are able to teach this to others who are willing to listen. Many are unwilling to believe. Even some who have been taught to see "the foe, have not cried out." Have we, who have been taught by her, done our duty in exposing this dragon? Is not the injunction at this hour to every student "Make use of what you have been taught in the class and in SCIENCE AND HEALTH;" "handle 'the serpent'" and when you do it, it becomes a staff in your hand, as it did to Moses?—C. M. H.

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EDITOR'S NOTE BOOK.

To the Readers of the JOURNAL.

WITH the October issue the CHRISTIAN SCIENCE JOURNAL passed definitively under the control of the Publication Committee of the National Association. It is now, to the last outward detail, a part of the life, not only of every member of the Association, but of every individual Scientist who looks to the Association as the representative body of the numerous Christian Science believers. It has ceased to be the vehicle of individual thought, and is bound to voice the thought, and only the highest thought, the scientific thought, of the many members that constitute, to our present sense, the one body of Christ, the one invisible, universal Church.

The JOURNAL cannot be, in any proper sense, the "Organ of the National Christian Scientist Association" except through direct work of individual members of the Association to make it so. Some of the specific channels of effort will be here indicated, and every reader of the JOURNAL should mentally resolve on, and proceed without delay to perform, his own part of the work. Neglect of duty by anyone will be manifested by weakness and imperfection in its pages.

(1) First of all, thought should be given; to hold the JOURNAL as the messenger and voice of Truth, and that error cannot pervert or use the publication committee, or the persons directly charged with its preparation and publication.

(2) "News from Abroad" should embrace what are called items of "News"; a sort of calendar, made up of brief mention of current events in Science, will be of interest and value. But this department should, besides, be full of encouragement and suggestion. It should not be a mere record of personality, nor of "events" as the word is understood in the world. Turn to the corresponding department of almost any religious journal to see what this department of our JOURNAL should not be. Locality, date, and so much of personality as is needed to give definiteness, according to our present sense, must be preserved. But keep in mind as the thing to be communicated, *the spiritual fact* — conditions of thought, and operations of Truth. Give the history of its plantings; place in relief the real and apparent forces at work; show how beliefs of materiality entrenched in exclusiveness and bigotry, have been made to yield to Truth. Every such history sets some

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others at work, shows them how to meet apparent difficulties, and gives confidence of success. Every one engaged in active work has precious contributions, as yet unwritten. Some communications in the right direction have been published in the JOURNAL, but they are few. In many cases such a revelation of experience will grow into an article, and will appear as a communication, or an "Open Letter," instead of as "News from Abroad." So much the better; there is plenty of room for such articles. It is not wise always, to publish accounts of occurrences at the moment they are in progress. But make such reports as far as possible in the line of current experience, and let it be a spiritual history, rather than a record of events and results appreciable by the senses.

(3) The last months show improvement in "Healing and Reports of Cases," but this department is so far from being what it ought to be — a practitioner's exchange, where demonstrations, difficulties, and questions are brought for mutual encouragement and instruction. Those who have attended classes in the Massachusetts Metaphysical College, will recall the interest in the last days of class, when cases and questions have been presented and discussed. Think what character and living interest it would give to a single number of the JOURNAL, could the proceedings of one such day be reproduced in its pages. The individual readers of the JOURNAL can give to every issue this interest and character.

The isolated practitioner, whether young or old in Science, who is growing, frequently finds himself in situations where counsel or suggestion would be invaluable. Those who are more favorably placed often meet similar conditions. There are reasons, more or less valid, why one Scientist hesitates to apply directly to another. But, in many cases, no reasons exist why the point should not be submitted impersonally to all the readers of the JOURNAL, and answered in the same way. Experiences can be related, in the same way, that will be of the greatest interest and value.

(4) In the department "Questions and Discussions" there is more vitality; but how few, relatively, contribute to it! There is no one who does not meet with stumbling blocks; that which is a stumbling block to one student to-day, was to another yesterday. Bring questions, but bring answers also. Let those who have had the advantage of long experience bring their own points of difficulty, but let them also feel it a duty to teach others. Some correspondents suggest that the editor answer many of the questions; but the value of this department depends largely on the number of individualities it brings out.

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The department "Open Letters" also presents communications of much interest. This runs so nearly in line with those of Questions and Discussions, that they are mentioned together.

(5) All have remarked improvement in the contributions that make up the first pages of the JOURNAL. But not enough of them come to the editor. There should be articles, in sufficient number, relating to current questions in Science, or rich in spiritual instruction and suggestion — but not essays about Science — to allow the editor a choice, so as to give variety and interest to each number. This is not always the case.

(6) Is it not desirable, both for public and private interests, that the name of every practitioner should appear in the "Professional Cards"? Since no one connected with the JOURNAL is in any way benefitted by such insertion, the question may properly be commended to the reflections of every reader.

(7) Every member of the National Association is directly pledged, and every Scientist who loves Science as vital religion — in distinction from theory and mortal mind speculation — is interested, to build up the JOURNAL in its several departments. But their obligations go further. The number of earnest Scientists, in the sense just referred to, is small. Their *united* efforts, concentrated on the JOURNAL, are absolutely required, not only to give interest to its pages, but to extend and consolidate its circulation. If effort and interest are diverted into other channels, it is at the expense of the JOURNAL which is now your property, and it needs every dollar you can spare, and every subscriber you can influence to put it on a proper foundation, and to make it worthy of its relation to you. If there are things you do not like in its conduct or policy make them known; if there are improvements you would like, suggest them; all who are concerned in its conduct are your servants, and stand ready to receive and will be equally thankful for rebuke or counsel, given in Love.

In order to represent Christian Science in church, Sunday school, Healing, Teaching and general interests — all constantly extending — the JOURNAL ought to be enlarged. More than half of the sixty-four pages to which it is limited by the means at command, are occupied by advertisements, and the Bible Lessons. This leaves a space quite inadequate even for present demands. The only way in which the need can be met is by increasing its circulation. The SERIES and other minor publications are furnished at a price that yields little over their cost. They have been entered on with the sole thought of popu-

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larizing Science, and helping Scientists in their daily work.

Everyone who loves living Christianity should make it a point of duty to see that all Scientists, and all inquirers, become subscribers to the JOURNAL. Above all, every member of the Association should see to it that every other Scientist and every student of his own, is a subscriber. If any Scientist has money to spend for other periodicals, let him invest it, instead, in JOURNALS and SERIES to go to those too poor to pay themselves, or who may thereby be led into the Science.

Plans for other publications of general interest are under consideration. The realization of these, as well as the extension of usefulness of the publications now in progress,—the JOURNAL first of all,—depend upon concentration of thought and *manifestations* of Love by those who realize that in Christian Science they have a cause. The effort and help, suggestion and criticism, of every one, —to make the JOURNAL what it should be — are needed. Every suggestion of diversion of thought, interest, or effort, at the present moment, should be dismissed as a temptation.

"C. S. B." and "C. S. D."

MANY inquiries are made as to the precise signification of these letters that follow the names of many Scientists. They indicate, respectively, the degrees of Bachelor and Doctor of Christian Science, conferred by the Faculty of the Massachusetts Metaphysical College. The first is given to graduates from the Primary Class; the second is conferred on those who, after receiving the degree of "C. S. B.," continue as practitioners of Christian Science during three years, in good and regular standing, and also attend, in the intervening time, some other class or classes of the College. The taking of any or all the other courses, after the Primary, does not entitle a student to the degree of "C. S. D." until the three years of probation and practice shall have passed.

NONE hath part in God, who cannot demonstrate in part the Divine Principle of the teachings and practice of our Master. If living in disobedience to Him, we ought to feel no security, although God is good and man repentant.— *Science and Health.*

UNSWERVING adherence to right presents the true idea of manhood and womanhood. The pious Polycarp said: "I cannot turn at once from good to evil." Neither do other mortals accomplish the change at a single bound.— *Science and Health.*

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CHRISTIAN SCIENCE BIBLE LESSONS.

(INTERNATIONAL SERIES.)

F. E. MASON C.S.B.

NOVEMBER, 1889. No. 5. II SAM. xv. 1-12.

Lesson No. 5, Nov. 3d. *Title:* David's Rebellious Son.

Scripture Text: CHAPTER XV.

1 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.
2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.
3 And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.
4 Absalom said moreover, Oh, that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!
5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.
6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.
7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.
8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.
9 And the king said unto him, Go in peace. So he rose, and went to Hebron.
10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.
11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not anything.
12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

Golden Text: Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee (Exodus xx. 12). *Outline:* 1. Absalom's rebellious preparation (vs. 1-6). 2. The outbreak (vs. 7-12). *Digest:* The trouble foretold (2. Sam. xii. 7-14). The crime of David's eldest son (Amnon) (2 Sam. xiii. 1-22). Absalom's vengeance and exile (2 Sam. xiii. 23-39). Return of Absalom (2 Sam. xiv. 1-24). His reception by his father, David (2 Sam. 14. 25-33). The rebellion (*Lesson*) (2 Sam. xv. 1-12). *Time:* Eleven years or upwards subsequent to our last lesson. About B. C. 1023. *Place:* Jerusalem and

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Hebron, twenty miles apart. David in the 32d year of his reign and about 63 years of age.

INTRODUCTION.

THE changes of nearly twelve years that have passed since our last lesson are clearly defined in the intervening chapters. During these years David gained a marked victory over the Ammonites, and peace and prosperity had reigned. Instead of the buoyant, triumphant David of old, we see an humble, contrite man. David's sin has cast a gloom upon his life.

Through the past years we clearly see the "leaven of the Pharisees" working. The upas tree David planted is about to bear fruit; for whatsoever a man soweth, that also shall he reap. There is no forgiveness of sin; we must pay the penalty for every deflection from the line of right. (See 2 Sam. xii. 7–14.) S. and H., 40th ed., p. 490. His child whom he loved (Bathsheba's child) was to die. Licentiousness brings forth fruit after its kind.

David's eldest son, Amnon, imitated his father's lustful conduct, in outraging the chastity of his sister Tamar. David's murderous scheme against Uriah (whose wife he wanted) was reflected in his son Absalom, who took the life of Amnon. Absalom claimed he killed his brother to avenge his sister's dishonor, but subsequent events prove that his motive was to gain the throne to which his eldest brother held prior claim.

After this crime Absalom fled and for three years dared not show his face in his father's kingdom. Finally through Joab, David's general, Absalom succeeded in regaining his father's favor, and was reinstated in his former position at court. He then plotted to usurp the throne. Though Absalom was now the eldest son, Solomon, about eight or nine years of age, was the favorite. Absalom remembered Nathan's prophecy that Solomon should succeed his father, and determined to take the throne by strategy. He was renowned for his physical perfection; was of a bold, ambitious spirit, and full of professed zeal for the public good. But he was utterly unscrupulous, intriguing, and hypocritical. His personal popularity gave him great power which his affability increased. His adherents excited him to usurpation of his father's throne. Absalom was famous for his beautiful hair (2 Sam. xiv. 25). Tradition claims that it weighed 200 shekels; this claim is believed by many to rest on a copyist's mistake. During Absalom's siege of his father, in riding through a wood, his hair became entangled in the branches of an oak, he was dragged from the animal he rode, and was left dangling in the air. The enemy came upon him in this

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position and despatched him. Thus ended his ambitious scheme. That on which he prided himself most caused his death.

EXPOSITORY NOTES.— V. 1: "*And it came to pass after this,*" etc. Immediately after his reinstatement in his father's court. Ambitious preparations for worldly honors. Absalom supposed he was going to gain a crown; he really only prepared his own death. Absalom was an offspring of David's thought, and typifies the erroneous thought that conspires against our crowning virtue. Our thoughts (our offspring) develop into a host of errors, and return to us seeking to cast us from our high place. "*Absalom prepared him chariots and horses,*" etc. Pomp, ostentation, efforts to gain public notice and favor. "*Men to run before him.*" Affectation of royalty. The first step toward his proposed end. In his own thought he was a king in embryo. This thought must grow as a germ in the minds of its dupes, until it seems actual. David had withdrawn from publicity; Absalom courted it. V. 2: "*And Absalom rose up early and stood beside the way of the gate,*" etc. He *intercepted* thoughts meant for David (king). Pretentiously he sought the people's welfare, but poisoned their minds against David. That which promises the greatest pleasure is the most hurtful. "*Of what city art thou?*" Insidious, mesmeric scheme to learn the posture of his victim's thought. "*Thy servant is of one of the tribes of Israel.*" Self-introduction. V. 3: Each suitor is cleverly shown what *he* would do for them if he were in power. Ingrafting his own thoughts on the people. By condoling each suitor and sympathizing in his grievances, he little by little gains public favor. "*There is no man deputed,*" etc. Implication that David is not right. Seeking to turn them from the head. Our evil thoughts which seek to rise to dominion (*kingship*), tend to blacken our highest idea of truth. They declare against it. Mortal thoughts promise to do great things for us if we will but let them rule. Herod still seeks the young child's life. The young child (Truth) although in its infancy is the (king) ruling thought; the childish thought is the footstep to heaven (humility). "*Except ye become as a little child,*" etc. Absalom implies that David is negligent of the people's wants. Because he was David's son he commanded respect and attention. Evil always comes in the name of good,— a lie always claims to be Truth. Because "he stood at the gate," and people inclined their ears to him; David, the king, was absent. Evil claims that Truth (Christian Science) is too high for people to comprehend, and that they must listen to error a while longer. Error claims that the ways of the world are

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"*good and right,*" even attempting to allure us from the kingly truths — the anointed David — the true line; the ultimatum of which is perfected humanity,— Jesus, the Christ; as the true line of ascendency is again discernible through David the error becomes more tenacious, and a more desperate struggle ensues. David revealed and uncovered a greater error than did his predecessor, Samuel, because David was nearer Jesus. The higher we go in Truth, the more intense becomes the manifestation of evil. David is always in retirement when we give heed to an Absalom — pride, popularity, or ambition. When the magi listened to King Herod the star of Bethlehem went out, when they departed from the king (error), it *led them on*, even to the conscious presence of the young child (Truth). V. 4: "*Absalom said moreover, Oh, that I were made judge,*" etc. . . "*I would do him justice!*" His subtle whisperings become louder in the minds of the people; giving heed to error it intensifies and its overtures are louder, just as a band of music is louder the nearer it approaches. Error has gained a great point; the little leaven of sin is fast leavening the whole lump. Error begets error. "*I would do him justice.*" Self-exaltation. *David* is still out of sight, consequently Absalom gains in power. "He that is not for me is against me." There is no stagnation of thought, either for or against. Murder, parricide, and incest were rife in Absalom's thought, yet he promised to do justice! V. 5: "*And it was so that when any man came nigh to him,*" etc. More subtlety. His dupes interpreted his strategy as love for themselves, when it was simply personal interest. A veritable Judas kiss. Invariably, such apparent devotion is followed by betrayal. "*Put forth his hand,*" etc. Hand (power); captivated them by feigned friendship. V. 6: "*And on this manner did Absalom to all Israel,*" etc. Absalom was *the ambitious thoughts of Israel personified, which engrossed their attention so that they could not reach David the anointed!* It "stole the hearts of the men of Israel" [illegible] anged them from the higher thought. Attempting to se[illegible] [illegible]ters will result in hatred of one and affiliation with [illegible] the hearts because he robbed them of the true idea [illegible] 18). Vs. 7, 8: "*And it came to pass after forty* [illegible] The [illegible]le original reading is four years. Josephus, [illegible] [illegible]sions so agree. Pretended piety; affecta- [illegible] The wickedest men — as did Absalom [illegible] robe of righteousness.

[illegible] the throne. Error advances as Truth [illegible] always seek to usurp the place of the

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good. "The blackest crimes done in this world, have been done in the name of religion." Jesus was murdered on a pretence of religious fervor. V. 9: "*And the king said unto him, Go in peace,*" etc. Evil deceives and seduces the very elect. David should have disciplined his son for his unfilial and wicked acts, instead of reinstating him in authority and giving him privileges. Love to disobedient offspring is in reality hate for it. How often parents are the cause of waywardness in their children through overlooking or upholding, instead of disciplining them. Our evil thoughts at last come home. Indorsed by the king, Absalom goes forth to execute his wicked design. V. 10: "*But Absalom sent spies throughout all the tribes of Israel,*" etc. "*Spies,*" mesmerism, hypnotism. By mental malpractice, "Stealing the hearts of the people," he induced them to enlist on his side. Christian Science calls such practices mesmerism; the courts call them "undue influence." Absalom sowed the seed when he "stole their hearts," and when it sprung up there was unity of thought. "*As soon as ye hear the sound of the trumpet,*" etc. Error finally declares itself in louder accents. It grows as we entertain it, until at last it becomes the reigning thought, and we shout "Absalom reigneth in Hebron" (*alliance*) and we find ourselves allied with a false, usurping king (Job. xx. 5). V. 11: "*And with Absalom went two hundred men,*" etc. Error always seeks to have a cortege of innocent people to guarantee it as truth. "*They were called.*" Mesmerised into going. "*They went in their simplicity and they knew not anything.*" An unmistakable case of mental manipulation. They were simply puppets, through whom Absalom worked. Had they been watching they would not have been duped. Tares are sown by the enemy when men slumber. This company was seduced from the king; undoubtedly as they stood so high they thought themselves invincible. "Let him who thinketh he standeth take heed lest he fall." Error always take those nearest the "king," to gain prestige itself. V. 12: "*And Absalom sent for Ahithophel, the Gilonite, David's counsellor,*" etc. Error now reaches still higher; it soars after its victim to the very pinnacle. Ahithophel was already secretly allied to Absalom. David's worldly counsellor, as did Judas, led an army of foes against his Lord. Ahithophel, also, killed himself after his treachery. The parallel between him and Judas is startling. "*And the conspiracy was strong for the people increased continually with Absalom.*" Desertion of a David increases the power of an Absalom. Like sheep, our thoughts follow in the path once marked out. Fickleness is a "Wandering Jew"

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leading hither and thither. Unanchored to the solid rock, Christ, every change of tide affects us. One day we cry aloud, "Hosanna to the Lord;" the next day "Away with him! crucify him, crucify him." Inconstancy often leads to rebellion.

LESSON POINTS.—"Whatsoever a man soweth, that shall he also reap." "Train up a child in the way he should go: and when he is old he will not depart from it."—Prov. xxii. 6.

Unfilial conduct brings sorrow and defeat: evil may prosper for a season but it is sure to meet with an overwhelming defeat. Self-exaltation ends in abasement. Contrasting your virtues with other's vices pulls up the wheat with the tares; yielding to the whisperings and promptings of evil makes its victim captive. "A man's foes are they of his own household. Watch that ye enter not into temptation." The scope of evil is from the stones underneath our feet to the apex of the pinnacle.

LESSON NO. 6. NOVEMBER 10.

DAVID'S GRIEF FOR ABSALOM. 2 Sam. xviii. 19-33.

Scripture Text: CHAPTER xviii.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the Lord thy God, which hath delivered up the men that lifted up their hand against my Lord and king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, Tidings, my lord the

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king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

Golden Text: **A foolish son is a grief to his father, and a bitterness to her that bare him (Prov. xxii. 25).** *Outline*: **1. Runners sent to apprise David of the decease of his son (vs. 19–23). 2. Reception of the tidings (vs. 24–32). 3. David's grief for Absalom (v. 33).** *Prominent Thought*: **A father's grief over a wayward son.** *Digest*: **1. The flight of David from Jerusalem (2 Sam. xv. 13–29). 2. Ahithophel's counsel to Absalom (2 Sam. xvi. 15–23). 3. Hushai's counsel to Absalom and message to David (2 Sam. xvii. 1–23). 4. David at Mahanaim (2 Sam. xvii. 24, 29). 5. Absalom's defeat and death (2 Sam. xviii. 1–18).** *Time*: **A few months later than last lesson. B. C. 1023.** *Place*: **(1) Mahanaim—(the two hosts or camps), a town east of the Jordan on the banks of the Jabbok (where Jacob wrestled with the angel). (2) The battlefield in the wood of Ephraim.**

INTRODUCTION. — The intervening chapters give us a vivid picture of David's flight from Jerusalem, and his abandonment of the throne, without even an attempt at defense. He fled from his own thought. The conclusion proves the premise. He fled from a materialized manifestation of his own consciousness. This erroneous thought, not destroyed, at last turned upon him and deprived him of dominion. His atrocious crime was chastened in "the face of all Israel, and in the light of the sun." Eventually we must pay the utmost farthing for every step in deflection. *Reducing error to its lowest degree, we see that it is our own offspring.* (An Absalom.) Only when Absalom was killed the insurrection was quelled. Trusting in an Absalom, we lose a David. A half-and-half-conception brings not forth fruit. During the civil rebellion neither Absalom nor David had the throne. Evil has but a temporal reign. It soon destroys itself, and like Absalom's tomb is unknown. Having no support from God it is annihilated. The instant an Absalom is declared king, the throne is deserted by a David. When David left the throne he was accompanied by his chief officers and his body-guard of six hundred "mighty men." There comes a time when the preponderance of evil will exclude the kingly thought and all its attendants, leaving the world in the hands of an evil mob. "To him that hath shall be given," is equally true of Truth and evil. An inclination toward evil will magnify it and diminish the sense of Truth, thus leaving us at the mercy of error.

EXPOSITORY NOTES.—V. 18: "*Now Absalom in his life-time had taken and reared up for himself a pillar,*" etc. Error once

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ingrafted in our thoughts endeavors to perpetuate itself. Giving "*life*" to evil it rears its perpetuating thoughts in our mind. Because Truth is eternal, error seeks to imitate it. Evil cannot keep its name in remembrance; *we do it;* the only power, place or presence it has is what we give it. It is called *unto "this day"* Absalom's place. We still give a place for the erection of Absalom's pillar—rebellion from God,—in our thoughts. Error has the naming of everything, and its names descend through the generations until destroyed by Truth. Ambition is a false pillar that cannot support anything. A desire for posthumous fame usually ends in ignominy. V. 19: "*Then said Ahimaaz the Son of Zadok,*" etc. Our lesson is a lesson on human sympathy. The destruction of error is the first step toward the return of the dominion (King) thought. The destruction of evil is a victory for Truth.

The high priest and others who accompanied David in his retirement were soon sent back, as being better able to help David thus, than by following him. Although the king departs at error's crowning, it sends messengers to win back the wayward rebel. The same day that David departed from Jerusalem, Absalom took possession. When error is dominant, Truth wanes. Ahimaaz was the son of Zadok, the priest, and had before acted as runner for David in Absalom's matters. He desired to bear the good tidings of the victory that was to reinstate David as king. Let me bear the tidings he said, "*how that* the Lord hath avenged him of his enemies." He saw in Absalom's death the destruction of evil that would bring peace. Vs. 20, 21: "*Because the king's son is dead.*" Errors purporting to come from high places, are more potent than those which boast of no high anointing. Joab attempted to delay the bearing of the glad tidings of great joy. There is a belief with some Scientists, that the world is not ready for Christian Science, that "it is yet four months to the harvest." "*Then said Joab to Cushi,*" etc. Cushi (*black*) "*Go tell what thou hast seen,*" etc. Error is more prolific than Truth in a negative world. Vs. 22, 23: "*Then said Ahimaaz the son of Zadok yet again to Joab,*" etc. Final triumph of the higher thought. Fleeing after the darker thought (black). Ahimaaz ran over hills and forests, Cushi, "by way of the plain," level, always the same thought, never-changing, uniform. "*Seeing that thou hast no tidings ready.*" Because the worldly cannot see Christian Science they think it has nothing ready. Ahimaaz overran Cushi; love is fleet of foot and outruns error. Vs. 24, 25: "*And David sat between the two gates,*" gradually coming out of the city. He had parted

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from his army in the *morning*, and had remained here for tidings of the conflict. "*The watchman went up on the roof*," etc. Uplifting thought transcending previous belief foresees the future and "told the king."

"*If he be alone then is tidings in his mouth.*" Untrammelled with error the only utterance heard is Truth. "If the eye be single the whole body is full of light." Undivided in thought Truth only declares itself. "*He came apace and drew near.*" Holding on to the line of prophesy, (Truth) draws the messages closer to us. Vs. 26, 27: "*And the watchman saw another man running.*" Truth and its opposite appear at the same time. Truth is ever in advance. The porter opened the gates of the city. Our porter should only open the gate that the King of Glory may come in. Ahimaaz brings "good tidings"; he is the son of Zadok the priest. Recognition of the good tidings. The watchman of our thought should always be able to discern between good and evil. A good man never brings evil tidings. V. 28: "*And Ahimaaz called, and said unto the king, All is well.*" The thought of goodness always declares "All is well," hiding at the same time our personality—all identity (face)—detracting from self and honoring God with the glory. "Blessed be the Lord God which hath delivered up the men that lifted up their hand against my Lord the King." V. 29: "*And the king said, Is the young man Absalom safe?*" Seemingly David cares for no other tidings than those concerning his son. The crown, the kingdom, and all was forgotten in his eager concern for Absalom. Here we see a manifestation of human sympathy which destroys our higher sense. Ahimaaz can bear no testimony of evil. Vs. 30, 31, 32: Listening to the opposite argument brings sorrow. When we silence an Ahimaaz a Cushi utters itself—a mixture of good and evil; "the day thou eatest thereof thou shalt surely die" (die to the true sense of Being). "*Is the young man Absalom safe?*" same query. "*The Cushite answered*," etc. Absalom had been dead some time, yet David did not sorrow for him *because he did not know it*. . . . Then it was not his death that made him sorrowful, but the thought of it. "*When he heard it he mourned*," etc. We must forget the things that are *past* and push forward to the *goal*. Every erroneous thought must die. The very thing that Absalom prided himself upon the most killed him. V. 33: "*And the king was much moved*," etc. (Read chapter xix. 1–16.) Joab remonstrates with David for his neglect of his kingdom and people in his frenzy over the loss of Absalom. "*The victory was turned*

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into mourning" because of the king's action. All the people felt the influence of the king who ruled over them.

LESSON POINTS. — The greatest battle ever fought is the struggle between Good and evil: Whatever advances us is for our good, although to the senses we lose some cherished idol: A good character is better to leave behind than a self-raised monument: A good man is the bearer of good news: "Is the young man safe?" is a needless question; are our little thoughts right; "The little foxes spoil the vines: Those who attempt to exalt themselves to king's places meet with ignominious ends; "He that exalteth himself shall be abased;" Rebellion against Truth ends in utter failure; Unfilialness meets with a bitter end; "The way of the trangressor is hard;" When an Absalom is proclaimed king, a David goes out: Pride must have a fall: Our predominating error is the one which finally destroys us.

LESSON NO. 7. NOVEMBER 17.

DAVID'S LAST WORDS. 2 Sam. xxiii. 1-17.

Scripture Text: CHAPTER XXIII.

1 Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,
2 The Spirit of the Lord spake by me, and his word *was* in my tongue.
3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God.
4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.
5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.
6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands.
7 But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

Golden Text: He hath made with me an everlasting covenant, ordered in all things, and sure (2 Sam. xxiii. 5). *Outline:* 1. David's consciousness of himself (v. 1). 2. His inspiration (vs. 2, 3). The reign of peace and power prophesied (vs. 4, 5). 4. The utter destruction of error. *Prominent thought:* The prophecy of David of an ideal kingdom. *Digest:* David anointed (1 Sam. xvi. 1-13). Exaltation of David (Ps. lxviii. 66-72). The covenant with David (2 Sam. vii. 1-17). A righteous king and a righteous reign (Ps. lxxii. 1-19). David's son (Ps. cx. 1-7. Matt. xxii. 41-46). The Kingdom of Christ (Ps. xlv. 1-7. Heb. i. 8-12). *Time:* B. C. 1015. *Place:* Jerusalem.

INTRODUCTION.— The lesson under comment is a prophetic song, replete with inspiration and faith. A far-seeing prophecy depicts the glorious reign of a king having absolute dominion on the earth.

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In this psalm is delineated a picture of Jesus the Christ, the Messiah of mankind. It is divided into four parts: First, the lowly origin and the exaltation of David; second, the rule of men; third, God's covenant and faithfulness; fourth, the final doom of wickedness. Absalom is dead and David is once more enthroned in the thoughts of the people. It is the zenith of his prosperity, and he prophesies with wonderful accuracy,—as subsequent events showed — the eternal dominion of his posterity.

EXPOSITORY NOTES.— V. 1: "*Now these be the last words of David,*" etc. David's last prophetic words, not literally his last words. "*Son of Jesse.*" David's realization of his origin and upward career; a poor shepherd boy of the tribe of Judah — Judah ("a personal and material belief disappearing; the spiritual understanding of God and man appearing."— SCIENCE AND HEALTH.) David realized through what his rise had taken place; not from the knowledge of the world, but from watchfulness and protection learned in the care of sheep! *His thought started in humility; it was a manger thought;* David realizes his line of ascendancy is with God; in this realization his prophetic psalm is conceived. Education is no guarantee of spiritual elevation; humility is. "He who humbleth himself shall be exalted." "*The man who was raised on high.*" David was the head of the Messianic household — a man after God's own heart — because he came in by the door and did not attempt to climb up some other way. "*The anointed of the God of Jacob.*" Jacob was the patriarch who had wrestled with self, and had vanquished the error, and had had his name changed to Israel. David, by his final victories over self, the destruction of the conditions of Mind delineated to us as Saul, Absalom, etc., has risen to an altitude of thought that prefigured the Christ. Paul says Christ "was born of the seed of David" (Rom. i. 2). Yet they were one! All is Mind, and the successive personifications depicted in the Bible are as one individual thought, rising above the claims of sense into the consciousness of Science. "*The sweet psalmist of Israel.*" David's harmonious thought produced an outward manifestation. David now represents the harmonious tone of Israel. Through David Israel bursts forth into song. No egotism shows in the utterance of these prophetic words; all praise and authorship are credited to the "God of Jacob." David recognizes himself as only the present development of the past good. He is but the manifestation of the rising thought of Israel. "He that planteth and he that watereth are nothing, but He who giveth the increase. Vs. 2, 3: "*The*

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spirit of the Lord spake by me," etc. Realization that his inspiration is from God. In his triune expression, viz.: "*The God of Israel!*" "*The rock of Israel!*" "*The Spirit of the Lord!*" David undoubtedly alludes to God, the Principle, Jesus Christ, the Divine Idea, and Divine Science, the Holy Ghost. Divine Science,— the Holy Ghost is the prophet; it is not personal, "For prophecy came not in any time by the will of man; but *holy men* of God spake as they were moved by the *Holy Ghost*" (2 Peter i. 21). "*Word was in my tongue.*" The consciousness David here manifests must be realized by all, for "every tongue must confess that Jesus Christ is Lord." "The Spirit of the Lord must give utterance"; "*The Rock of Israel spake to me,*" etc. A solid, enduring conviction of the prophetic truth which had dawned upon him. "*One that ruleth over men.*" A universal reign, a cementing together of all people; the millennium when all should join in one thought; when the nothingness of belief would be revealed, and the allness of God perspectively seen; when all would have but one goal, the annihilation of all that opposes God; when "dominion over all" should be realized. The "one that ruleth over men" is prophetic of "unto you is born this day (light), in the city of David, a Saviour, which shall be unto all people." David also on the true line of ascendency saw this same vision, of whose reign he said: "And there was given unto him *dominion* and glory, and a kingdom, that all nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed" (Dan. vii. 14). "*He that ruleth over men must be just,*" etc. Righteousness is the grand characteristic of the heavenly kingdom, the corner stone of the temple of the Most High. The stone which the builders rejected, but which Christian Science raises to the corner and fits into place. "Grace reigns through righteousness unto eternal life!" David has revealed the ideal king of kings,— a righteous reign: the morning star which heralds the day of perfect peace in which is no night. "David's greater son was the ideal king who should reign in equity" (Rom. iii. 21, 26). V. 4: "*And he shall be as the light of the morning,*" etc. David cites the blessings which follow in the path of righteousness, chasing away the darkness, the sun of righteousness rises to the zenith of perfection, filling the earth with life and glory; such a rising is "a morning without clouds." Nothing clouds the thought of him who dwells in Righteousness. This glorious day will appear when the "Sun of Righteousness riseth with healing in his wings" (Malachi iv. 2). When the night of sense has been

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dissipated by the sun of Righteousness, the eternal Sabbath day of the Lord will have dawned.

"*As the tender grass springing out of the earth,*" etc. Birth of humility. "Ye must be born again of the Spirit." Grass is a type of humility that springs from the earth at the rising of the sun of Righteousness: "The grass beneath our feet silently exclaims: 'The meek shall inherit the earth'" (SCIENCE AND HEALTH). "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). "*Although my house be not so with God,*" etc. Realization that the fullness has not yet come, but sure of fulfilment. Solomon was "a ruler of men" yet he was not the culmination of David's prophecy; it awaited a perfect fulfilment, and Solomon, though in the main righteous, was far from perfection; Jesus, the Prince of the House of David, was fully revealed to David's prophetic vision. "*Although he maketh it not to grow.*" Its fulfilment is spiritual, not after the flesh.

"*For it is all my salvation and all my desire.*" "I shall be *satisfied* when I awake in his image and likeness"; absolutely spiritual. "*But the sons of Belial,*" etc. Revelation of the reward of Righteousness unveils the destruction of wickedness. The incorrigible sinner must suffer. The Hebrew people, and the Egyptians who followed them out of Egypt to recapture them, both marched *toward the promised land;* but one passed over the Red Sea in safety, while the others were drowned. Suffering will eventually drive all into Science; "whom He loveth He chasteneth." Those who "will not have this Ruler of men to rule over them," accept a tyrannical master who will eventually drive man home to God. "The righteous shall be as a tree planted by the rivers of water; but the ungodly are not so; they are like the chaff which the wind driveth away," one solid, firm in Truth, the other fluctuating, unstable. "*As thorns thrust away,*" etc.; the product of the physical is thorns; "thorns and thistles shall it bring forth to thee" (Gen. iii. 18). "*Cannot be taken with the hands.*" If the power (hands) will not move man, a rod of iron must rule him, suffering will follow. "*But the man that shall touch them,*" etc. Those who will not relinquish sin from a moral standpoint must suffer punishment until they do abandon sinful ways. God declares "I am All, and there is none beside me." Belief in other powers will punish us until we discover their unreality. "And now also the axe is laid unto the root of the tree; therefore every tree which bringeth forth good fruit is hewn down and cast into the fire" (Matt. iii. 10).

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LESSON POINTS.—Realization that our origin is spiritual reveals the fact of eternal dominion; we see in ourselves the Christ principle. Humility is the motive power of exaltation. The Christ appears to all who are on the true line of ascendency. An eternal day is prophesied to all who act righteously. The righteous are filled with love and prophecy, but the wicked are cut off from the earth (heaven). A righteous thought introduces to any age an era of song (harmony).

LESSON NO. 8. NOVEMBER 24.

SOLOMON'S WISE CHOICE. 1 KINGS iii. 5-15.

Scripture Texts. CHAPTER III.

5 ¶ In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.
6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.
7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.
8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.
9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?
10 And the speech pleased the Lord, that Solomon had asked this thing.
11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;
12 Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.
13 And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days.
14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.
15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Golden Text: Wisdom is better than rubies (Prov. 8-11). *Outlines* 1. The question of the Lord (v. 5). 2. Solomon's choice (vs. 6-9). 3. The choice fulfilled (vs. 10-14). 4. Expression of gratitude (v. 15). *Prominent Thought:* The choice of wisdom. *Digest:* Solomon selected as David's successor (1 Kings i. 1-53). Confirmation of choice (1 Chron. xxviii. 29). Last advice of David and his demise (1 Kings ii. 1-10). Solomon's ascension to the throne (1 Kings ii. 11-46). His choice (1 Kings iii. 1-15). *Parallel account:* (2 Chron. i. 1-13). The wisdom of Solomon (1.

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Kings iv. 29-34). *Time:* B. C. 1015. Extent of Solomon's reign from B. C. 1015 to 975. Solomon reigned six months in conjunction with his father. *Place:* Gibeon, a high hill six miles north of Jerusalem, modern name, El Jib.

INTRODUCTION. — Solomon was the son of David and Bathsheba. He was renowned for sagacity and judicial insight, and had a remarkable ability as a ruler; he was also highly endowed as to physical perfections. At the time of his accession to the throne he was but eighteen years old; the kingdom was in the height of its glory, there was perfect peace; and his reign was marked by the greatest splendor recorded in Biblical history.

David commissioned Nathan (gift), Zadok (just), the Priest, and Beniah (whom Jehovah has built) to proclaim and inaugurate Solomon king; into his son's hands he surrendered the sceptre. Solomon, although but a youth, speedily confirmed himself in the position, and at the outset slew Adonijah and Joab, two turbulent men who had been a great annoyance to his father, and stumbling blocks to Israel. This action brought peace to the people. Had David his father thus promptly dealt with Absalom he would have saved himself, as well as the nation, great troubles and losses. At the very outset of his reign Solomon secured peace by destroying conflicting thoughts. This foresight was a leading trait of Solomon. His ancestor, Joshua, neglected to drive out the invaders of the promised land, and a subsequent Babylonish oppression was the result; the lesson has now been learned, and we therefore see the commencement of wisdom. Solomon became infatuated with a daughter of Pharaoh, king of Egypt, and unwisely married her. The race of Pharaoh was the traditional enemy of the Hebrew race, and in fact was Israel's worst foe. Wise in some instances, Solomon was rash in others. His unwise marriage was later the cause of his downfall. He brought his Egyptian princess to Jerusalem and thus planted the first seed of idolatry. This step led Solomon into error, and resulted in a plurality of wives, most of them strange women, — foreign women. They corrupted him, and introduced their heathen abominations into Jerusalem.

EXPOSITORY NOTES.— V. 5: "*In Gibeon the Lord appeared to Solomon in a dream,*" etc. (*Let us bear in mind that all is mind.*) Gibeon means *hill.* God spoke to Solomon while he, Solomon, was in a higher altitude of thought. In Solomon we see an advance beyond David. We are drawing nearer to the Christ, hence we may expect a higher revelation of Truth. One great point had been gained by the advent of Solomon (*a condition of Mind!*). Enemies

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to the general public were instantly destroyed. Solomon's predecessors allowed them to remain, and attempted arbitration, license, and other schemes, but they all ended disastrously. Solomon's great weakness was sensuality. All of the prophets and patriarchs had weaknesses and errors; Jesus the Christ alone was "without spot of blemish"; "tempted in all points like as we yet without sin." *An ideal man* — the ultimate of moral development. But Solomon had attained a great altitude of thought, hence the Lord appeared to him (*in a dream*)—in the dream of sense. "*What shall I give thee?*" Drawing near the Christ principle this question becomes audible. Blind Bartimeus heard it from the roadside where he reclined. "What wilt thou that I should do unto thee?" "That I might receive my sight," he answered. Putting the enemy out from our thoughts brings us in close communication with God, and a higher ideal is revealed (See Matt. i. 20). The angel appeared to Joseph in the dream of sense, and brought him good tidings, and alleviated his fears, because he did not impulsively turn from the high thought, but "*thought out these things!*" (Matt. vii. 7.) Solomon's dream was a condition of Mind oblivious of externals. Abstracted from all outside influence, his thought is more definite. V. 6: "*And Solomon said, Thou hast shewed unto this servant David,*" etc. Realization that he (Solomon) is in the right line of ascendency. He recognizes himself as the *continued offspring of David's thought,* a realization that God radiates only *mercy* and *love* according as we walk before Him in Truth. "*And thou hast kept for him this great kindness,*" etc. The key to the lesson . . . *kept for him* this great kindness. Solomon and David are one. Solomon is the advancing thought of David; *Solomon is David exalted!* "*As it is this day*" (day) light. This light has revealed the fact that man progresses individually putting off the old man and his deeds as he advances, and taking on immortality until the Christ is manifested; "throne" is the consciousness of dominion. V. 7: "*And now, O Lord my God, thou hast made thy servant king instead of David my father,*" etc. The highest thought is always the *kingly* thought. David was the cause, Solomon the effect or outreaching thought; hence the *king,* the dominating consciousness. "Forget the things which are behind, and push forward to the goal" the highest mark conceivable.

"*And I am but a little child,*" etc. "Except ye become as a little child ye shall not enter the kingdom of heaven." Humility is the first step toward exaltation. "*I know not how to go out or*

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come in," desire to know the way out of sense, and the door into Soul. V. 8: "*And thy servant is in the midst of thy people,*" etc.; realization of the Infinite! a glimpse into the reality of soul; a momentary parting of the clouds of sense and a revelation of the chosen people. "*Midst of them,*" humility is the central thought of spiritual promotion, "and he sat a child in their *midst,*" etc. V. 9: "*Give therefore thy servant an understanding heart to judge thy people,*" etc.; a desire for a righteous discrimination, a desire to be led; tractableness is a virtue which leads to heaven's gate. In his humility he asks Divine assistance. Jesus said: "I can do nothing of myself." A child-like faith, an honest desire to know the right. His great responsibility as a public leader came across his thought, and he was conscious that only Divine power could advance the people. "Leaning on the Infinite is rich with blessings." (SCIENCE AND HEALTH). Jesus was tempted forty days and forty nights; so subtle were his temptations that it was almost impossible to determine whether they were of good (day) *light,* or of evil (night) *darkness.* Solomon, aware of the subtlety of evil and the possibility of believing wrong, was led aright; he prayed for an understanding heart (a capability of correct discrimination). V. 10: "*And the speech pleased the Lord,*" etc.; our uplifting thoughts are cognized by the Omniscient. "Not a sparrow falleth to the ground without your heavenly Father's knowledge"; not an uplifting thought falls unheeded. Such desires as Solomon's are indicative of an unselfish, humble character, a noble thought. V. 11: "*And God said unto him, because thou hast asked this thing,*" etc. "Ask, and ye shall receive." "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John v. 15; see also John xi. 22; xiv. 13; James iv. 3). "*Thou hast not asked for thyself long life,*" etc.; forgetfulness of self is the corner stone of happiness. "Take ye no thought for the body," etc.; the prayer was an unselfish petition and was instantly answered. The seed brought forth fruit after its kind. V. 12: "*Behold I have done according to thy words,*" etc. As thy faith be it unto thee. "*I have given thee a wise and an understanding heart.*" Such an altitude of thought must bring wisdom from on high; only one greater than Solomon for wisdom (Matt. xii. 42. Luke xi. 31. See 1 John v. 14). V. 13: "*And I have also given thee that which thou hast not asked,*" etc. "Seek *first* the kingdom of heaven and its righteousness and these things shall be added." A consciousness of spiritual wisdom begets understanding of the phenomenal. Bringing out in Mind the temple

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of the Most High, produces a more beautiful earthly dwelling-place. *Physical phenomena obey spiritual dictation.* Until our sight is spiritual, our reward for righteousness will be in the things which *seem good* to our *present* perception; they will be "*added,*" not that they are a part of Divine creation, but our material concept will "add" them. A harmonious consciousness must produce a harmonious surrounding! Our physical condition grows better as we become more spiritual; in other words we *express* more harmony; this is a *condition of Mind*, not a condition of *Matter.* V. 14: "*If thou wilt walk in my ways and keep my commandments,*" etc. We must work out our own salvation; a consciousness of Truth and life increases our sense of life. Only walking in the ways of life toward Christ, the Life, will increase our sense of life and bring out eternal Life. V. 15: "*And Solomon awoke, and behold it was a dream,*" etc. A dream to sense is a revelation in Science. "The night dream is nearer the true sense of life than the day dream," because mortal sense says the day dream is real and the night dream is unreal, hence the reverse must be true. The world said of Joseph, "Behold the *dreamer* cometh, come let us slay him," etc. Revelations of Truth are foolishness to the ungodly — are idle dreams. "*And he came to Jerusalem and stood before the ark,*" etc. A grateful expression of reverence; "*offered up burnt offerings,*" etc. Realization that the Horeb height of Truth could only be scaled by sacrifice and a standing up in the dignity of manhood. A clustering together and a cementing to one another follows the consciousness of Truth, and a feast of spiritual food follows.

Lesson Points.— Obliviousness of self brings blessings untold. Asleep to the world and awake to Truth our ears are open to divine instruction. Adherence to the true line of spiritual ascendency begets a son (or offspring) who will sit upon the throne of dominion. Humility is the corner stone of spiritual exaltation. An unselfish desire is the germ which develops into a kingly thought. Worldly blessings follow in the wake and are "*added*" to the righteous. Spiritual prosperity is conditional on our walking in the ways of the Lord and keeping His statutes and commandments. Sense reverses Science and denominates Wisdom the lowest beast of the field.

To reach heaven, the harmony of being, we should understand the Divine Principle of Being, which destroys the sinning sense.— *Science and Health.*

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PUBLISHER'S DEPARTMENT.

IN the January, 1890, JOURNAL all professional cards will be re-arranged and electro-plated. Scientists *now* advertising are requested to decide on a form of card that will be permanent and likewise determine the amount of space they wish for another year. We can take but a limited number of cards and may have to limit the space used by advertisers. Those now advertising will be given the preference, if application is made during November. Then "first come, first served" will be the rule, and when the columns are full they cannot be increased *ad libitum*. All who now are, or contemplate advertising should comply with our requirements concerning cards and apply for space at once.

SOME of our good friends living in *cities* send us notices of Sunday meetings, but fail to give place or street number. How are people to find you?

UNDER our terms of sale those subscribing for ten or more copies of the SERIES, had the option of making semi-annual payments. Six months have passed and last payment is *now* due. Please remit.

WE have no terms for subscriptions except those found in this month's JOURNAL. No further six months' subscriptions for SERIES will be received, but we can supply all back numbers to persons subscribing now, for the year commencing May, 1889.

A FORM of letter came in a recent mail that is suggestive and worthy of wide emulation: —

"In *some way* I received duplicate numbers of August and September JOURNALS; these I have kept to give to a friend, so enclose the money for them — 40 cents."

Multitudes of people are constantly writing, "I have not received my JOURNAL," but when *duplicate* copies are mailed in error, few if any are returned to us or even an intimation given that *too many were sent*. Is this *right?*

THIS Society has for sale the sheet music "Christ my Refuge" (words by Mrs. Eddy) at thirty-five cents per copy, prepaid. Also "Feed My Sheep"; words by Mrs. Eddy, music by Prof. Brackett. Price, forty-five cents per copy, prepaid.

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OUR lady friends should use same initials or Christian name in their business relations with this office. Many use the initials of their husband in one letter, and their own in another, thus much confusion follows.

ALL church notices, changes in, or new advertisements, should be in publisher's hands by the 15th of each month to insure their appearance in the following issue of the JOURNAL.

IF any of our readers are receiving periodicals with mistake in initial, name, street, number, etc., we would be glad to have them notify us, as new subscription books are about to be opened, and we wish them correct.

WE will be glad to make public, by notice in our columns, all places where Christian Science Sunday meetings are being held. At present no charge is made for such insertion.

SUBSCRIPTIONS for the JOURNAL and SERIES are increasing daily. Will *you* not help us to make our list double what it now is?

LOOK over the advertising in this JOURNAL. Many new cards and notices of Sunday services appear.

IN response to a demand from different sections, the article appearing in September JOURNAL "How to begin in Christian Science," is printed as a tract and sold at 50 cents for 100; 75 cents for 200; $1.25 for 500, or $2.00 for 1000, delivered by express.

PREMIUMS are no longer offered as an inducement for Scientists to give wider circulation to our publications. The method was wholly worldly and many who in the past years have sent the *most* subscriptions to the JOURNAL have never asked for any reward, except that which always comes from "doing good unto all men."

Let us work for Truth because we LOVE it, *knowing* that more or less food is contained in every publication we send out.

COMPLAINTS come from people who have been spending the Summer at sea-shore or country place, and have returned to their homes, that October JOURNAL has not come. Why should it when you did not notify us of the change until days after the JOURNAL was mailed? "Bear your own burdens."

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. DECEMBER, 1889. No. 9.

THE WAY.

REV. MARY B. G. EDDY.

THE present stage of progress in Christian Science presents two opposite aspects, a full-orbed promise, and a gaunt want; the need however is not of the letter, but the spirit.

Less teaching and good healing is to-day the acme of "well done"; a healing that is not guess-work, chronic recovery ebbing and flowing, but instantaneous cure. This absolute demonstration of Science must be revived. To consummate this *desideratum*, mortal mind must pass through three stages of growth.

First, self-knowledge. Physician must know thyself and understand the mental state of thy patient. Error found out is two-thirds destroyed, for the remainder only stimulates and gives scope to higher demonstration. To strike out right and left against the mist, never clears the vision; but to lift your head above it is a sovereign panacea. Mental darkness is senseless error, neither intelligence nor power, and its victim is responsible for its supposititious presence. "Cast the beam out of thine own eye." Learn what in thine own mentality is unlike the Anointed and cast it out, then thou wilt discern the error in thy patient's mind that makes his body sick, and remove it, and rest like the dove from the deluge.

"Physician, heal thyself." Let no clouds of sin gather and fall in mist and showers, from thine own mental atmos-

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phere. Hold thy gaze to the light, and the iris of faith more beautiful than the rainbow seen from my window at the close of a balmy autumnal day, will span thy heavens of thought.

A radiant sunset beautiful as blessings when they take their flight, dilates and kindles into rest. Thus will a life corrected illumine its own atmosphere with spiritual glow and understanding.

The pent-up elements of mortal mind need no terrible detonation to free them. Envy, rivalry, hate, need no temporary indulgence that they be destroyed through suffering; they should be stifled from lack of air and freedom.

My students with cultured intellects, chastened affections, and costly hopes, give promise of grand careers. But they must remember that the seedtime is passed, the harvest hour has come, and songs should ascend from the mount of Revelation sweeter than the sound of vintage bells to villagers on the Rhine.

The seed of Christian Science, which "when sown, was the least of all seeds," has sprung up, borne fruit, and the birds of the air, the uplifted desires of the human heart, have lodged in its branches. Now, let my faithful students carry the fruit of this tree into the rock-ribbed nests of the raven's callow brood.

The second stage of mental development is humility. This virtue triumphs over the flesh; it is the genius of Christian Science. One can never go up until one has gone down in his own esteem. Humility is lens and prism to the understanding of Mind-healing; it must be had to understand its text-book, it is indispensable to personal growth, and is the chart of its divine Principle and rule of practice.

Guard humility, "watch and pray without ceasing," or you will miss this way of Truth and Love. Humility is no busybody; it has no moments for trafficking in other people's business, no place for envy, no time for idle words, vain amusements, and all the *et cetera* of the ways and means of personal sense.

Let Christian Scientists minister to the sick; the schoolroom is the *dernier* resort. Let them seek the lost sheep who having strayed from the true fold have lost their great

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shepherd and yearn to find living pastures, and rest beside still waters. They long for the Christlikeness that is above the present status of religion, and beyond the walks of common life quite on the verge of heaven. Without the cross and healing, Christianity has no central emblem, no history.

The seeds of Truth fall by the wayside, on artless listeners' itching ears and dull disciples. They fall on stony ground, and shallow soil. The fowls of the air pick them up. Much of what has been sown has withered away, but what remaineth has fallen into the good and honest hearts and is bearing fruit.

The third stage of mental growth is manifested in *love*, the greatest of all stages and states of being. Love that is irrespective of self, rank, or following. For some time it has been clear to my mind that those students of Christian Science whose Christian characters and lives recommend them, should receive full fellowship from us, no matter who has taught them. If they have been taught wrongly they are not morally responsible for this and need special help. They are as lambs that have sought the true fold and the great Shepherd, and strayed innocently, hence we should be ready and glad to help them and point the way.

Love is the substance of Christian Science, the basis of its demonstration, yea, its foundation and superstructure. Love impels good works. Love is greatly needed and must be had to mark the way in Divine Science.

The student who heals by teaching and teaches by healing, will graduate under divine honors which are the only appropriate seals for Christian Science. State honors perish, and their gain is loss to the Christian Scientist. They include for him at present, naught but tardy justice, hounded footsteps, false laurels. God alone is his help, his shield, and Great Reward. He that seeketh aught beside God, loseth in Life, Truth, and Love. All men "shall be satisfied when they awake in His likeness," and they never should be until then. Human pride is human weakness. Self-knowledge, humility, and love are divine strength. Christ's vestures are only put on when mortals are "washed in the blood of the lamb"; we must walk in the way which Jesus marked out

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if we would reach the heaven-crowned summit of Christian Science.

Be it understood that I do not require Christian Scientists to stop teaching, to dissolve their organizations, or to desist from organizing churches and associations.

The first and only College of Christian Science Mind-healing, after accomplishing the greatest work of the ages and at the pinnacle of prosperity, is closed. Let Scientists who have grown to self-sacrifice do their present work awaiting with staff in hand God's commands.

When students have fulfilled all the good ends of organization and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*. Material organization is requisite in the beginning, but when it has done its work, the purely Christly method of teaching and preaching must be adopted. On the same principle you continue the mental argument in the practice of Christian healing until you can cure without it instantaneously and through Spirit alone.

St. Paul says: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face." Growth is restricted by forcing humanity out of the proper channels for development or by holding it in fetters.

For Jesus to walk the water was scientific insomuch as he was able to do this, but it is neither wisdom nor science for poor humanity to step upon the Atlantic until we can walk on the water.

Peter's impetuosity was rebuked. He had to learn from experience; so have we. The methods of our Master were in advance of the period in which he personally appeared. But his example was right and is available at the right time. The *way* is absolute Science, walk ye in it, but remember that Science is demonstrated by degrees and our demonstration rises only as we rise in the scale of being.

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IS CHRISTIAN SCIENCE AN OPINION?

J. W. H.

MANY who claim to be Christian Scientists at the present time put much emphasis on their opinion as to what Christian Science is, or should be. But one's opinion of the Truth cannot change the Truth; only opinions can be changed. The Jews rejected Jesus for the reason that their beliefs about his coming were not satisfied. But by so doing they did not change the way, for there can be but the one Way, one Truth, and one Life. We cannot be Christian Scientists and still hold the thought that we can change it by our opinions. Having such thoughts we cannot know what Christian Science is, for if Christian Science *is*, and is the Truth (which all professing to be its followers must acknowledge) then it already is, and needs no opinions to make it. It only needs living and demonstrating.

Many say they can accept much that is taught by Christian Science but do not believe in all of it. This is an honest position of thought, for they do not pretend to be Christian Scientists, or to be "in" Christian Science while denying it. But no one can be farther from the Truth than one who claims to be its true follower and yet seeks to re-establish Christian Science on the basis of his own opinions. If we cannot accept Science as laid down in SCIENCE AND HEALTH we certainly are acting a falsehood to claim the name of Christian Scientists, for the Author of that book first used this term "Christian Science" and used it to designate the system first made known in that book. To say Christian Science is the Truth, you know it is, and then seek to make it conform to your opinions, is to make it clear you certainly have not realized the true meaning of the command of Jesus to deny self, take up the cross and follow him.

But one says: "I go to God for my Christian Science, and He reveals it to me." Christ was manifest once for all! if we will not accept him through his teaching and demonstration,

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we cannot receive him at all. So if there is any revelation of Christian Science, it is already revealed, and all we have to do is to accept and demonstrate it; if our opinions keep us from doing that, they would keep us from accepting any revelation whatever from God. We are like the Jews; the Truth is not in accord with our opinions of what it should be, therefore we seek it in a different way, and like them we must be disappointed, for there is but one way.

I have read the thought expressed by one who claimed to be a teacher of Christian Science, that he hoped to be able to meet all the different opinions in Christian Science, where they would be all allowed to come in and have free speech, and if he could he would gladly accept their way. Now who would dare give error an invitation to mingle with Truth? Although but a babe in Christian Science, I have had some experience in trying to hold meetings of opinions, and find them a sad failure. Truth and error cannot mix.

We must *know* the Truth if we would be made free thereby; guessing at it will not give us freedom. Could we demonstrate the Truth by merely thinking we had it? The Scripture says: "Ye shall *know* the Truth." If we have the Truth the Spirit beareth witness that we *are* the sons of God; no opinions can change the evidence of Spirit. Why seek for controversy of opinions?

How forcible are right words! But what doth arguing prove? Some may say "this is only my opinion"; then it cannot be Christian Science. I give up my opinions to Science, which to me is Truth. I accept it all; if it is Truth then it is God's law; if it is not, then it is the founder's opinion; in either case my own opinions are not in consideration. It certainly is impossible for one to believe in God as Christian Science reveals Him, and at the same time have opinions contrary to the teachings thereby established.

Our opinions are only beliefs in self. If we believe in God as He is presented in Christian Science, we must give up our opinions; the "I" must not be seen in self, but in God, for wherever we see the "I" there will be our God. Would we know the Truth, it must be in God; we never can find it in

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our opinions, neither can we accept God with our opinions; they must be denied. Opinions are based only on the evidence of the senses and are continually changing, and will change until the Truth as real Life is found; in it there is no change. If one has opinions that he believes to be the Truth, different from Christian Science as laid down in SCIENCE AND HEALTH, why should such a one wish to hide them by claiming them to be Christian Science?

You are not compelled to accept Christian Science. Why do you want it, if you do not believe it? You certainly do not mean to be so dishonest as to use it as a means and a cover to gain followers to your own opinions; why, then, not bring your opinions out, separate from anything else, — call them, honestly, your opinions, and not Christian Science — that the world may know what they are? If one were to hear of *your* teachings and they were called Christian Science and he should in consequence read SCIENCE AND HEALTH,— if you differ from the teachings therein, the seeker of Truth would be deceived. Instead of getting your opinions he would get Christian Science as contained in that book.

If we are honest we never shall seek to establish our claims under cover of another's. What has been established in SCIENCE AND HEALTH as Christian Science *is* Christian Science. If you have a better way, why try to steal the name of Christian Science? Call it something else that the world may receive it without adulteration and judge it on its merits.

YOUR life lies out before you like a field
Wherein you have but paced a little way;
What matter if you stumbled? Stand upright,
Pass by the grave where you have wept enough.
Pass it, and leave your tender tho'ts upon it,
Your faithful memories, your gracious flowers;
But not your hopes, and not your living self—
Go on to better joys!

M. B. SMEDLEY.

TRIAL brings man face to face with God.

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RETROSPECTION.

P. B. J.

FOUR years ago, after eleven years of constant coughing and gradual decline, I weighed about ninety pounds, my cheek-bones stood out, my temples were sunken into great hollows, my hands were almost transparent, my complexion like a piece of parchment. When my friends entered the room I could often see plainly written on their peering, questioning countenances,—"Is she dead?" In four and one-half months from the time above stated, I weighed 132½ pounds, my complexion was clear, I coughed but little, and *felt perfectly* well, though at times, there was still in my throat a rattling sound which gave my friends much uneasiness. (Just think of ignoring all the wonderful good which had been accomplished and concentrating thought in fear, on that *one painless* defect.) I soon learned, however, that, when not subject to "fear of *their* fear," I could express *perfect health*, which has been my happy state for fully three and one-half years; during which time, without any interruption in my work, two dear little children have been added to our family, both perfect pictures of health.

I was treated while in Colorado by a lady in L., New Hampshire. I have never, as yet, seen her "face to face," but I entertain for her a regard indescribable, but surely very sweet and tender. Through her letters I was enabled to see SCIENCE AND HEALTH in its true light, and read it from the first with joy and gladness, as something for which I had long been searching but had despaired of finding —"Here."

Three years ago we moved to the city where we have since remained. There were only three known Christian Scientists in the city, but many believers in theosophy, spiritualism, and mind-cure, *all* claiming the *name* of "Science"; also many believers in faith-cure, who were looked upon by "outsiders" as Christian Scientists, though they were and are averse to the name, and fully recognize

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the difference in the methods of treating disease. Amid all this tangle of mortal thought, by holding *firmly* to the teachings of SCIENCE AND HEALTH I have been kept safely; not only holding *myself* superior to sickness but growing to the point where I could help others to enough of the understanding to dismiss all medicines and material remedies from their homes and realize that "*The destruction of error*" was and *is* "The mission of Christ," "who is the same yesterday, to-day, and forever."

As I glance back over these four years I seem to see a rushing, angry, *muddy* river — "the river of life," as *viewed* from the plain of "mortal-mind." In the midst of the river, standing out, clear, fair, and accessible to *all* — footsteps of *stone* — but even the *first* one, although near enough *to* the shore to be reached by the foot of a little child or the weakest invalid, still *detached* from the shore. I see myself lying so weak and helpless, bowed down by sorrow and long-standing illness; I hear a call, "Rise, and walk!" I listen attentively; the voice is "of One having authority" even the voice of my blessed Master. I hasten to the shore and fearlessly take the step that "Lifts my feet *up* out of the miry clay," and establishes them upon a Rock.

As I stand there so *firmly*, I smile at the fears of my friends upon the shore as I hear their cries of danger — "danger of the loss of the old religion" — danger that the *stone* is not large enough, that it is *too* large, that it is *unsteady*, that it is *not stone*, but *imitation*. As I stand thus, I call back to them the glad tidings of my perfect safety; I beg *all* who are in call of my voice, to follow, as I follow the direction of the "One who spoke as *never* man spake." Then I hear the command, "Go *forward*, there is *no* standing still, — as God has cared for you so will He care for all who are still lingering"; "Look not backward but *ever* upward and onward."

As I view the next step I realize the distance between the successive steps is greater than that between the shore and the first step; also, that "the steps" are graded each a little *higher* than the one preceding; for a moment I hesitate, look about for some visible hand to help me — see no help, but hear

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in sweet tones, "Lo! I am with you *always.*" In the strength of that oft-proven promise, I land *squarely* on the second stone. Pausing to "draw long inspirations from this point," I see that a *new light* is throw on *many* things, and the question presses on me, What are these phenomena of material birth, maturity, and decay? Then as I advance, the impression from them grows less real and is replaced by the consciousness of one common brotherhood in which all claim "One Father," even "God Almighty, maker of heaven and earth"; I dimly comprehend that we are not only *to be* sons and daughters of God, but *are so, already,* and have *ever been.*

While I am pondering these things, a mighty, rushing sound is heard, and the river is deeper and the waves dash higher, and I hear from the receding shore, voices crying, "*Many* lives have gone down from *there,*" "Many have been washed away from that point, and never heard of more"; far as the eye can reach, forward, backward, to the right and left, is darkness, gloom, uncertainty; and even when I look *above,* the clouds have gathered *there;* but, hark! louder than the tempest's roar, *nearer* and clearer than the cries of loved voices, is, "a still, small voice" which says: "God is Love, and *perfect* Love casteth *out* fear"—"*Stand still* and see the glory of the Lord"; and at the consciousness of these words a great "Peace" has fallen on me—and I find that without effort I can *command* those waves of *error,* and they will *obey* me—then I note that even though the river *is deeper right here,* the Rock is *correspondingly larger,* and thus the meaning of the sentence, "The equipollence of God"* is plainer than before.

But what is this? The storm has entirely subsided and I find that this last stepping-stone is joined to the other side, and I am safely over, in the land where "sickness, sin, and death" are obsolete—where the "new tongue" spoken tells of joy and gladness; of *beauty* and harmony; of "Truth made *manifest*"; and the faces of the inhabitants *all show* that walking and talking with *God,* will cause the face to *shine to-day,* as *well* as *yesterday;* I find also that what I called

* S. and H., 40th Ed., p. 12.

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"the river of life," not only touches both shores, but reaches far down to the mighty "Ocean of Eternity" which bears upon its bosom, not only each separate individualized conception of life, but groups of ideas, called "different states of Being," and while *all* are united in "one grand whole," and *perfect* harmony is "The Law" that governs all, yet, each child of God must for *himself* reach the solution of the problem that will lift him above "the senses," and into the "spiritual sense" of all things; and I perceive that the *only* key to the solution of this problem is the life and teachings of Jesus of Nazareth as made known in SCIENCE AND HEALTH.

THE WEDDING GARMENT.

Z. S. L.

"THE Kingdom of Heaven is like unto a certain king, who made a marriage for his son." Jesus spoke thus, striving by parables to open eyes blinded by material belief, to perception of the heaven of spiritual consciousness. His words were not comprehended. They could not be, while heaven was believed to be a locality wherein personal sense, divested of its inharmony, but with all its relations and conditions, remained. Personal sense and its conditions are one; it can never be separated from its inharmony; they must be destroyed together. Personal or material selfhood has no part or presence in the kingdom of God.

When questioned as to whose wife the woman, married to the seven brothers in succession, would be at the resurrection, Jesus replied, "In the resurrection they neither marry, nor are given in marriage," etc. Many, in view of this declaration, have questioned why Jesus so often illustrated heaven by reference to the marriage state. The heaven of which Jesus spoke was the harmony and unity of Mind. Marriage is significant of unity. Unity or oneness of Mind is harmony, or heaven.

The kingdom of heaven is said to be like unto a king who

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made a marriage for his own son. The marriage is represented as not to be, but having been made. A king is a ruler, his son is next in rank and partakes of the dominion of his father. Infinite Mind governs all expressions of Mind; spiritual man is forever one with "the Father"; this is the marriage that *was* made. Mind and its idea, man, existed "from everlasting to everlasting." The table spread so abundantly for this wedding feast is the understanding of God, in contrast with the meagre diet of belief in Him. "Wisdom hath builded her house . . . . she hath also furnished her table; as for him that wanteth understanding she saith . . . come, eat of my bread and drink of the wine which I have mingled."

The king's servants were sent forth to call them that "were bidden" to the feast "and they would not come." The servants of Mind are thoughts that bring apprehension of spiritual things. These are the voices that whispered the invitation of Wisdom and Love to those that *had been bidden.* Because of their rank it is the king's nobles who assume the honor of precedence. The proud lords of material knowledge, —intellectual apprehension and ability,—claim close alliance to the king,—the one Mind,—and these expect the seats of honor at the feast of understanding. Those "that were bidden" are the self-elected nobles of human intellect. Assuming the lead and presumably going on in advance of the more humble claimants to the riches of Mind, intellectual research soonest arrives at the ultimate of all material knowledge—a confession of its utter inability to solve what is called the problem of existence. When the intellectuality of material sense reaches its limit it declares "I know nothing." It is at this hour that the still, small voice of spiritual apprehension whispers to the intellect, of a realm near but not yet discerned, and bids to the feast of spiritual understanding. Intellect, upon the pinnacle of human knowledge—confession of no knowledge—rarely listens to the inward voice although its outlook from this point is the dreary vista of annihilation. Intellect will not confess itself error, nor will it admit that the premise (matter) from which all its conclusions have been drawn is only the delusive phantasy of mortal belief,

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without substance or Principle. Intellectuality holds tenaciously to its God of materialism and will not come to the marriage feast.—*Understanding of Truth.*

"Again the king sends forth other servants, saying: 'Tell them which are bidden, behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage." This verse is descriptive of abundance. All things are ready, there is nothing to do but to come and partake of the plenteous supply of understanding that Mind gives to all that seek it. Intuitions of Spirit and Good come more than once to every one, and at each return they press more urgently the invitation. "But they made light of it, and went their ways, one to his farm, the other to his merchandise; and the remnant took his servants and treated them spitefully, and slew them." The pride of personal or material self-hood, whether it be manifested by intellect, wealth, or position, will not long listen to a voice that rebukes its error. The intellectuality of material sense is the error that claims intelligence, and, from its pinnacle of pride, makes light of spiritual apprehensions, that come to it again and again to lead the way out of the chaos of material belief into the harmony of spiritual understanding. Pride of wealth and of position are more grossly material than the pride of intellect, and to them the inviting voice of spiritual apprehension comes less often and is not so urgent. The so-called practicality of material sense, manifested in love of gain and worldly policy, gravitates earthward. The material practicality of wealth and the ambition and policy of "position," looks pityingly upon that which speaks to them of Spirit and its impersonal purity. Thus do they go their ways, "the one to his farm, the other to his merchandise," and work on in the methods of material sense, they preferring the "practicality" of that sense to the Principle that is Soul.

Not until the servants are "treated spitefully and slain" is the invitation lost to those "that were bidden." Intellect constantly suppressing the apprehensions of Truth that come to it, at last slays the heavenly messenger and its voice is no more heard; as with intellect so with wealth and rank.

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To paraphrase a sentence of SCIENCE AND HEALTH, constant continuance in wrong belief destroys the ability to understand aright.

"But when the king heard thereof he was wroth, and he sent forth his armies and destroyed those murderers and burned up their city." The interpretation that personal, or material sense has given this verse, namely, that a personal God, angered at the murder of his servants, took such terrible vengeance on enemies weaker than Himself, is inconsistent with the character of Deity. The verse describes the inevitable destruction of error, perishing by the violence of its own wickedness. The human mind in Jesus' time considered the sufferings that follow sin as punishment sent by a personal, divine Power to compel obedience to His law of Good; hence the symbolism of the parable. To turn from the intuition of Truth to the illusion of sense is to court annihilation. Material belief always brings on its own ultimate destruction.

"Go ye into the highways," — or as it elsewhere reads: "highways and byways,"—"and as many as ye shall find bid to the marriage. So the servants went out . . . . and gathered together . . . . both bad and good; and the wedding was furnished with guests." Into the highways and byways of mortal mind, or material belief, are sent the servants of Mind, gathering "both bad and good." Truth speaks to all men and urges them to the discernment of spiritual Life and man. Into the crowded labyrinths of material sense, called sorrow and disease, and down the miasmic byways of human thought, called sin, the messenger of Truth — spiritual apprehension — goes with the invitation of infinite Love and Wisdom. Many listen and are glad, and a mighty throng come to the wedding feast of understanding. These are they who are glad to be relieved from suffering or from an accusing conscience,—to turn away from the sin that has brought them only pain. These guests are "both bad and good." Some have come to Truth for its own sake; others value it only for its ministration to their selfish gratification, these are they who still wear the soiled garment of personal, or material, self-hood.

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"And when the king came in to see the guests, he saw there a man which had not on a wedding garment, and he saith unto him: Friend, how camest thou in hither not having a wedding garment? And he was speechless." It was customary in the East for a king or anyone of wealth when making a marriage feast to provide the guests with wedding robes, and it was considered most discourteous to appear without one. As the guests were at no expense in obtaining these garments, to be without one was for a guest to proclaim himself at variance with his host. This state of mind unfitted the guest for the peace of the one Mind, — the wedding feast of understanding. When questioned by his host regarding this disrespect shown to himself and the other guests, the man "was speechless," — there was no excuse to offer except that of wilful error, and malice dare not urge malice in extenuation. The hate, jealousy, and ambition of material self-hood came, with others that have heeded the call of spiritual apprehension, to the feast of understanding. The glance of Truth penetrates the disguise of pretenders who seek to come into the understanding of Truth without exchanging the selfishness of personality for self-abnegation, impersonality.

The king commanded that the obdurate guest be bound "hand and foot" and that he be cast out into "outer darkness, there shall be weeping and gnashing of teeth." The wretchedness of the conflicting beliefs of material sense is herein portrayed. Holding on to the sense of personality, whether as a dependence or in hatred of it, cripples, and at last destroys, every effort made to demonstrate or to understand Truth. It is the individuality of spiritual man that sits at the king's table and partakes of the abundance that belongs to perfect understanding. "Many are called but few are chosen." Many, when called, answer: "Here am I," are content with the empty answer of mere profession, while those who sacrifice the sense of self are the chosen of God and wear the robes of His righteousness. "And that ye put on the new man, which after God is created in righteousness and true holiness."

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THE PRODIGAL SON.

THE TRUE AND FALSE CONSCIOUSNESS.

(Luke xv. 11-24.)

J. E.

"GOD is the Father of Mind and of Mind only." Mind creates its own environments. Evil and matter are modes of consciousness. God is the all of true consciousness. For man to know himself — herself — is to know God: for man was created in the image and likeness of Good, not of Evil.

Whence then this false consciousness of being which testifies of evil? Is it not a perverted Good,— hence without entity as evil? Good and evil cannot rest upon an equal basis of fact. "Faith and unfaith can ne'er be equal powers." What man needs is to "come to himself" — to remember that God is his Father.

The recognition of this relation begets both humility and confidence. Nothing can annul this relation and its obligations. If it is obscured, whose the guilt? Has God departed from Man, or has man separated himself from God? Neither. "Your sins have separated between you and God," declare the Scriptures; yet Paul affirms that nothing can separate us from the love of God; which love is in Christ Jesus our Lord. Both are true; the one is according to mortal sense, appearance; the other is in spiritual sense.

Then this illusion which we call sin, and which is *nothing*, having no reality or entity, is all that separates man from his Maker; to dispel this illusion is to reunite man to his Maker; to restore the primitive relation of father and child.

How is this restoration effected? In the case of the prodigal it was the ministry of suffering that dispelled the illusion or belief of reality in evil, and turned his erring feet toward his father's house. With much fear, and trembling, and humility of spirit, he looked forward to becoming a hired servant in the house of his father, not counting himself worthy to be called a son. Being tired of the wages of sin

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he determined to seek the wages of righteousness, little dreaming that this determination would lead to a restoration of his lost sonship with all its privileges. Mark you, that his sonship was never lost, save in belief.

The parental tie was never severed. The father's attitude toward his deluded child had remained unchanged during all these years of sin and misery. A recognition of this fact would at any moment have dispelled the illusion wrought by sin, and brought joy and gladness to the sin-sick wanderer from his father's house. Let us learn, *to-day*, from this parable, that "God is Love," and that "Love is not provoked"—"*taketh no account of evil.*"

The reason why God "taketh no account of evil" is, because God has no consciousness of anything save *that which is real*, and sin is the *unreality of being*, a false consciousness, an illusion of the senses, a belief of life in matter, of the reality of both Good and Evil. To know that "God is all in all," as the apostle declares, is to be delivered from bondage to the senses and restored to the "liberty of the sons of God." God and man are one and inseparable. Let us then acknowledge no other life than the life of God, or Good.

GOD is all. Be certain of the ever-present consciousness of Omnipotence — of Good. Bring out the good consciousness *always;* do not entertain erring thoughts, but let your thoughts be of Love, light, peace, joy, harmony. Thus you will bring out their manifestation. Fill the vessel full of what is good and true. "Cast thy burden on the Lord," and then there is *no burden;* then all is peace, delight, happiness; "the ever-present consciousness of good." Let your light so shine that others may wish to enquire of the way. Bring out in thought and in life, Love. Keep always before you the Master's words, "Love one another." Love is the fulfilling of the law. You will bring out your Immortality. All who demonstrate in this age do so through the teachings and truth of the BIBLE and SCIENCE AND HEALTH. — M. A. S.

GOD is more than a blind, creative force, an inexorable fate,—a vitalizing, fructifying principle.—HORACE GREELEY.

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REVELATION AND REALIZATION.

M. G.

Two years ago I heard the word Science used in connection with Christian for the first time. Now I understand Science is Mind, and that we can neither lose Mind, nor be lost from it. I am happy and walking in the light as never before, although I have been a church member for over thirty years. Since my earliest recollection, have had a desire to serve my Master and He has led the way to labors of love of various kinds. At the same time I was carrying around the belief of a sinning soul and sick body. While my desire went out to Christ to relieve my soul, it went out to material remedies as a relief for the body, because I believed that material. The D. D.'s and M. D.'s have kindly offered relief to the best of their understanding.

From about the year 1864 I expected to find healing in some way and at some time, and was praying, and watching, (using drugs at times) and waiting.

In August, 1887, while visiting at R——, was providentially led to hear a lecture on Christian Science. I was convinced this was the way I long had sought; took a few treatments, and the victory of Mind over body, Spirit over sense, began. After reading SCIENCE AND HEALTH three times the first year, the power of Truth was proven by the destruction of belief in the intelligence of matter, and the consequent disappearance of beliefs of organic, chronic, and hereditary diseases. Through the same Truth, love for mankind and desire to benefit them has increased. As a preparation for work, I looked forward to being able at some time to attend the Metaphysical College, Boston.

At the close of May last, while sojourning in the valley of humiliation, and looking to the Father with earnest desire that He would show me the way, suddenly there was an elevation of thought. A vision of a large, square building in the distance was presented with an impression that it was an institution where those who wished to study and practise Christian Science could receive instruction free. There was also a thought of a wealthy Scientist who would leave an endowment fund. For ten days I sought an interpretation of this vision. After reading in the

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June number of CHRISTIAN SCIENCE JOURNAL the notice of retirement of the Teacher of Science, my previous "cherished plans" were dismissed.

One evening as I sat in the twilight, the large edifice with its doors and windows appeared more distinctly than ever before; then gradually dissolved in a mist and disappeared. Then the reality of the "Kingdom at hand" appeared, gradually unfolding before my enraptured gaze until the eye could not reach the centre, nor the thought the circumference thereof. No personal presence was visible yet a blissful consciousness of good only; and that man and the universe of created beings were encircled within this real enclosure of Infinite and Unlimited Mind; and each individual child was guarded by the Power of Good.

As I sat under the droppings of the sanctuary of Truth, and was fanned by the pure breezes of Spirit, Jesus — a pure thought — arose in mind, and a voice said: "Blessed are the poor in spirit for theirs is the kingdom of heaven." "Blessed are they who do hunger and thirst after righteousness for they shall be filled." "Blessed are the pure in heart for they shall see God" (good). Then came the questions: How did I get into this kingdom of life? Is this the interpretation of the *Free* College?

The Principle who gave out the questions answered them, and satisfied me that in place of the first building which is a reality, for the future, there would be at present a double portion of His spirit made manifest through the trio of Teachers, Life, Truth, and Love, who are always united and their action is harmony; their instruction revealing man to be in their "Image and likeness." And because we are known we have been fore-known, and have existed as one with the Father in this kingdom of Mind forever and will forever more. Oh! think of it! *One with the Father!*

Then came the thought of the revelation in SCIENCE AND HEALTH, through which I had been enabled to find an entrance to this Main Building. The servant of God who wrote it, after knocking, seeking, and "asking," received this as a key. When the Principle of it is understood it unlocks the sayings and deeds of Jesus. The Author of this book was the "wealthy Scientist" of my vision. The barriers of sense were removed for her. We may now apply this key to the lock of matter, which in appearance is impenetrable and immovable, and we, too, may enter into and enjoy spiritual existence free from belief in the reality of sin,

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sickness, and death. We may now have free access to the endowment fund, which has always been on deposit with the Principle, Mind; and may receive freely of Life, Truth, and Love, in sufficient quantities to remove all embarrassment; and relieve poverty of spirit, as we walk in the footsteps of Jesus, who said: "My kingdom is not of this world" (of sense).

BIBLE SOCIABLES:

Or, A Hint to the Wise.

THE long winter evenings are come again. How shall we turn them to good account? The writer of this sketch begs leave to relate a pleasant chapter of experiences which took place in his circle of friends and neighbors who are Scientists, during the past winter.

It was a happy inspiration that prompted one of the good women of the church to propose that we have a Bible Sociable.

A Bible Sociable! What sort of an affaír was that?

When it was proposed, fairs, suppers, concerts, readings, and weighing sociables, neck-tie sociables, and many other forms of worldly amusements in all the churches of the city were running at full blast, all with the openly avowed object to raise money, by most questionable means.

Well, could *we* not have something which should be a gathering together? Certainly we could and would.

But growing out of matter or material consciousness, how were we to seem to imitate their methods without being brought into bondage to the flesh?

Could we solve this problem? Could we square the circle? We could and we did.

We would have a sociable of our own. A Christian Science Sociable. We planned a series which lasted till the hot weather came and carried them strictly out on the idea of mind alone, and not matter.

No admittance fee was charged, and not a cent was permitted to be collected. Tea, coffee, refreshments, were banished. No games or side shows were indulged in.

We met round at the houses of the members of the little band, and all brought or were expected to bring their Bibles with them. We began by meeting with brother and sister H—, an aged

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couple past eighty, who had been healed in the Truth. It happened to be on Thanksgiving eve that we met with them and so our first theme was the word "Praise."

The meeting had been announced from the pulpit the previous Sabbath and a leader chosen to conduct it, and a wide range of passages in the Scripture, both Old and New Testaments, which treated of "Praise" were given out to the various members of the group, read and commented on; this, interspersed with singing and conversation, made up a profitable, inspiring, and exceedingly enjoyable meeting.

As they went on, different subjects were chosen, but always from the Scriptures, and the same general plan was rigidly adhered to, though varying in detail. Sometimes quotations from SCIENCE AND HEALTH, and the JOURNALS, or other Christian Science literature, were read, and oftentimes a short poem, either in rhyme or prose, from some well-known writer of real power and spiritual vision — for example, Whittier — would also be read.

Questions from those in attendance were invited; and were asked so that both questions and answers were oftentimes racy and apt.

Now, what was the outcome of it all? This: First, it showed that a Sociable need not be the dreadfully stiff and formal affair it almost always is, and also that it could be conducted on the plane of spirit and not matter.

Second, it began to shame the churches, or if not them, the people who attended them.

At first they ridiculed the idea and said it was "a sociable with nothing but the Bible for refreshments"; but they begun to discover that the people were hungry, not for material, but for spiritual food; and they are beginning to brush the dust and cobwebs off of their long-unused Bibles.

Third, people found a place to which they could resort and not be importuned for "money," "money," all the time. They were treated, for once, to the novel and gratifying sensation of seeing the church not in the humiliating attitude of a beggar.

Fourth, it offered to the large class in every community, whose business and daily cares and burdens afford scant time for reading and study, an opportunity to come and hear the Bible read and explained from the standpoint of Truth, and not the senses. Many gladly availed themselves of this opportunity.

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Fifth, and lastly, it stimulated a large amount of research in the Bible.

Out of many incidents, let one be given.

A young girl, twelve or thirteen years of age, *collected and arranged*, with a little assistance from her mother, two hundred texts from the Scriptures on the word "Love," and at another time nearly one hundred and fifty passages in which the word "fire" is employed, and which, when read and explained in the light of Science, had a most wonderful and uplifting effect on all who heard them.

And now, if the students and friends of this great movement, who are scattered all over the land, who have no minister, and who would be glad of any means by which their "drought may be turned into the moisture of summer," will read these lines and take a hint as to how some of the long evenings of the coming winter may be employed, the writer's purpose will have been gained.—N. P. L.

REALITY VERSUS DUALITY.

B. S.

A THOUGHT of reversion comes to me so forcibly in these four words; take a card, write on it the words "live" and "lived;" hold it before a mirror, and the reflection you see in it reads "*evil*" and "*devil*." Does it not seem a strange coincidence that "*live*" should spell "evil" backwards? In the one we have the real, in the other the *unreal*. It comes to me like working out a problem on a scientific basis or principle — why evil can't live. "Christianity teaches nothing but what is perfectly coincident with the ruling principles of a virtuous man."

The idea of a personal devil as the opponent of God has long prevailed in the human mind and God was a composite idea of personality before which they bowed. Evil is the opposite of Good, or the suppositional absence of Good. All the loving Father makes is *good;* and nothing else has power.

In the June issue of the JOURNAL are found these words: "To our appreciation no wiser words were ever spoken than those of our Teacher: 'All human action is a choice between the lesser of two evils.' In mortal sense we are walking on

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shifting sands; the panorama of this apparent life is like that offered by a cloudy sky, with no more permanence or durability. Our work — our only work — is to establish and maintain the sense of the reality of Being."

The duality of the four words above cited is illustrated in the story, or study, called, "Dr. Jekyll and Mr. Hyde," which shows how entirely a man is what he thinks himself to be; the thoughts of his personal sense — "the meanwhile accusing or excusing one another" — holding a sort of a dialogue as it were. God *is;* Good is an impersonal sense of God. Man as God's idea is not limited to time which is a finite sense of mortal man. It is in this sense that he says, he "lived," he "can live," or he "can't live" (a common phraseology). In this belief he is flesh, matter, or matter *and* spirit; in that error he is mortal.

"All human action is choice between the lesser of two evils." The good we think and do, lives. The sinner must learn there is nothing in evil to live, nothing to be gained from it, and lose all pleasure in thinking it is something, since it is unreal, is nothing, even in a literal sense; "live" can't *live* both ways; "lest he put forth his hand, and take also of the tree of Life, and eat, and live forever" (Gen. iii. 22).

God is Life; and this duality of Good and Evil is contrary to Reality. It exists only in a false consciousness, or knowledge of what it is to "live" or have lived; is a sense of life in flesh and matter; both good and evil. "All is Mind and Mind's Idea."

MEASURE FOR MEASURE.

We get back our mete as we measure,
  We cannot do wrong and feel right.
Nor can we give pain and gain pleasure,
  For Justice avenges each slight.
The air for the wings of the sparrow,
  The bush for the robin and wren,
But always the path that is narrow
  And straight for the children of men.

—Alice Cary.

Humility kneels in the dust, but gazes on the skies. Cheerfulness is the weather of the heart.

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CLOSING OF THE MASSACHUSETTS METAPHYSICAL COLLEGE.

THE preamble and resolutions published herewith explain so fully as to preclude comment, the latest of the steps by which we are being led to the fuller consciousness that "man *is*, not *will be*, spiritual,"— that we *are living in* the spiritual world, not in one that is material.

"AT a special meeting of the Massachusetts Metaphysical College Corporation, Oct. 29, 1889, the following resolutions were presented and passed unanimously:"

"WHEREAS, The Massachusetts Metaphysical College, chartered in Jan., 1881, to give instruction in scientific methods of Mental Healing on a purely practical basis, and to impart a thorough understanding of the Divine Mind to restore health, hope, and harmony to man, has fulfilled its high and noble destiny, and sent to all parts of our country and into foreign lands, students instructed in Christian Science Mind-healing to meet the demand of the age for something higher than physic or drugging; and"

"WHEREAS, The material organization in the beginning was like the baptism of Jesus, a 'suffer it to be so now,' but the teaching was a purely spiritual and scientific impartation of Truth, whose Christly spirit has led to higher ways, means, and understanding, the President, Rev. Mary B. G. Eddy, at the height of prosperity in the Institution which yields an extensive income, is willing to sacrifice it all for the cause, even the advancement of the world in Truth and Love; and"

"WHEREAS, Other Institutions for instruction in Christian Science that are working out their periods of organization will doubtless follow the example of the *Alma Mater* after having accomplished the worthy purpose for which they were organized, and the hour has come wherein the great need is for more of the Spirit instead of the letter, and SCIENCE AND HEALTH is better adapted to work this result than personal teaching: The fundamental principle for growth in Christian Science is spiritual formation first, last, and always, while in human growth material organization is first; but mortals must learn to lose their estimate of the powers that are not ordained of God, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike Christ and the example he gave; therefore"

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"*Resolved*, That an Institution for instruction in Christian Science, which is the highest, purest, and noblest of all teaching, should be of a spiritual formation wholly outside of material regulations, forms, or customs."

"*Resolved*, That we find no platform in Christ's teachings for such material methods of instruction in Christian Science, and we must come into the meekness of his methods as we rise in Christian experience; further"

"*Resolved*, That we thank the State for its charter, which is the only one ever granted to a college for teaching the Science of Mind-healing: That we thank the public for its liberal patronage: And everlasting gratitude is due to the President, Rev. Mary B. G. Eddy, for her great and noble work which we believe will prove a healing for the nations, and bring all men to a knowledge of the true God, uniting them in a common brotherhood: Also, that we thank Gen'l E. N. Bates and Dr. E. J. Foster-Eddy for their efficient work as instructors of several classes in the College during the last year of this Institution."

"After due deliberation and earnest discussion it was unanimously voted: That as all debts of the Corporation have been paid, it is deemed best to dissolve this Corporation, and the same is hereby dissolved.

C. A. FRYE, *Clerk*."

The following has been sent for publication with the foregoing resolutions:

I have great pleasure in assuring the public that Gen'l E. N. Bates' teaching in the Mass. Metaphysical College was satisfactory to his class and to me.

The resolutions published in this JOURNAL explain the act passed by the College Corporation. — MARY B. G. EDDY.

"THERE is no child of God so tried,
The Master walks not by his side;
No soul so lost in doubt and fear,
He speaks not in his tender cheer:
'Come, lean your head upon my breast,
And in my Love find strength and rest.'"

— MRS. GILLETTE.

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EDITOR'S NOTE BOOK.

THE JOURNAL will in its future issues be edited in its se departments by different individuals. There are several re for this. Since the JOURNAL has become the official periodi national, Science interests, and with the plans now in c of realization for making it more completely representati these, it requires either the absolute devotion of one editc the collaboration of several. Mr. Bailey has been for se months engaged partially in work in the field — healing teaching, — and desires to continue thus. It is perhaps que able whether one could, or ought, to edit a journal of Chr Science without being a worker in the field of demonstr Certainly one who feels the call to such work should not b quired to give it up. Mr. Bailey will, therefore, in future the Editor's Note Book, and perform certain other duties the other editorial work will be done by persons designate it, all working together for one result.

The correspondence of the editorial department of the NAL has greatly increased since its transfer to the National ciation. But it ought to be greatly larger; workers in c ent fields should report regularly what is passing, in the p that are of significance and value, and their letters will b knowledged. Keep in mind it is movements of *thought* tha of interest in Science, — not movements and doings of pe We must grow in all our activities to recognize that all is and instead of the visible, so-called fact, regard more the inv

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A DEAR brother said to us yesterday, referring to the letti of visible organizations, inaugurated by our Teacher :—" We of the visible — to the senses — in order to work in the perfect union that is found only in Divine Mind. It is i visible, tangible to the senses, that the enemy can oppos hinder us. We now go up higher out of reach of evil, and proportionately in power to manifest good." Let us in all our for the JOURNAL keep in mind that we are living in Mind, matter; that it is movements and doings in *thought*, not i sonality, that are *facts*, and that all that is cognized by the is illusion.

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In correspondence with the editor, the thought of publication should not be in the mind of the person writing; should such correspondence or extracts from it be used, it will be done with discretion, and without revealing the personality of the writer, so that entire freedom may be felt in writing. The end in view should be the giving of information as to the trend of thought, in order that the JOURNAL may be more wisely guided and its readers kept informed. Criticism and suggestion as to anything in the JOURNAL or other publications of the Publishing Society is especially desired. As the editor of the JOURNAL now becomes an impersonal, compound idea, no one need feel hesitation in writing free from all reserve. Don't feel bound to compliment the JOURNAL when you write the editor, and don't think of any person, but of the serving idea known for convenience by that name. The person who has borne that designation is glad to divest himself of it, and to direct thought to the impersonal entity that will in future perform this part of the service in bringing out your publications.

A "HOME AND CHILDREN'S DEPARTMENT" is found in the present issue of the JOURNAL. This is in compliance with calls from many friends, and in the confidence that it will add both to its circulation and usefulness. There are few Scientists who cannot give interesting relations of the apprehension and demonstration of Truth by children.

Students in several of the later classes of the Mass. Metaphysical College, will recall the presence in several instances of children, and their intelligent and ready replies to questions from our Teacher.

Probably there could be nothing more convincing to unbelievers than the fact of the intuitive perception of Science by very small children, and many Scientists who are parents will probably be surprised at the demonstrations that will be, without doubt, recorded in successive numbers of the JOURNAL. Parents and others who have given special attention to the manifestations of Science through children, should do their best to make this department instructive and suggestive. Teachers in public and other schools can doubtless contribute instructive experiences with the little ones. Every instance given, and every relation of successful methods in dealing with children in the Science thought, will help multitudes of other parents by suggestion.

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Let the response to the call for contributions be immediate, and let the effort be to make a home and children's department that shall be a new departure in juvenile literature. Relations of experience in all directions, in methods of dealing with children in Science, are now wanted.

MANY CONTRIBUTORS write inquiring as to the publication of their communications. Oftentimes they may lie over two or three months from pressure of matter on the columns of the JOURNAL, from the necessity of consulting variety, or from other considerations that must enter in the selection of materials for a given issue. But no one should on that account hesitate to send forward his contributions or feel slighted at delay in their publication. There should always be a large number of contributions for every department, on hand in advance. The publication of the Bible Lessons, apart from the JOURNAL in the present issue affords an illustration of the advantages that will result from the united effort of Scientists to increase its circulation, so as to admit of either its permanent enlargement by one quarter the present number of pages, or the continued separate publication of the Bible Lessons. No one can fail to notice the improvement in the character of the communications published in the present number. It is not so much in their literary character — though that is noticeable — as in their higher range, and the line of demonstration that is being brought out.

There is every incentive and encouragement to renewed effort on the part of contributors and friends.

UNITED ACTION.—The concentration of interest and effort to make *one* thoroughly good and really representative journal of Science is what is wanted — one that will embody the best current thought and indicate the sweep of the great currents of Love, as it is manifested in unity of action. Can unity of thought in Love be manifested by isolated, personal, distracting, and dividing enterprises? The time when the highest Science thought is divesting itself of personality, is precisely that at which the most intense manifestations of its opposite are to be looked for. These must be dealt with scientifically, and in Love; they must be recognized as error, and not allowed to impede or distract. Concentration of effort in the union of Love is the word for the hour.

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Organization.— Again.

THE two last meetings of the Massachusetts Metaphysical College Association have been a revelation to those present. At a special meeting called in September,— on the request of its Founder and for reasons given in connection with recent changes in the College —it had been voted to set aside the official organization and the Constitution and By-Laws, and to meet in the future as a voluntary Association of Christians, to promote growth in spirituality. What was embraced under the name of "business" was thus dispensed with. This had hitherto taken up about one-half the time allotted for the meeting. It proved "a burial without a funeral"; as the old, material shell drifted away, not a regretful look was turned. There was only a sense of relief, wonder that it had been tolerated so long. Nothing valuable of the purposes of the organization had been lost, and a new realization that "all is Mind," and of union in love had been gained.

In this movement there is not a shadow of turning toward the error that manifests itself in separation from the brethren — disintegration. Organization on the basis of personalities has been one of the schoolmasters of the law to bring us to Christ. It presupposes the surrender, in a degree, of personality. The attitude of thought that rebels against this qualified sacrifice is not that from which one can step out on the higher platform of Voluntary Association, that implies—in perfect realization—complete renunciation of personality. In voluntary association, a force working from within, outwards—scientific order—replaces pressure from without, acting through material bands—the effort of the senses to simulate the action of Love. The leaving off of what is purely material and belongs to the senses, in organization; disorganizing so as to realize more perfect unity of manifestation—the Principle of organization—has no fellowship with the thought that follows disorganization as an end.

The old thought leans on visible organization, takes it as the measure of power, and pursues it as an end. Sense has a consciousness of strength in numbers, and perfection of detail; Science reveals it in unity of Spirit, that knows not personalities. In the old thought we drift on currents of the seeming, sensual; the new is realization of Love, Divine Principle.

Church and other religious organizations, that are built of beliefs of personality, are to be judged by the universal rule of Science, that reverses the testimony of the senses.

Scientific union in Love drops material supports of what, in the

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world, is called organization, just as the Gospel of Christ dispe with the ceremonial of the law. As the clearer consciousne Principle is progressively manifested in man, old environment cast off, but nothing of Principle is lost in these unfoldings. scientific association that which is ceremonial, material, is left but that does not imply or admit individual isolation, aban ment of united effort, or absence of method. The manifestatic Principle through united action is more perfect because of wh left off.

The effect on the forms and methods of organizatio Christian Science, of the action above referred to, and of the solution of the Massachusetts Metaphysical College, will be t them from the material sensual plane, to that of Voluntary ciation, or Love. How much of rivalry, jealousy, envy, and st personality, will be eliminated by holding to the conceptio Association as, first and always, spiritual! How much wil gained in realization, the measure of spiritual position and po

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No. 13 of the SERIES is contributed by Bro. Day of Chic In an allegory entitled "David and Saul," the relations of "C tianity" and Christian Science are discussed. Our Teacher s "Christianity must be Science, and Science must be Christiani On page 6 of "David and Saul," it is said that "Christiani near its end." But, throughout the whole discussion it is n clear that formal Christianity only, the material shell, represe by the Church organizations is referred to. The expression qu cannot be misunderstood, when taken with the context.

Bro. Norcross' "Leaves From a Pastor's Note Book" contr the fruits of the two forms of Christianity — the formal and vital — represented by the so-called Christian sects and Chris Science, as seen in the daily lives of their respective mem or followers. No Christian in the old thought can take excep to the tone of either of these pamphlets which — without in tion or concert between their authors — supplement and comp one another. They are both admirably calculated for circula among "outsiders." There is nothing else in Christian Sci literature so well calculated to give a clear and practical of the relations and characteristics of the new form of Christia and the old.

No. 13, beside "David and Saul," contains a three-page cle, "There is Rest and Peace on Earth,"—an appeal to the

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and the sinning to try Christian Science Mind-healing. The publishing Society announce this as the second of the Tract Series. Forty thousand of "The Way to Begin in Christian Science" was the first edition of this admirable tract, and a large portion of it is already sold. The tract now announced will be found excellently adapted for gratuitous circulation by all practitioners and teachers of Christian Science. It will open the minds of the people and dispose them to turn to Science for relief.

The second article in the December JOURNAL,—"Is Christian Science an Opinion?" is also announced by the Publishing Society as the third Tract. This article, in three of our pages, makes a clear, cogent, and conclusive appeal, in terms of true brotherly love, to those who,—while ignoring or giving only partial recognition to the Text Book of Science— wrongfully appropriate the name of "Christian Scientist." It is a word for the hour, and ought to be read by every student, and put in the hands of every one of the multitudes of seekers for Truth who are confused by those that are saying: "Lo, here is Christ, or Here."

Every Scientist knows how many earnest lovers of Truth stand apart, separated from true Christian Science as vital religion — through erroneous teaching, but who have the spirit of devotion to humanity, and of fidelity to the name of Christ in so far as they have apprehended it through the ministry of error.

For the general public, also, as a reason of the faith that is in us, and a guide to the right way for inquirers, this little tract is equally well adapted. No Scientist or friend of Science ought to seal a letter without slipping in the envelope one or more of these little messengers of Truth. They ought to be carried in the pocket and handed to every friend and patient, handed about in street, railway, and other public vehicles, and placed on the seats at all public meetings.

THE PUBLICATION COMMITTEE of the National Christian Science Association decided at a recent meeting, to issue "Christian Science Bible Lessons," (International Series) — commencing January, 1890 — prepared by a number of Christian Science workers. They will appear under no compiler's or author's name and will embody new features that will, it is believed, make them helpful to Scientist students of the Bible. One of these will be copious references to passages of SCIENCE AND HEALTH illustrative of the Scripture text under consideration.

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QUESTIONS AND DISCUSSIONS.

In September Journal is the following question: "How can we destroy the habit of formulated treatments, and a growing habit of lengthy treatments?"

For a long time after I began to practise, the unreal was so much more realized than the real, that certain, careful steps in scientific argument (called formulated treatments) were necessary to bring me into that state of consciousness which recognizes that man *is* whole.

But, "material beliefs disappearing and spiritual facts appearing," has gradually lifted me above this necessity. Part of the time, when I have not succeeded in putting behind me the Satan, ever saying, "I am something," I am obliged to take those same careful steps. But more frequently the *sum total* of the argument, that God has no opposite in Creator or Creation; but that Being (God) and His highest expression (man) includes all — holds me in a peace and certainty, that I would necessarily deny were I to go back and argue up to what is a settled fact to my consciousness. In short, we cannot drop argument until we so live that error's clamor disturbs us not.

Another word from my own experience. I had two patients with belief of white swelling; the one who was worse in belief was very confident of a cure, and so I felt at peace and he got well. The other one was fearful at every little delay, and I unthinkingly allowed myself to be anxious; regarding him as a mortal and material personality, whom Truth could not inspire with faith, instead of knowing that when the belief of his personality was destroyed to me, the work was finished. Consequently, he quit the treatment before a cure was quite accomplished.

How foolish it is after we argue there are no mortal minds, to fear *certain mortal minds* will not be convinced.

We have only to convince ourselves, and then know the rest of mankind are all members of one body (Christ). — M. S.

"Are temporal affairs, money matters, etc., made easy to Christian Scientists?"

My experience has been that we get just what we deserve. The measure we mete comes back to us. Knowing God annuls a

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sense of discord, and produces a sense of harmony in this mortal existence. One of the claims of error, after having failed to keep us out of the Truth, is that we are dependent on it (error) for a living. That lie is getting threadbare. The world has yet to learn that there is no power in evil, and that we do not suffer for doing right. All Scientists are demonstrating this more or less. When we have a comparatively clear sense of the demands of Love, how bright everything is! How happy we are in the sweet consciousness of Good! Our patients are healed and are grateful to us and to God for the restoration of their lost sense of health. There is plenty to do, and we feel that with God as our Life we are able to bless all with whom we come in contact, and lift them to a true sense of existence. People come to our homes and our meetings to hear the glad tidings of peace, and go away rejoicing in having found a Saviour.

But a change comes. Everything seems dark; our sense of dominion is gone; people act contrary, and will not listen to us. What is the cause? A sensuous thought has crept in that we are entertaining, and that is king until dethroned. The seeming discord in which we were enveloped was the reflection of our own consciousness. We reap what we sow.

These experiences cause us to watch and pray more unceasingly, that we may not be caught napping at our post of duty. It takes more grace to stand prosperity than adversity. Prosperity will come when we are able to bear it. Infinite wisdom is never unjust, but always bestows its blessings upon those who have gained their position in Mind by hard-fought battles. What we gain by demonstration the world did not give, therefore, cannot take away.

What is meant in Series No. 10, page 10: "*The last stage of demonstration has been reached*"? Are the answers to questions in this department correct and final, that is, from the editor's standpoint? If not, how are we going to know what is what? — J. H. P.

(Our correspondent will see that "The last stage of demonstration," referred to in Series 10, was reached by Jesus in the ascension. The answers published in this department are from the editor's standpoint "correct," in the sense that they are in the line of Truth, though a given answer may not be "final." Any statement in Truth is infinite, in its relations to all Truth. — EDITOR.)

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I HAVE hoped Christian Scientists would not call our *buildings* "churches." Such houses can never be churches, and it always grates on me to call them so. Cannot some one suggest a name having some true meaning? It is encouraging to hear that in Boston the Scientists are coming out for the spiritual. We begin next Sunday to hold our little meetings before instead of after noon. There are twelve members in our Bible class.— K. S. W., Lexington, Mo.

"ARE money matters made easy to those who come into Science?" As we come unto the kingdom of Harmony, all that relates to us will be embraced in it. The farmer will control his stock harmoniously, and ward off the diseases to which they are seemingly liable, and so on with all business, in proportion as we learn our birthright of dominion. Our Saviour intimated this when he said: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Jesus here reiterates the teaching of Moses in Lev. xxvi. 1-13, Deut. vii. 12, 13, and numerous other places in the Old Testament.

Plenty glorifies, more than penury, our Heavenly Father, but the warning given the Jews should be carefully heeded, lest we forget that "it is not our own power that getteth this wealth." Deut. viii.

I thank the writer of the article, "How to begin in Christian Science," it has been such a help to me in climbing out of one of the hardest of all the hard beliefs of matter — ossified joints.

How it stirs to the very depth of joy and thankfulness, to read the testimonials in the JOURNAL, knowing, to change Peter's words slightly, the same harmony which is accomplished in our brethren may be in us.— J. H. Y.

DEAR JOURNAL: — Am a sojourner fifty miles or more from any other Scientists so I feel that God and one are obliged to be a majority at present, but would like just a little corner in your columns given to "Questions and Discussions."

In regard to distributing JOURNALS, etc., I read the JOURNAL,— "swallow it," I call it, for it is so full of Good-God-things that this is what it seems I do – then I send them to someone I would like very much to have interested in Christian Science whether it be minister, layman or "unbeliever," and await results. Usually I write somewhere on the JOURNAL "Please read at your leisure

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and return to Mrs. ——," sending stamp. If they read it, well; if not, well. If they despise or ridicule me it is all the same. God blesses them just the same and the kingdom of Good has come nigh them if they do not realize it. If my means were equal to my desire, I would send such missiles right and left, for there is nothing I like so much as to send a shot of Truth into the enemies' camp. I am at work in Truth, and building for Eternal Good. All the falsehoods, slurs, and such like, aimed at the Truth will come back to their originators. So why need the children of Light care for the venom of darkness. Let us do the best we know and do all in Love. I do not like "cold shoulders," but if I be rejected because I love Truth, I thank Good for rejection.

Here is my question:

Why is it that such expressions as "Christ says," and "Christ taught" this or that, are allowed in JOURNAL. All who understand Truth, know that those expressions refer to the impersonal Christ, Truth, taught by the individual called Jesus. But those who do not understand Truth, when they say, "Christ taught" thus or so, refer to the personal Jesus or to Jesus' so-called, material body and do not know but what we mean just the same as they do. I know it is hard to state Truth in physical terms, but I think we ought to be careful to express a distinct difference between the old tongue of error and the new tongue Truth.— H. N. C.

(Our correspondent has here called attention to a fault of scientific writers that often exceeds the license that may be fairly claimed from the difficulty of expressing Truth in physical terms. Every writer for the JOURNAL as well as its editor should watch the use of the expression referred to above.— EDITOR.)

Letter from "E. N." in reply to "F. A. G."

I SEE in "open letters," in November JOURNAL, one of "F. A. G.," commenting and questioning as to my experience and her own.

Much has been lacking in my own application of Truth. I have unconsciously held to settling things on human principles, and have not listened to the, "What is that to thee, come thou and follow me." I have had a consciousness, that while I let go at night of all past sorrows and grievances, I took them up again on the least association of the past. Thus the life Christ-ward has been hindered. Now, when I let all go, and, "look not back," I progress more, and deafness (in belief) is leaving me.

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I feel like singing "*praise God.*" Lately, a very earnest Scientist made me conscious of the mortal thought that was holding me both in the home circle and in the outside world. Then my healer took up mortal mind, and the gain in my hearing has been continuing. No one thinks of writing to me now, in place of speaking.

The first clear words I have heard in twelve years, unconscious of deafness, were heard in church, some weeks since, in the singing of "*Nearer my God to Thee.*"

I now partly understand the unequal demonstration, in both "F. A. G."'s case and my own, and can tell her that, not only various ills — especially rheumatism and fatigue, with weakness — seem indeed *wiped out*, ("I walk and do not faint, and run and am not weary,") but I can now praise God that I hear. I have grieved over my failure in mastery over many things, but am able to thank God also for victories over many. Hoping that all may grow in understanding and Love, I am sincerely yours,— E. N.

P. S. I wish something might be said in the JOURNAL to check the tendency to dress, and devotion to the laws of mortal mind as manifested in the fashions. The exhibition in this line staggers many of "the people standing by," who ask, "Can this be the *coming of Christ in the Spirit?*"

IN this month's JOURNAL it is asked what Jesus meant by "prayer and fasting" when his disciples failed to heal the boy with the dumb spirit. His words were: "This kind can come forth by nothing but by prayer and fasting." Yet Jesus did not make this requirement of the patient and in the boy's condition it was an impossibility. But the prayer and fasting was a preparation or condition of mind necessary to the healer. Jesus fasted not from food; we understand it was fasting from the beliefs of pleasure in personal sense to which he referred, and which gave him power above his disciples to cast out evil. What a lesson to us is this! The more we turn from personal pleasures the more meat shall we have to eat that mortal minds know not of; *i. e.*: the understanding that heals the sick and reforms the sinner.—M. S.

Answer to "L. P."'s query on page 404, Nov. JOURNAL.

"L. P." has trouble with "Marcia"'s statement about the "work of eternity," because of a popular confusion as to the

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meaning of *eternal* and *everlasting*. Eternity is a method of measurement which appears as time disappears. Everlasting is an unlimited extension of the thought of time. Each individual consciousness sees "the nothingness of error" when the eternal sense of things is unfolded to it. [See "Day," page 531 of SCIENCE AND HEALTH.] — A. D.

WE grieved to see so material a mode of raising money as the premium method, used to bring in subscriptions for the JOURNAL. I have declared against them "in the world," and think they are a subtle lie, worse than an open one — if there is an open lie — and we rejoice that premiums are given up. They have been stumbling-blocks to saintly souls only seeking their God.—E. N.

Is it advisable, as a general rule, for a primary student of the Mass. Met. College to teach much, that is, form regular classes? It seems to me that there is a great deal of teaching even among loyal students that is premature to say the least.

The November JOURNAL has been of great benefit to me, especially the suggestions by the editor and publisher. I can assure the JOURNAL that my "mite" will go for its support and extension. The trouble with us has been, we haven't realized that the publication of Christian Science Literature is a part of *our* work, and it is a work that we are just as much responsible for, and that is dependent upon our co-operation and support as much as any other part of our work. If we have pearls of experience, treasures won by demonstration — can we not use the Christian Science Publishing Society as the channel through which we can send them to the world? Is it not the avowed purpose of this Society to be the "servant of all"? Is it not competent to publish all the good thoughts that all earnest workers may present? — J. H. P.

SHOULD a reputed "first-class Scientist" retain membership and support a church (not Scientist) hoping to bring a husband or someone into Science sooner by so doing? — D. H. R.

REST.

(*Translated from Gœthe.*)

REST is not quitting the busy career; Rest is the fitting of self to one's sphere. 'Tis the brook's motion, free without strife, Fleeting to ocean, after its life; 'Tis loving and serving the highest and best; 'Tis onward, unswerving, and this is true rest.

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HOME AND CHILDREN'S DEPARTMENT.

A THANKSGIVING SKETCH FOR THE LITTLE ONES.

A. D.

One Sunday morning about three years ago, I was on board a steamship bound for Liverpool. It was Thanksgiving Day, too, and high winds and seas kept most of the passengers in their state-rooms. All at once, as I was preparing to go on deck, Martha, the nurse of my sister's child, rushed in, exclaiming: "Oh, Miss, do come quick! baby is ill, very, very ill!"

I went and found "Golden Locks" very much frightened, and consequently very ill. I seated myself on the bedside and began to "treat." It could not have been five minutes before my hands were gently pulled down from my face, and a pair of loving arms were about my neck; a pair of lovely blue eyes gazed into mine.

"Aunt Nanna, Dod *is* Dood," was the assertion; "He's made me well." Then, after a short pause, in a wondering little voice, and with a sage gesture of the head, "Dod knowed I was well, an' so Dod telled me." Then, turning to me, "Was oo prayin' Dod to mate me well, Aunt Nanna?" "Yes, darling," I answered. "And He has!" she exclaimed, and then, after another moment's pause, "Can I det up?" "Yes," said I, and suiting the action to the word, lifted her into my lap and began dressing her. Sitting on the side of the berth it was hard to keep our equipoise, and with a sudden lurch of the vessel, we were both sent rolling on the floor, Lillian on top of me. I jumped up, gave her a "lift" into the berth, and we both began to laugh. With the laugh the last thought of sickness vanished. "We'll sit on the floor, old Mr. Ocean, then you tan't tip us over," called out Lillian, merrily. "We're ajee-obble (agreeable), if you *are* dis-ajee-obble! But you tan't mate me sick, an' you tan't frighten me, tan he, Nanna?" "No, darling," I answered. "Nothing can harm you, for God cares for you." I noticed she murmured this gently to herself, almost inaudibly, as she had acquired a habit of doing with all the Christian Science thoughts I gave her.

"Sickness is error, sweetheart," I continued, buttoning her

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dress — "and error is nothing — and nothing can't be anything, can it?" With this the last button was reached and with an emphatic "No deedy," and a kiss on each cheek, Golden Locks jumped out of the berth as well as she ever was in her life. Martha, the nurse, held up her hands in amazement when she saw us — all she could say was: "God bless me!" Lillian threw her a kiss, and we went into the gangway, thrown from one side to the other of the narrow passage-way with every lurch of the vessel. Golden Locks would laugh and chatter to "old Mr. Ocean" saying: "Oo tan't hurt me. I is Dod's child." Then she would add, soothingly: "Don't oo fret, old Mr. Ocean, oo is Dod's child, too. He'll take care of oo." Her sweet little voice sounded like a hymn of peace as she murmured these little sentences to the praise, honor, and glory of God, amid the din and roar of the storm, and the dull thud of the angry waves against the sides of the vessel. When we arrived at the lower deck we started on our errand of mercy among the steerage passengers.

"Now, Golden Locks," said I, "you will help Aunt Nanna heal all the sick people. You must be quiet and think God is Good. He didn't make sickness and it isn't true if He didn't make it. God is all and there's none beside Him."

We had reached the doorway and I had stopped in it before going out on deck, to give her these instructions. She listened attentively and then turned towards the sea and looked dreamily over the dark waters towards the gloomy horizon, where just now a streak of light was breaking. Her lips were moving and I waited and listened. "Dod is All, and there's none beside Him," I heard her murmur to herself in a low, joyous voice. I knew she realized far more than I could the meaning of those wonderful words. A beautiful, solemn light shone in her heretofore laughing blue eyes, and her face wore a peaceful and lovely expression. The "Spirit of the Lord" was truly upon her.

The wind blew more gently as we stepped out on deck, and the vessel had an easier, rocking motion, instead of the angry pitch of a moment before. The sea began to look more quiet, too, and the waves dashed with a gentler force against the vessel. The thought came to me with overwhelming force, — as one came over the side of the vessel and crept almost to Lillian's feet and then receded as if ashamed of having been so daring — of how impossible it was for any evil to come nigh her.

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I went to a woman who had been very ill several times voyage, and whom I had helped before. She was stretcl the deck, looking wretched and unhappy. That blessec didn't wait a moment when she saw the direction I was t Going up to Eliza she put her arms around her neck; "D 'fraid, 'Liza, Dod don't mate oo be sick." Then she patt head. "Dod is dood. He don't mate oo be sick," she soothing tones. Then there was a pause — then in a clear nant voice, a voice that carried conviction with it and struc to our hearts, that wee baby said: "Dod is All, and there' beside Him." Eliza looked startled, and first looked at me if it was not I who had uttered this wonderful Truth. " the mouth of babes and sucklings Thou hast perfected pra murmured under my breath. "Yes indeed, Miss," replic woman. "God bless thee, sweet lamb!" she added, turn Lillian. She had forgotten her belief and sat up anim "That baby's an angel of Light from Heaven, Miss! A l her sweet face is enough to make anybody well." Bab rejoicing, "Oh, look, Aunt Nanna, 'Liza is all well. Sh well, indeedy! Dod's made her all well." Then she adde gravely, "Now you tan det up, 'Liza." Eliza was perc brighter. "I guess I will get up and take a turn, darlint she. "God bless ye," she added, turning to me, "if we hac doctors like that, it's well we'd keep always, Miss, shure."

"Dear 'Liza," said baby, patting her hard, rough hanc her little lily-like one, comfortingly, "Don't oo be fraid up; Dod tates tare of oo, and oo'll be well always, 'tos Do tare of oo." Then taking my hand she started off. "Tun Aunt Nanna, we'll tell all the sick people 'bout Dod and 'em well." Turning back and throwing Eliza a kiss, she "Dood-bye. Don't be 'fraid, Dod'll teep you twite we looked around. Eliza stood watching us looking like a di woman from the one lying stretched on the deck ten minu fore. She called, "Good bye, sweet lamb, come soon aga see Eliza." At this juncture the sun broke out from bel cloud, and the ship and seas around were flooded with s bright light. The sea was quieter though the waves were high. Baby was jubilant. "When you know Dod's All thing's bright, isn't it, Aunt Nanna?" she said, her eyes s with the most beautiful light of all.

Well, to make what proved to be a long story — as it

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pied the entire morning — short, Baby changed the atmosphere of that ship into a general Thanksgiving. She went among the steerage passengers with always a happy, comforting, and bright word. Anyone who looked miserable and unhappy, she would single out, and go up to, in her trustful, sweet way and talk with. They would first look interested, then brighter and happier as if catching a glimpse of the sunshine of the blessed Spirit that actuated her, and before she left them I always knew by their changed looks that the Bread of Life had been broken to them by this little messenger of Truth.

AN OPEN LETTER.

"CAST thy burden on the Lord." These words are not simply in the way of advice or suggestion, but are in the line of Scientific demonstration and are definite and mandatory.

Now, when we have a burden, do we endeavor to cast it on the Lord, and learn that He demonstrates the truth and casts out error, or do we hunt up some friend or acquaintance who is working out his own problem of being in the midst of supposed difficulties, and cast it on him, thereby adding to his sense of evil which he is laboring to diminish.

If we find that we cannot scientifically cast our burden on the Lord, after an honest endeavor, we are entitled to help, and we can and will get it; but o voluntarily and unnecessarily involve someone else in a burden that we can ourselves destroy, is cowardice; it is a sin that will suffer while it continues.

It is no less a sin for us under similar circumstances to unload this burden on the little group of Scientists, or the Association of which we are members and with whom we meet occasionally with the supposed object of mutual benefit and spiritual uplifting.

These meetings of Scientists, even where only two or three meet together. can be made very beneficial if only the truth is declared and spoken of. But in how many many such meetings, is this possible benefit utterly prevented by the introduction of all sorts of erroneous topics, mostly of a personal and irrelevant nature, and which discussed as the lowest plane of error, are nursed and made much of by those whose avowed object in meeting was to realize and demonstrate the unreality of error, and lessen the sense thereof. Students who indulge, although unwittingly, in this propensity should be warned that it carries its penalty.— E. A. K.

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HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE *rests on proof not profession. It is theory, but a demonstrative system of healing, and it m supported by proof of its power to heal. It is only in thi that the false Scientist and the true are discerned, and the undeceived.*"—REV. MARY BAKER G. EDDY.

REPORTS OF CASES. Notice is hereby given that while the nai healers will never be given in these columns, and in many cas obvious reasons, those of patients may not be, a record of both by the editor. Any person desiring to be put in communicatio either, will please address the editor, (enclosing a stamp for postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the he encouragement of Scientists, and second, to lead those unacquainte Science to look into its claims. Inquiries are therefore invited fr persons interested. That all readers may know whether a particul is within the reach of personal investigation, the place of reside healer or patient will, as in the cases below, be given. In all cases objection is not made it is desirable to publish the patient's —EDITOR.

DEAR JOURNAL:—In the Spring of '87 for three years not done three days' work, and during harvest time of eac was confined to bed from five to seven weeks. Twice in this my friends came to see me pass the belief of death. Be pronounced infidel, when my parents and friends asked me to l in Christ, and accept the Bible as the word of God, my answ such as to prevent approaching me on the subject again. beliefs were numerous. The World's Dispensary Associat Buffalo, N. Y., treated me for five different so-called diseases other M. D.'s told me they could not cure me.

At this time I received a letter from a friend in Mason Iowa, asking me to come there for treatment, and saying he pay all expenses if I did not get better; that the Dr. was a tian Scientist. I laughed at the idea that anyone claiming a Christian could do me any good; but concluded to go, to my friend.

In the morning after my arrival in the city, I began to r treatment. I was ashamed to be seen going to be treated, an the back alleys so that fewer people would see me. About twelve days after beginning to take treatment I improved fas

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from that time to the present day I have gradually improved. In three weeks I left Mason City, compelled to acknowledge that I had been helped by Christian Science. Upon my arrival home I was laughed at; some thought I had gone daft. All that annoyed me was that I had not gone daft that way, years before.

A sister who had been an invalid for years was restored by Christian Science and is to-day an earnest worker in Truth.

A kind father whose only faults were tobacco and alcoholism has dropped both; although not able to read English he understands SCIENCE AND HEALTH almost as well as if he could.

In January '88 I began to work regularly, and have continued to do so, staying home but twelve days in all, at different times, from not being well enough to go to work.

Every day I thank the author of SCIENCE AND HEALTH for giving it to the world, by following its instructions as nearly as I can. — J. N. L., Burlington, Montana.

FOR eight years I suffered terribly with my eyes. I could not read fifteen minutes without the most agonizing sick headache. Oculists called it a case of double vision, and said the only chance for a cure lay in cutting the muscles of the eyes. This was done; but the pain was worse than before. One of the most famous oculists of New York said I would simply have to endure it for life, as it was a case of severe astigmatism.

I suffered so that my health gave way. A friend spoke to me of Christian Science, but I scoffed at the idea. Later on, in desperation, I asked her to lend me SCIENCE AND HEALTH, thinking I might be able to read five minutes a day in it. I opened the book at Physiology and began. Time passed unnoticed, every page seemed illuminated. I said: "This is everything or nothing; if 'everything,' then you need no glasses"; I took off the heavy ground glasses, and went on. What a terrible headache I had the next morning! but I fought it with the Truth laid down in the book. I said again: "This is everything or nothing," and the Truth triumphed. The headache ceased but I felt miserably. I recalled what was said about chemicalization, and persevered.

In four days my eyes were well; I read as many hours a day as I pleased; my strength returned. I conquered one belief after another, until now, strong and well, I meet every belief with confidence. "I will fear *no* evil, for *Thou* art with me." For two years I have realized the peace and confidence which the knowledge that God is all-powerful and always present, alone can give. Feel-

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ing a great desire to spread Christian Science that it may d good to others that it has to me, not only physically but spirit I ask if you have any missionaries in the work? Being a m of the Episcopal church, I have always sent what I could t foreign missions through that church. Will it do the most g continue so doing, as our foreign missionaries are devoted m have you Christian Science missionaries who devote their li the work?

An answer addressed to me, or published in the JOURNAL, help one who is seeking to do right.

Yours sincerely, K. L.

DEAR JOURNAL: — I wish to bear testimony to the h power of Truth; when about fifteen I had a very severe att inflammatory rheumatism which left me with heart disease was fourteen years ago. I doctored a great deal and with dif doctors, but received no permanent relief, and about two yea I commenced to have monthly headaches. No one can what I suffered. Last summer I had three of those spells month, when my friends became greatly alarmed about me had just lost a sister that had been afflicted with those hea for years, and had found no relief but to pass from mortal At this time a friend came to visit me, that had been heale was demonstrating the Divine healing power. She was wi three days. She read the Bible and gave me treatments treated me some absently after she went home, and I have nev those headaches or heart-trouble since. I have not had health for years; and not only health but happiness that the can neither give nor take away. I say to those afflicted, co all things are now ready. We only need some one to tea Divine Truth, as our blessed Master did.— MRS. A. L. F., CE VILLE, PA.

SEPT. 6.— I hasten to you with the glad tidings of th fruits of the lesson of "How to Begin in Christian Scien the JOURNAL of this month. I kept on repeating agai again, "I am perfect in God. He is my life, my healt strength, my dominion, my wisdom, my understanding." I became to me the quickening Spirit, that revealed the all God in Christ, and disclosed the unity of creation. It plac at the proper time on the platform — the power of prayer guided my thoughts to the infinite source of Light and Tru

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SEPT. 7.— How quickly God hears and answers earnest prayer! I asked that self be destroyed; that I might live only for the good of others. Already this prayer of "earnest desire" has revealed to me the risen Christ, the only Son of God; now peace and joy sing in my heart, and gladness wreathes my lips. A feeling of gratitude arose in my heart toward the author of SCIENCE AND HEALTH, but I was about to sing praise to her when the words died on my lips, for I saw that God blesses her because she is His child.— L. K.

A Cure upon County Auditor Evans' Daughter.

MR. J. T. E., county auditor, is a believer in the doctrine of the Christian Scientists. He has not espoused the cause of the organization, but has, in his own family, he says, a proof which convinces him of the efficacy of the treatment employed by these theorists.

About a year and a half ago Mr. E.'s oldest daughter, Miss Bertha, was afflicted with what is known as the German measles. She became a confirmed invalid and the disease baffled the skill of Omaha's best physicians. About a month ago Mr. E. became convinced that his daughter could not live long unless relieved from her affliction, and, as the physicians of the city could do nothing for her, he decided to allow her to receive treatment from the Christian Science congregation in Council Bluffs. He had no faith in the science at the time he agreed to a trial of its merits.

The young lady was removed to Council Bluffs and placed in the hands of Mr. E., a leader of the Christian Science congregation, for treatment. She began to improve rapidly, and will soon be able to return home. She has recovered so that she is able to walk around, a feat she has not been able to accomplish before in nearly two years.

Mr. Evans is highly elated over the success of the treatment.— THE BEE, Oct. 1, '89.

MY little boy three years old was attacked in the night with dysentery, which by the next day at noon became bloody. The same afternoon I had a severe attack of old-fashioned fever and ague. My husband took us both to a Scientist of Grand Rapids. Baby had a great deal of fever on the way there, but began to sweat as soon as treatment began, and from that moment *was well.* I only had so slight a touch of ague the next day as hardly to be noticed. I think this a great deal, as popular mortal belief in quinine for ague is so strong. — MRS. K. B. H., Grand Rapids, Mich.

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PUBLISHER'S DEPARTMENT.

SCIENCE AND HEALTH, bound in morocco and gilt edges, can be sent prepaid at $6.00 per copy, or one-half morocco and marbled edge at $4.50 per copy. "Unity of God," bound in handsome black leather, sent prepaid by express at 85 cts. Either would make a handsome Christmas present.

WILL subscribers always give full street address in *each* communication sent us.

HEREAFTER single copies of the JOURNAL will be twenty cents a number without regard to dates, or $2 for twelve numbers. We can furnish copies of several months in '85, all of '86, '87, and '88. Those wishing to begin or complete files, better order at once, as the time will come when above cannot be secured at *any* price.

WE have had an extra large edition of this JOURNAL printed. We can furnish them for *gratuitous circulation* at seventy-five cents per dozen, fifteen for $1, prepaid. These prices to apply to this number *only*, and no orders for less than one dozen. One-half dozen fifty cents. With each JOURNAL a copy of "How to begin in Christian Science," and a subscription slip will be enclosed.

EITHER of the tracts just issued, "Is Christian Science an Opinion?" and "There is Rest and Peace on Earth," will be sent prepaid at 50 cts. for 100; 75 cts. for 200; $1.75 for 500; $3 for 1,000. Or our friends can order in equal quantities of both at above rates.

WE can furnish "Feed my Sheep," words by Mrs. Eddy, music by Prof. Brackett, with a fine photo of Mrs. Eddy on title-page, at fifty-five cents, prepaid.

WILL contributors "A. B.W.," Oct., and "F. S.," Sept. JOURNALS please send us full address.

BY mistake of printer "October, No. 7," was used instead of "November, No. 8," in last month's JOURNALS, on first page. Those wishing to keep JOURNALS for binding can preserve corrected page herewith sent.

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. JANUARY, 1890. No. 10.

PARTING MAKES TENDER.

REV. MARY B. G. EDDY.

No letters containing inquiries as to the management of other people's affairs will be read or answered by me or my secretary from this date, and no interviews for the purpose above named will be granted. The individual privilege sacrificed for twenty years I now claim. Having relinquished hitherto my own personal peace, time, and opportunity to help others — to cast my mite for all who needed it into the scale of justice, wisdom, and love, proportionately to my understanding, and leave it for them to maintain the true poise,—experience has shown that thus the balance was often lost, and the blame always attached to me.

A moral necessity has sometimes impelled me to tell one student of another one's error, not to injure anyone, but solely to save the student from falling into similar temptation and the contamination of a mental atmosphere to which he was exposed; and that student has betrayed his Lord, forfeited the help of Truth by telling and exaggerating what had been said, thus traducing the mother motive and losing the end in view.

Some students are saying and doing things in my name, while thinking and acting contrary to my judgment and counsel. This conduct deceives the world, and stultifies the growth of students. I have felt and acted, and still feel and act, toward all students of Christian Science with the motherly intuition and impulse of love. But headstrong, arrogant,

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and envious natures compel this love to continually reb them; as children they cannot understand rebuke, and never know its value until they become men and wome Christian Science.

Last but not least, my advanced students will be benefi now more by their own experience than by mine, althoug shall cost them more, and in proportion to its worth. T are some of the many reasons which cause this public no

My enemies mistake when saying that I, having r arbitrarily, now withdraw from the effects of this. The is, I withdraw from an overwhelming prosperity, and never better satisfied with my own demonstration of *C tian Science.* My dear students never expressed suc grateful sense of my labors with them as now, and never so capable of relieving my tasks as at present.

God bless my enemies, as well as the better part of n kind, and make all my students in the bonds of love perfectness, one grand family of Christ's followers.

Loyal Christian Scientists should go on in their pre line of labor for a good and holy cause. Their Instit have not yet accomplished all the good they are capabl accomplishing; therefore they should continue at presen send out students from these sources of education and struction, to promote the growing interest in Christian Sci Mind-healing.

WHAT IS LOVE?

M. BETTIE BELL.

For days and years this yearning has filled my heart, - know "What is Love?"

The kingdom of heaven is by demonstration and po and the kingdom of heaven is the kingdom of Love; th fore, however much it is declared to us, "God is Love," cannot know for ourselves without demonstration and po through the understanding of the Principle and rule. W we see an answer to a mathematical problem and know i correct, because another is a true mathematician — tho we may be satisfied of its correctness, the problem can b

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benefit to us, unless we ourselves work it out. So with Love; we can only know from Principle and rule, demonstration and power, what this Love is that will give us the kingdom of heaven, harmony.

It is affirmed, "Love is without dissimulation." This is a broad assertion and admits no hypocrisy, deceit, cunning, neither treachery nor concealment. No claim of the senses can carry any weight of evidence, for it is all dissimulation.

"Love is undefiled." This declaration goes deeper and excludes all sensual desires, ambitions, aims, motives, and pleasures, and carries with it the testimony,—"That in all my habitation there is no unclean thing."

"Love fadeth not away!" We get here the evidence of the substantiality of Love, divested of all possibility of decay, the substance which knows neither time nor sense, the certainty of Life that is eternal, indestructible and changeless.

"Love is Pure." The strength of chastity, holiness, charity, righteousness, harmony, is found in this declaration of Love. We cannot think of Love as pure, without a realizing sense of the sweetness of rest and the joys of peace.

"Love is the fulfilling of the Law!" The fulfilment of the law lies in the prophecy, "He will turn and overturn until He whose right it is to reign shall reign," and "not one jot or tittle shall pass from the law until all be fulfilled." This means the complete mastery over all temptation, dissimulation, sensualism, and the misconception known as the false sense of life in matter. The complete fulfilment of this law will bring the reign of Love.

"Love is Universal!" This destroys the belief of locality, for God cannot be located in a particular place to do a particular work. The universality of Love knows no fixed location, for its office is to bring out the brotherhood of man in one infinite unit.

"Love is Impartial." It fixes upon no especial object to hold it as its own, and it binds nothing to the selfhood; but reaches out and upward, here and there, and gathers all into her bosom.

"Love is Impersonal." Personality limits love, confines, chokes, and smothers it. Impersonal love, unconfined and with

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wings of purity, sends its soft air into the everywhere. In tl Impersonal we can see how Love embraces and envelops ma introducing him into the kingdom of liberty and freedom.

"God is Love." This declaration makes us pause, stud ponder, and wonder. David said, "This knowledge is t wonderful for me, I cannot attain unto it." When we co sider "God is Love," thought soars unconfined, but can on wonder over a mighty *Vastness*, the extent of which knov no boundary, because it is unlimited. The declaration "Gc is Love," awakens yearning emotions. If only we kne what Love is, we should know what God is. We do n know what Love is, but God will tell us when we come, a little child to Him, with humble confession upon our lip Then turning away from this sense of vastness, a door ope and simplicity and trust bid us enter. In this attitude thought little beams of this illuminative, coveted wond come to us, and appease hunger, slake thirst, and satis the craving. Then another great wave swells the hea and the questioning is renewed,—"What is Love? Little by little, line upon line, precept upon precept, he a little, there a little, until this feminine wonder will o day burst upon the vision, showing itself to be the glory man,—the spiritual Womanhood of Divine Principle. Th feminine creative force of perfection, wedded to the masc line, generative power of wisdom, will break the bonds, fetter and prison doors of sense and let the captives free to rejoi forever in the realization of this feminine Perfection, wedde to masculine Power. Love is the womanhood of understan ing, and Wisdom is the manhood, and this male and fema unit brings forth innocence and purity, the childhood understanding.

Manhood and womanhood is clearly defined in xi. of 1 Corinthians. "For a man indeed ought not to have *his hea* veiled, forasmuch as he is the image and glory of God," "f the man is not of the woman, but the woman of the man for neither was the man created for the woman, but th woman for the man, for this cause ought the woman to hav a sign of authority on her head because of the angels." Th creation was "*in the Lord*"—spiritual,—"because of th

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angels" is a just reason, *for* the *Head* of man *is* Love. "But if a woman have long hair it is a glory to her." "If the woman is illuminated with spiritual intelligence, this is the glory of the man, and he desires not to be shorn of this glory, for it annihilates all the evils of sense and holds him under the protection of Love; hence the spiritual womanhood of man gives glory to the spiritual manhood, because *she is Love*, the head over all, the Divine Intelligence of the Body of Man. If the whole embodiment of man is in the image of God, and the head of that embodiment is Love, then of all the Divine wonders, the greatest glory would be given to the Head. "Dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast the head, from which all the body, being supplied and knit together through the *joints* and *bands*, increaseth with the increase of God."

Is it not, then, necessary to inquire diligently and demonstratively, to know "What is Love?" since all the joints and bands must be knit together and *compactly* built so that nourishment and *increase* be given to us?

Does not this prove the Wisdom and Love of our Leader in setting aside the material for the spiritual, that so we may all come together as *one voice* in this question "What is Love?" A deep sense of yearning over Love has been intensified by the organizations all claiming, "These are my students, this is my field," and "Don't suffer your cattle to graze in my pastures, or scatter your flower seed into my soil." Many a student has had to be lifted from the malice of her teacher and to forbear to gather crumbs of comfort or to receive the light of consolation, or the shade of another's sheltering tree, through fear of exciting envy, jealousy, and rebuke. Teachers likewise have been restrained by fear of exciting ill-will, and have tried to school the heart and to smother Love. When appeals came for help they have answered, "Go to the one that taught you is the law," though this has seemed cold and freezing, like a breath from the steely cliffs of personality. When God is the only Teacher and we begin our search, in all the realm of Love we find *not there*, a cruel law of impediment, obstruction, restriction or restraint. To the contrary Love cries out for *these*, shorn

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of comfort in spiritual things, and there comes the yearning for liberty of thought, action, and speech, the privilege to love all as *one.* There are those at *this hour* pleading for instruction, whose teachers have been weighed in the balance and found wanting, but laws of Institutes and material Christian Science association forbid the freedom of *Love* that is unconfined. They would deprive us of the power to render this much needed aid; but mentally we say for them, "God careth for His own. They can hear but One voice and the voice of Love is everywhere saying, 'Lo, I am with you alway!'"

I cannot tell those who read these lines what Love is; but I know it *is not* Love to say, "Because you are not mine, I cannot give you help when you ask me." I never felt I had any students or that I taught any. They are all God's and God taught them. "He that loveth not, knoweth not God, for God is Love." Can we ever know Love with envy, rivalry, jealousy, in our hearts, because a gentle word fitly spoken, a new thought timely given, steadied the ark of some wayfaring sister or brother, lifted them out from the darkness and gave them new energy to pursue their journey onward?

We must know what Love is, we must seek Her, we must find Her, for in Her only are found the true, pure gems of Christianity. Love is not suspicious. Suspicion is born of jealousy. It is a shame for a Christian to be suspicious and a greater shame to be jealous. Love warms and gives a bright glow to *Trust*; and as *Dread* is the face of the serpent, so is Trust the face of Love. When we look in the face of Love and trust Love, we cannot with Shakespeare say, "That *dread* eternity." The perfect trust, with the perfect love brings out the innocence and purity of understanding. Love like this will not *dread* to wound some teacher's feelings by giving a crumb to her pupil, but will hold all as the ideas of one Father and restrain us, never, from "doing unto others as we would that they should do unto us." To become as a little child is the demand of Christianity. The growth of innocence and purity brings us to the feet of Christ, where power and perfection of understanding will reveal to the world the Christ *now* come with "healing in His wings," and

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show us how to be "calves of the stall" and "trees of righteousness, to clap our hands."

"Love *is unselfishness.*" This is the greatest definition that could be given to Love. It was unselfish Love that called Lazarus from the tomb; that walked the wave; that endured revilings; that bore persecutions; that suffered on the cross of Calvary; that burst the tomb of sense; that came forth a victor over hell, death, and the grave. It was the unselfishness of Love that taught us with painstaking patience the waymarks in Science; that led us through the dark tide of error; that braved the criticism of carnal mind, to expose the son of perdition; and has through suffering ascended on high to work for us, and with us, to deliver us from the iron-clad bondage of sin, sickness, and death. It was unselfish Love that taught us, "man is not in bonds to an unreal master, but his Principle is the only life-giving, animating *Essence*, and Intellect is dominant and self-existent." It is the Infinite and Eternal nature of Love that makes it immeasurable, incomprehensible, and inexhaustible. It was the unselfishness of Love that brought forth the *Son*, and "He that hath the Son hath Life, and He that hath not the Son hath not Life," and unselfishness reveals the Sonship with Christ and hence the promise, "We shall become the sons and daughters of God."

Oh! dear teachers of Christian Science, we must come down from off our steely, blue mountain of self-conceit, lay aside jealousy, step cautiously downward from the pinnacles of self-exaltation, and cease to roam over the dangerous hills of self-esteem; descend with the "little ones" into the valley of Humility and into the dale of Meekness where we shall find awaiting us the Christ — qualities of gentleness, tenderness, charity, temperance, trust, and faith; against these there is no law. Here in these sweet, shady, inviting glades we shall find power and ability to lift ourselves and others from the debris of carnal belief, — to weave for ourselves the robes of righteousness, and be ready to greet the *Son of Mary* and understand that His mission to the world is to set free the children of men and teach them by example, precept and demonstration, "What is Love."

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THEORY vs. REALIZATION.

G.

YOUR repeated invitations to give to the JOURNAL profitable experiences of the efficacy of Christian Science principles, has prompted me to submit the result of a personal effort at self-treatment, begun with little light and imposed by the urgency of pressing need.

I have known of this blessed Science four years, and more; but while I thought myself benefited and was greatly interested, I failed to trust entirely to its sustaining power and consequently found only partial relief.

My present light, which I value so much, came to me through recent experiences, which followed a more careful study of the teachings of SCIENCE AND HEALTH, and a more earnest, determined endeavor to realize in consciousness its teachings. This determination was greatly stimulated by ideas and articles in recent journals, beginning with last January.

I am not a practitioner save in the effort to realize the truth in private, practical life. At the outset, however, I did take a patient gratis, for the practice, influenced by the belief that I might possess unusual power of demonstration which I wished to test. I did this without a commensurate understanding of the importance of the work or a knowledge of the depth of realization of truth needed in order to succeed as I aspired to do. For good reasons I failed to heal my patient; after which I resumed former aspirations, with such protracted application that I was brought nearly into a state of nervous prostration, in belief. I could sleep but little, work or read scarcely at all, and apparently digest no food to speak of. I was haunted by vague, though acute fears of impending evil which I was unable to master. Life was wretchedness to me most of the time. I believed a vacation would cure me, but felt I could not afford to take it. I believed also I was developing cancer from what I could judge of the symptoms, a description of

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which had been deeply impressed upon my mind in reading a celebrated book years ago.

Long before, a friendly Christian Science practitioner had told me my feeling worn out from overwork was a belief only, which a right understanding of Truth would destroy. I could not then believe this susceptible of demonstration, but the time had come when I must do *something*. The thought came: why not test the efficacy of Christian Science treatments, *thoroughly and in earnest*, to destroy even the belief of worn-out nerves and exhausted vitality? If it is really able to demonstrate the nothingness of such subtle mortal claims in actual life, it is of the utmost value.

I concluded to take myself as a patient and, by self-treatments, endeavor to master these mortal claims of disability and exhaustion, without resorting to vacation for rest. Perhaps this would lead to greater spiritual light. I felt, intuitively, it would lead to mastery of great import to me.

In my treatments I followed, closely as I could without a teacher, the rules for such practice given in SCIENCE AND HEALTH. I first, by sober, earnest thought, satisfied myself, intellectually, of the absolute, logical truth of leading statements of SCIENCE AND HEALTH, by which I was to be governed in my treatment; then made it my task to force this home upon my *realization* by repeated affirmations, by every convincing argument suggested to me, so that it would find firm lodgement in my unconscious thought. One of the chief and most successful was, that God or Christ and the Bible were on my side of the argument, hence it was neither preposterous nor foolish, but rather sound common sense, and, therefore, necessarily must win, if persisted in. I treated myself in this way about three weeks, daily, and as often as serious discords of belief demanded, without apparent effect. I persisted in it until I became thoroughly tired of it — tired of trying to realize by argument that all is good, perfect, and harmonious; tired of trying to realize that in truth material evidences are nothing, Spiritual evidences are all.

I can see now, that I was weary of it because I had no abiding sense of Love and Truth with their infinite, eternal harmonies to accompany the logical letter; but instead, did

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have the almost constant consciousness of the hateful discords of materiality. "The letter" — which I had — "without the spirit killeth," hence my weariness of it.

After this I concluded that a week in change of scene and retirement was best; especially as I did not yet feel willing to give up self-treatments and depend upon another to treat me. In this change of scene I sought the out-door, muscular activity of farm life, at the home of a friend. At the end of a week I returned, feeling much restored in belief; through this an unspiritual sense of physical might was beginning to be felt. Now mortal mind began: "What a fool you have been not to rest before! instead of trying to follow out and prove adaptable to this stage of your existence, Christian Science — which may be suitable for angels, but not for one utterly worn out in this world. Rest one half of your time, and you will do more in the other half than you do now, and have no further trouble."

Nevertheless, I was in my old condition again in four days of fairly close application; whereupon I fled to the farm again for a short respite and returned feeling renewed as before only to be nearly prostrated in three days at my old time labor. I now began to see that if rest and change of scene alone were to restore me, it would take a long time, more than I could bring myself to give to it. Thus Christian Science became my sole hope, and I resorted to the treatments again. In about a week more the light began to dawn. I had been led by the obstinacy of my case, to closer self-examination, outwardly and mentally; outwardly as related to my circumstances, and mentally as to my habit and quality of thought.

In regard to outward affairs mortal mind said: "Look at your manner of life. Here you are wholly engrossed in your work — reading and walking almost your only diversion. Having no home life and going into no society, your mind is constantly on the one subject of your labor, wholly experimental in its character, and largely uncertain in results. Beside, you are involved in financial difficulties, to overcome which you are worrying and calculating in order that you may satisfy the demands of waiting creditors. No wonder you are nearly prostrated with nervous exhaustion! Straighten out your affairs

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in some way and start afresh. Take it easy awhile and you will be all right, but this is the only way for you to do." To this the angel of Christian Science replied: "*Life is Peace, and Harmony, and Spirituality; and is not dependent upon material circumstance for its complete supremacy.* What is poverty, debt, close application, unsuccessful effort, or any other like condition? They are dreams, merely, of mortal belief. Once let the Light of Truth, which is Spirit, shine fairly upon them, and they will disappear before its radiant consciousness which knows no evil, and rejoices in the allness of Infinite harmony. No! these outward circumstances are *not* your trouble. *You lack this consciousness of Truth.* Your mind is full of self-sufficiency, and pride, and vanity. You are proud of your possible genius; proud of your patient application under difficulties; proud of your natural appreciation of and liking for metaphysical thought, as reflected in the writings of Emerson, George Eliot, Ruskin, and Mrs. Eddy; of your love (as you think it) of progress; of your imagined superiority of mind and purpose to that of most other people. You are even proud of your knowledge of Christian Science, and your natural leaning toward such advanced spiritual leading, which, after all, you have not yet proved yourself worthy of. Empty out these vanities of pride, and thus give place to a consciousness of Spiritual Realities. Pride is vanity, illusion, always hateful, consequently discordant. Where it dwells, — or seems to — there will it manifest its own discord to mortal belief, and seem as real to that belief as Truth."

"Where Love and Truth dwell in realization, there harmony, an attribute of Love and Truth, manifests itself, by the same law, in peace, and health, and strength, which are the realities of Spirit. Of course, *opposites* cannot occupy the mind or consciousness and manifest themselves at the same time."

These thoughts came to me at different times as I looked over SCIENCE AND HEALTH and articles in late numbers of the JOURNAL, or reflected upon them after reading. I began to have a consciousness of this pride, *as* pride.

A little later, at about two or three o'clock in the morning,

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I was awakened from an unusually laborious and painful sleep, full of ugly dreams. Instantly, before I was fairly awake, seemingly like a separate entity, mortal mind began again:—"Your trouble is, your nerve tissues have wasted away by long continued application, until now, they have no perceptible recuperative power; so, although you work but a little each day, it is just enough to undo, in their weak state, the benefit reaped from what little rest you do get in your three or four hours' sleep, only."

Immediately, my mind seemed illuminated by a wonderfully intelligent and lovely light as Divine Science responded to this with the infinite comprehension of Spirit: "*Spiritual harmony is Life, self-existent and eternal, and does not depend on nerves and nerve-tissues. Though they were wasted infinitely faster (to mortal sense), yet Spiritual harmony would repair them equally fast (to that sense), and not be spent in the least.*" With this came actual spiritual understanding. I saw at once, with perfect clearness, how indisputably true these words were, and passed, in a few minutes, into the quiet, peaceful sleep and rest, that restores one completely.

The Light was there through the sleep, through all the following day and throughout the next three days; during which time I was able to apply myself with my old-time enthusiasm without incurring the weariness at night that recently debarred me of rest in sleep. Now, I slept and rested in peace. Here was a definite demonstration, plainly and unmistakably attributable to *conscious* understanding of Truth; an understanding that reached throughout my whole being; a direct result of meeting the always erroneous claims of mortal sense, with the infallible truths of Christian Science. *This* is the simple, yet wonderful Idea given us from above through the Spiritual individuality of the Author of SCIENCE AND HEALTH.

"BETTER be met with sneers and proud disdain
Of those in their conceit so wise,
Than bear upon the soul the guilty stain
Of bartering Right for wrong and Truth for lies!"

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PARABLE OF THE TEN VIRGINS.

A. T. RICKER.

Kingdom of Heaven. "Heaven is not a locality, but a state in which Mind and body are harmonious and immortal, because sin is destroyed, and man is found having no righteousness of his own, and no Mind but God." (S. & H.) The apprehension and realization of this state is symbolized in the marriage of the parable. Its attainment is through *wise action*, not through the death of the body. We go forth to meet the bridegroom, who comes to meet us, here and now.

Ten Virgins. The thoughts, or pure purposes put forth after Truth. They suggest the Ten Commandments, types of the perfect law of God, which, fulfilled, bring out harmony. The first five commandments define man's duty and relation to God, and include all the wisdom of the other five. Outwardly, these virgins appear equally worthy, all bearing lamps, and all, apparently, with one purpose, — to meet the bridegroom. Error appears in the garb of Truth.

Bridegroom. "Spiritual understanding; the pure consciousness that God, the Divine Principle, creates man as His own idea, and is the only creative power." (S. & H.) This is the true conception of God, ever seeking acceptance among men.

Lamps. The rule, the principle which is to be the guide to illumine the way. With this well trimmed, and filled with oil, neither darkness, stumbling blocks, nor pit-falls can delay us. It is at midnight that the bridegroom comes to human sense.

Oil. What the oil is to the lamp, demonstration is to the rule and Principle of Christian Science. The religion which is mere form or theory is such only in name, a lamp without oil, and cannot show us the way to spiritual understanding. Salvation from sickness and death as well as from sin, is the only proof of the omnipotence of God.

Wise and Foolish. Wisdom and foolishness consist in the supply or lack of oil, — that which should make the lamp of practical use. What could be more foolish or burdensome than an unlighted lamp on a dark night?

Wisdom simply means putting to use what we have.

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Midnight. In the darkest hour; at a time and place most unlikely to human sense, Truth appears. Jesus was born in a manger, and the idea was scouted that the carpenter's son could by any possibility be the Christ. How few are ready to accept the divine message through a woman to-day! They hear the call but cannot see the bridegroom, because they have no oil in their lamps.

Lest there be not enough for us and you. We cannot minister to a material, personal sense of life, and retain spiritual consciousness (light). To attempt this would result in the blind leading the blind. Both would fall into the ditch. Love points to Principle instead of person as the supply for every want.

Them that sell. "Universal salvation rests on progression and is unattainable without it." (S. & H.) The fruits of demonstration cannot be given to another. They must be gained through individual experience. No one can give another a formula by which he may heal. Each must work out the realization of the omnipotence of Spirit for himself.

The door was shut. We come into spiritual understanding only by the light of demonstration. The door is shut against all other methods. The line is drawn there. This needs to be made plain to all who are seeking to climb up some other way. But it is not until we have obtained a little oil to light the way, that we discover this "line of demarcation" between Truth and error.

Watch. The conclusion runs a connecting thread through the whole parable. Watch! with lighted lamps. Let your faith be expressed in *works*. For, to the darkness of mortal beliefs, Truth comes unexpectedly, as an opposer, — "a thief in the night," but if our lamps are burning, we shall see him to be the Lord, the bridegroom, the Son of God.

"Be great in fact as thou hast been in thought;
Let not the world see fear and distrust;
Govern the motion of a kingly eye.
Show others how to grow great by thy example;
And put on the dauntless spirit of resolution."

"Day by day, the promise reads,
Daily strength for daily needs;
Cast foreboding fears away,
Take the manna of to-day."

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NOW ARE WE THE SONS OF GOD.

H. A. N.

"BEHOLD what manner of Love the Father hath bestowed upon us, that we should be called the sons of God; and such we *are*." Yes; "*now* are we the children of God," and with this priceless knowledge gained through the revelations of Christian Science, we advance steadily in the sense of spiritual freedom and dominion. Let us sing praises to our God, our Father! Let us know ourselves as the beloved children of Omnipotent Love and Wisdom! Let us cast our sense of being in our Fatherland!

Knowing "that we *have* a building from God, a house not made with hands, eternal (without beginning or end) in the heavens," should we not fearlessly encounter and destroy the claims of error?

Though many good and righteous men have desired to see this day, never until now has the world recognized how truly is the kingdom of Heaven in our very midst. Striving to escape from hateful, sinful self, yet reckoning it an entity, mortals cry out, each in his turn, "Who shall deliver me out of the body of this death?" At this moment of mortal woe does the "Sun of righteousness arise with healing in His wings." At the glory of *His* coming God is seen to be *All*, and self and sin are brought to nought. God and the man of His creating, in this great flash of Light, are seen to be beyond matter's claim.

Now we in Christian Science, who have thus seen that God is the only Life; that evil's claim to power is a lie; that the material sense of things *never* speaks truly of *God or man;* how can we longer walk as children of the dark? Let us all work from the standpoint of the children of the Light. Though matter's claims may *seem* to stand ready at every step to hinder us, Love, joy, and peace *are ours*. God's children cannot but do their Father's will. *They* know no independent Life, no independent Mind. "Against such there is no law," for in their Father's house they know no temptation. Just in the proportion that we hold fast unwaveringly, unaffrighted by our adversaries, to this gospel which has been delivered to us, shall we see the illusory character of sin, sickness, and death. Divesting personal sense of ability to

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testify, shall we speak with the conviction of our Master's beloved disciple: "We *know* that if He shall be manifested, we shall be like Him, for we shall see Him even as He is.

Even as He is! Thus Science rends the veil of sense! Error and self are seen to be nothing. We receive the light that enables us, surely and safely, to place our anchor within the veil. How the dove of peace descends upon us! Then follows, to personal sense, the earnest striving to enter in. Faith, Hope, and Love, with their cheering messages, bless us on our way; and the greatest of these is *Love* — the Love which taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth with the Truth; beareth all things, believeth all things, hopeth all things, endureth all things. "*Love* never faileth."

GOOD NEWS.

THE lot of land on the corner of Falmouth and Caledonia Streets, now valued at fifteen thousand dollars, has been sold to Trustees on the condition that a church edifice shall be built thereon, for Christian Scientists. The building not to be *begun* until $20,000 has been raised for this purpose. All friends of the Cause are asked to contribute to the building of this Church, with the assurance that the Treasurer, Mr. Alfred Lang, of 279 Broadway, Lawrence, Mass., is under bonds for the faithful performance of his duties, and that not a dollar of the sums donated will be spent until $20,000 has been secured. All amounts will be accounted for, and reported in the JOURNAL quarterly, and due acknowledgments made for all remittances as received.

"BUILD a little fence of trust about to-day,
Fill the space with loving deeds and therein stay.
Look not through the sheltering bars upon to-morrow,
God will help thee bear what comes of joy or sorrow."

"THE ready smile, the happy word,
The kindly, loving deed,
The *gentleness* when one has erred,
The help of all who need;
In whose sweet soul these blessings rise,
He makes for us a Paradise."

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IN TRANSITU.

LAURA C. NOURSE.

"In vain I stretch my weary hope" *
To watch for His appearing;
The nations still in darkness grope —
Their ears are dull of hearing.

Yet sweeping down the years untold,
The day of Truth is breaking;
And sweet and fair the leaves unfold,
Of Love's immortal waking.

For flower and fruitage now are seen,
Where blight and mildew rested:
The Christ to-day to us, has been
By word and deed attested.

His living presence we have felt —
The "word made flesh" among us:
And hearts of stone before Him melt —
His peace is brooding o'er us.

With gifts of healing on His wings,
The Christ to earth returning —
With gladsome notes the welkin rings,
Our hearts within us burning.

For we have met Him on the way,
And drunk from wells undying;
Have broken fast at break of day
With bread of Love's supplying!

Our feet are swift to do His will;
Our hands with blessings freighted, —
He speaks to sense the "Peace be still"
And death and hell are sated.

His voice the door of Life unseals,
And bids us freely enter;
His touch the heaven of heavens reveals,
With God its bound and centre!

With Love and Peace and Joy supreme,
We hail this new appearing;
From out the darkness and the dream,
The haven of rest is nearing.

For God is all; and Christ the way —
Earth's meek and bold defender —
Has cleft the night, and lo! the day
Bursts forth in mighty splendor.

*Science and Health, p. 271.

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EDITOR'S NOTE BOOK.

The Publishing Society to the Readers of the JOURNAL.

THE country has been flooded for two or three years past with cheap issues of what is called "Christian Science Literature." The greater part of this is of little value, and much of it is misleading or pernicious. Less than a year ago Scientists were regretting the lack of cheap publications in the line of true Science, to counteract this mass of error. They felt the need, too, of condensed popular statements of points in Science, with which to help along patients, or to open the way for their work with the public.

A considerable body of literature of this sort has come into existence during the last nine months through the Christian Science Publishing Society. There is, naturally, a choice among these publications, but they are, on the whole, well adapted to meet the different conditions of thought they are addressed to. Many Scientists are using these publications freely, enclosing them in letters, handing them to patients, or carefully selecting and mailing to persons in their respective fields of work. A well-chosen Tract or Series is often more effective than any direct personal effort could be. With a trifling expense, more of a certain work can be done for the Truth in a few hours than perhaps could be otherwise accomplished in a year. Multitudes can be reached, too, in this way that would never be reached by personal effort.

Now it should be known that the Christian Science Publishing Society has not a dollar of capital, and there is no one who can derive either a cent of profit, or advantage in any form from its operations. All its issues are made with the smallest margin of profit consistent with safe business conduct; some of them, — the Bible Lesson Leaflets *e. g.* — with no profit at all. Any profit that comes from the sale of publications is eagerly waited for to bring out some new Tract, Series or Leaflet, the call for or want of which has been felt for months before. Though the sales increase rapidly, the margin of profit is so trifling that development cannot keep pace with demand.

The sales of the Society to Scientists are almost wholly used for gratuitous circulation. As this work goes on a new feature

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presents itself. The local opportunities for spreading the Truth are greater than can be met by the means — usually very limited — of individual Scientists. Those who are doing the most in this way are doing it by much self-sacrifice. Pressing requests now come to the Society for donations of its publications, or for still lower prices to admit of a larger distribution. The Society is helpless to meet such requests, except in a very limited degree.

It can be said to the brethren and sisters, that the publications and all the operations of the Society are made with economy, and with business promptitude and exactness. Those standing for the Society are persons acquainted with the best of business methods, persons of experience, and consecrated to the work of the Gospel as taught in Christian Science. The conditions of confidence and the requirements for usefulness exacted by our mortal sense, are thus fulfilled by the Society, and it is, besides, posted as to the situation of the whole field and its opportunities and demands as no individual can be.

The writer of these lines has, in his work among the people the last months, been amazed at the ingenuity and industry of error. Scarcely a family, so-called Scientist or other, where he has not found on the parlor table publications of pretended Christian Science; in almost every case inquiry has brought out the answer, "They are sent to us, we don't know by whom or from where; we thought they were Scientific." Every reader will confirm this experience as his own.

Dear brethren and sisters, is it not the duty of the hour to confront, at every point in human consciousness, the error with the Truth, nay, to be in advance of error?

Among denominational Christians the avenues and channels have been created after the patterns of this world, that bring into the fullest activity their numerous resources. The Church of Christ (Scientist) can never rival or even enter upon many of these lines of organization. Its work must be done, and it will be better done than in the old way, by individual, voluntary action. That is the direct manifestation of Love. Those who have begun the good work in the way here referred to, should redouble their efforts; and those who have not yet begun should do so without delay, looking to no organization to do their work for them. It is theirs and should remain theirs.

But let the friends of Christian Science who do not give all

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their time to the work, or those who do, and have worldly means, consider what they can do in this direction. Are there not many who are expending less for the spread of the living Gospel of Christ, than they expended in the support of the old formal worship? Let such add up what they spent for minister, pew rent, missionary society, etc., etc., and compare it with what they are now doing. No appeal has heretofore been made because it was felt that, until all the operations of the Society were reduced to system, and till its publisher should have an intelligent idea of the whole field and of its demands and opportunities — such appeal would be premature. Some Scientists are already devoting considerable sums to the circulation of its publications; and some, in sending remittances and orders, say: "Send me so many dollars' worth, and apply the balance for some one who needs but cannot pay for Tracts or Series." These manifestations of Love will multiply.

The Publishing Society is not — to the sense of the world — an organized body; it not only has no capital, but it is composed of no personalities. It is only a thought. Every Scientist and every friend of Science, who adds to it his thought in Truth, his work or his means, everyone who enlarges its field of operations, or who opens new channels for the rivulets of Truth, becomes thereby one of its members and managers, and there are no other members or managers. The requests of any contributor as to the application of funds, will be carried out. The machinery of cheap production and distribution is simply placed at the disposition of every individual. Each may realize his own thought as perfectly as though a complete board of directors and manager were combined in his own person. Let us afford a grand example to the present mortal sense of organization of the working of the principle of Voluntary Association, in a Christian Publishing Society.

This call has been delayed till it is the expression of an urgent, crying need, and until, no matter how generous the response, the demand is sure to exceed it; and until — what is of not less consequence — the giver has full assurance of wise and prudent application of the means furnished.

Signs of the Times.

The most conservative of the denominations that rest on the Westminster confession of Faith, have been for months agitated

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by the proposition to revise that embodiment of orthodox doctrine. It now seems assured, that its terms will be changed, to accord better with modern thought.

At the conference of the Evangelical Alliance, recently held at Tremont Temple, Boston, some of the proceedings are reported in the daily press as follows: —

President Dodge first took occasion to explain that the conference had no word to say against the Roman Catholic religion. We cannot, he said, in Christian kindness and charity, say one persecuting word against that church. If we would win our Roman Catholic brethren we must come to them with open arms, with Christian love. To use unkind words against that old church, which for all of us, in circumstances however sad, carried the gospel through many centuries, means to compact them more thoroughly and raise up in their favor those who would feel we were intolerant and unjust.

A prominent delegate, speaking to the same point, said: —

"She (the Roman Church) has been desirous of setting up the kingdom of God upon the earth. It is the purpose that has been beautiful throughout. By-and-by the world shall come to know how to do those things spiritually which she has done formally and hardly. We rejoice at everything noble in her history, because it has kept alive the divine purpose in the darkest days, and has asserted, in whatever clumsy and stumbling jargon, that the world belonged to God, and that man was the child of the Divine."

The same speaker (Rev. Phillips Brooks) said: —

"Enthusiasm for humanity demands a clear conception of the human life as divine, and of man as the child of God. The ultimate fact of man's existence is the divine life that dwells within him; the ultimate truth from which everything else takes its color, is that man is intrinsically all nobility, purity, and strength. The copy-books tell us that 'to err is human.' That is wrong. To err is inhuman, to be holy is to live in the straight line of duty and of truth to God's life in every intrinsic existence. Fill yourselves with enthusiasm for humanity; believe in man because you believe in God; believe yourselves and in your own human nature — it is the only salvation from brutal vice and false unbelief. Believe in your brother with a belief that never degenerates into scorn. Open the great doors of our human life, and let the Christ, who already fills us with his dawning, come in and occupy us with his noontide glory."

Dr. Brooks on the same occasion brought out another point of great significance. He — "pointed to the fact that secular agen-

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cies are in numberless ways unwittingly doing the work of Christ. He described this — the spirit of the world feeling the things the church meant, and trying to do those things — as the human impulse, expressing the divine impulse, that desired character, and philanthropy, and purity. Some day the church would wake up and find that all around her was a larger church wherein divinely human impulses had been working for good ignorant of their consecration. In closing, the speaker said: The world was never better than it is to-day, and never was it fuller of the spirit of Christ."

No comment can add to the significance of these extracts. They indicate with a force that no statements can equal, the breaking up of the foundations of human thought and the growth of the spirit of Love.

At the meetings of the New England branch of the Christian Alliance, held at Berkeley Temple about the same time as the above, other phases of thought were prominent, — looking to the personal Jesus instead of the impersonal Christ, and at the same time a breaking away from old theological beliefs. One of the speakers said: —

"She came there because she felt it was a blessed opportunity to look into the face of her Saviour. I felt," she continued, "that I could not only look into his face, but drink in his spirit and be saved. I wish we had a little less faith in the devil and more faith in God." Another speaker had considerable to say about the coming of Christ in the flesh, which he firmly believed in.

Rev. Capt. R. Kelso Carter believed that there was a mistaken idea about the presence of God. Many people seem to think that He is far away, but the fact is He is right here on the earth, easy of access. It is those who recognize the nearness of God that receive His blessings.

The movement within the denominational churches that is of most serious import, is that known as Christian Socialism. To characterize it in a word, it is the doctrine — the highest expression of mortal mind — of evolution, taking possession of denominational Christianity, and turning Christ out of doors. To state it more plainly, the human mind has risen so far above denominational Christianity, that it actually turns round and lectures the official representation of Protestant Christianity on its duties to humanity. Formal Christianity, dead as to works, has to choose between the return to primitive Christianity brought to light in Christian Science, and unconditional surrender to the manifestation of mortal mind known as "science," the corner

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stone of which is evolution. Here is where its departure from Spirit and its acceptance of the beliefs of life and intelligence in matter has brought it, and the logic of the conclusion is inexorable. Christianity first separated Mind from God, by "indicating man to be in matter, and making matter the cause, as well as the effect, of Intelligence, or Soul;" * evolution simply announces the inevitable conclusion from this position, when it declares that Mind, Intelligence, God, has its origin in matter — grows out of it. The following extract from an article in *The Dawn*, one of the organs of the Christian Socialist movement, states this position without equivocation. The italics are ours: —

"The purpose of man's life upon the earth, as I read it, is the growth of his spiritual nature and it is from *the dependence of the highest attainment in this direction upon the unfoldment of physical powers and intellectual faculties* that their culture receives its highest sanction. This, then, furnishes us with the standard by which to judge all human institutions. The high end in view justifies great expenditure of *time*, *thought*, and *will force* to build up conditions which *will properly educate all men*.

"Man may be said to be moulded by three sets of influences. First, his spiritual environment; second, his intellectual and physical environment; and third, what he is in himself — that element of personality which is, as it were, God's direct contribution, *the spiritual monad* which introduces the incalculable element into the organization of each one of us, and which, in the end, seems destined to arrange all men in a grand harmonious mosaic which God is to produce at some future time. There is a constant action and reaction going on between the environment and the individual, and the events of this interaction, *viewed on their spiritual side, constitute spiritual evolution*."

The "dependence" of the growth of spirituality upon "the unfoldment of physical powers and intellectual faculties!" Think of this, as the platform for the Church of Him who declared His kingdom to be not of this world (sense of life in matter), and the sole significance of whose life and mission was the demonstration of the absolute supremacy and oppositeness of Spirit to matter! Think of the prince of this world — the human intellect and the doctrine of evolution, man the product of matter instead of Spirit — lecturing the Christian Church of to-day on its duties to humanity in these words (from the same article in *The Dawn*)!

"Let us once more ask, what is the ideal of the Christian? It

* SCIENCE AND HEALTH, 40th ed., p. 412.

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is to bring every thought, emotion, and action into harmony with the will of God, not to stop short with the abstinence from sins of commission, but to rise to a high standard of efficiency in the service of his brother men. This is complete subordination to the Father of all, and it is at the same time the truest freedom, in fact, the only freedom that there is, for all short of this is imperfection, slavery, weakness, and ignorance.

Finally, the people have no realization of the grand achievements which can flow from the heroic in man's nature; from the enthusiasm of an overmastering idea. Millions of men enlisted in the crusading armies, thousands under vows of poverty, obedience, and chastity shut themselves out from the world. What may we not expect, when these energies are rightly directed in the interest of all, when the love of power, fame, and riches shall have given way to obedience to the will of God and consecration to humanity."

Christian Science mourning to see her who was "the *first* anointed," subjected to this humiliation, holds out the only possible escape from the reign of philosophy and material science. They have demonstrated that they can "reign as well as religion, if not better, and Socialism is crying out with a voice so loud that all the world can hear, that the Church must go."*

But "Christian" Socialism instead of crying out that "the Church must go," comes in and takes possession of the Church. The thought of the world — that is of mortal mind — is higher today than that of large sections of the church, and it is in virtue of that fact that it is able to take possession of its organizations and preach humanity to it.

More will be said on the subject in the next JOURNAL.

The Bible Lessons.

THE FIRST INSTALMENT of the CHRISTIAN SCIENCE BIBLE LESSONS for 1890 marks a new departure in this line of work. Just enough of the spiritual sense of the Scripture text is given to outline the thought; abundant references to the Bible and SCIENCE AND HEALTH enable every student to complete it by his own research. The lessons are like the outline map of a continent; the learner must supply the boundaries of countries, the location of rivers and mountains, towns and cities, and the descriptions that give life, color, and individuality.

*Series No. 13. Rev. Geo. B. Day.

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Several persons have collaborated in bringing together these lessons; but the leaven of personality is wholly absent; the constant effort is to bring the thought out in relief, by indicating without expressing it. It has to be dug out by each scholar, so that the individuality of each must be manifested in the class.

The amount of labor involved in the preparation of this outline will be appreciated only by those who follow out faithfully the references furnished. If in the respect just mentioned it may be called a feast of unleavened bread, it cannot be dispatched with haste. In all respects, those who are in Christian Science, are coming into a new world. "All is mind;" "The old things are passed away, behold they are become new." Yet we have brought something of the old with us; conceptions of organization, of forms of worship, and of personal relations. With the destruction of the old conceptions of organization, the new is foreshadowed in all directions. The pulpit in the old thought is a contrivance for shifting the work and responsibility of religious life from the people to one man chosen to bear it for them. Before the idol thus set up — in realization of their part in this perfunctory worship of a perfunctory God — the people have sat dumb. Their part has been to "feel good," under the periodical stirring in an appointed way, of religious emotion; and the rest of the time to follow with full license, the life of the senses.

The old forms of worship will in due time follow the organizations; no one can prescribe the new forms. Our Leader recommends our dropping old forms as fast as we are ready to do so, but the new forms must be the growth of the new life.

May not the spiritual leader of each group of Scientists speak, standing amidst them, as one of them, instead of perched in a pulpit or even from a platform, and will not the individuals bring testimonies, and visions, and prophecies as did the early Christians? Silent uplifting of thought in prayer, the harmonious blending of voices in the Lord's prayer, and in joyous songs expressive of the new thoughts, may well hold their places; but divested of formalism, they will be spontaneous expressions of the conscious life in Spirit.

The Bible Lessons for 1890 are in this line of growth, they strike the keynote for all the work of the New Year,— progression and individuality,— "in the unity of the Spirit, in the bond of peace."

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NOTES FROM THE FIELD.

DEAR JOURNAL: — I want to tell you of our Martelle Christian Science Meetings, as we call them.

We started about ten months ago with a little handful, perhaps seven in number, and under many serious difficulties, all being farmers scattered over a radius of twenty miles. The weather was cold, and the roads bad part of the time; but every week found us together.

After the third meeting outsiders began to drop in; then other Scientists joined us, until we now number fifteen all told, with a prospect of ten more to be added in two weeks. The average weekly attendance, Scientists and outsiders, is sixty, gathered from a radius of *twenty-five miles*, but they cannot stay at home.

We have meetings on Sunday, forenoon and afternoon, and have lately rented a hall which will allow us to hold them in one place hereafter. We had been going from house to house, but have changed on account of not having room enough.—J. B. B.

IT may interest your readers to hear the experience of a London Christian Scientist, as I believe I may lay claim to being the first individual in this city who has benefited by the Science.

I dare say many of your readers have heard of an ailment which the followers of Hippocrates have christened Locomotor Ataxia. It is a form of paralysis which usually locates itself in the lower part of the body and prevents locomotion. In my case it came on very gradually, as indeed I believe it always does, until at last I could scarcely walk a dozen yards without great suffering.

I consulted Dr. L. L. Milton, a specialist on nervous diseases, and he advised me to rest as much as possible and take a tonic twice a day. I followed this advice for months, and drank large quantities of the tonic, but the more I rested the worse I felt. When in this hopeless state I received an invitation to spend some weeks in the country, with my sister, who had also been an invalid for some years. Finding that the Science had done so much for her, I was induced to give it a trial myself, and with the most beneficial results, as I am now in better health than I have been for years.

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I am now looking about for patients similarly afflicted, as I feel more capable of dealing with cases of this sort than with any other — as yet.

I give you an extract from a letter received only a few days ago from a man I casually met at the Exhibition last year, and who was in a worse plight than I had ever been.

"I am, indeed, truly glad and grateful I met you at the Exhibition last year, I am feeling so well."—F. A.

London, Eng.

I WISH to speak of a recent experience with a "false light" which came to this place under the mask of "Christian Science." Knowing nothing of previous history, I did not suspect from a little conversation to what a "wolf" we had opened our parlors. They were accordingly filled with an attentive audience, expecting to learn of Truth. For the first and second meeting nothing of Principle was touched upon, but we waited, expecting yet to have some rays of light revealed. The third afternoon we found we had taken to our bosom an out-and-out spiritualist and mesmerist, so cunning in itself that it had kept until then from being known in its true character.

Think what a plight we were in! How could we ever reveal it in its true light to the people without an open conflict and having everybody's ears filled with "a Christian Science scandal." After consultation with sisters in Truth, we decided to meet it silently, and thus overthrow and utterly annihilate it. We found, as a consequence, in a day or two, that almost all who had come together were distrusting it. It began also to find that it could not approach us at all. About this time we all were attacked in various ways, yet, by always reaching out and above it into the all-Good, we were saved. From our parlor it tried a public hall for free lectures, but the second attempt was so disastrous that it gave up in disgust. Then it tried another part of the town in a private house, but only once could it assemble. After staying about two weeks longer in the place, in a vain effort to establish itself, it left, covered with signal defeat in every possible direction. Science was saved from scandal in mortal mind, and never lost a friend. Though some seemed to waver for a time, Truth was mighty, and we are again victorious through Him who hath loved us and hath taken care of us. Thanks be unto God who hath given us the victory.—J. A. S.

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DEAR JOURNAL, — We are glad to say that we opened a Dispensary here August 12, and work came in at once. Judging from the antagonism we have encountered, our work promises grand results. The third night after opening, our sign over the public entrance was taken away, and has not been heard of since. We have ordered another, and in the meantime are realizing that the only sign and symbol is the true idea of God — man — which manifests eternal Life, Truth, and Love. This sign is written in letters of living light, known and read of all men, that nothing can erase or destroy. — MRS. K. H.

WE here in Port Hope number ten students who are loyal to Truth. We know that all have to be brought to the understanding that God is Good. We have service every Sunday at 11 o'clock, and a Bible class on Thursday night, and we find they are a means of grace to all and lift us towards the One Mind which is all and in all.—WM. H. W.

IN October, '87, a Christian Science Bible Class was formed. The meetings were held every Sunday afternoon, and attended at first only by those who had taken a course of instruction in Christian Science. Gradually others came in. In these meetings the children had not much chance to learn; so a Sunday school was organized the following spring. The Sunday school now comprises five classes, and meets every Sunday afternoon at half past two, in the Garfield opera house. The average attendance is between forty and forty-five. The attendance continues to gain a little all the time. The good seed is being sown, and "will bring forth fruit in due time." Immediately following the Sunday school, a short talk on Christian Science is given by one of our number.

On Wednesday evenings, "parlor meetings" are held at the homes of the different Scientists. At nearly every meeting are strangers who have but recently heard of Christian Science, and desire to hear more, and also patients who want to know more of the Truth that has healed them.

It has been clearly demonstrated here, that in order to advance rapidly and do the most work for Truth, Scientists must "come out and be separate," and not to try to do their work in the old way. When a higher thought is gained, the lower must be given

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up. If the attempt is made to still hold on to the lower thought, the higher will be lost. The student soon finds himself a Scientist only in name, because he has not made a practical use of the understanding he has gained, but has continued to live in the material thought of church and worship. The earnest student is more interested in the Christian Science services, even if only a Bible Class, than he is in the services of the church of which he was a member. He shows his earnestness by being regular in attendance and doing all he can, be it much or little, to make the services a success. — W. F. G., WICHITA, KAN.

WORK in Christian Science was begun in Syracuse in the summer of 1886. The first class, numbering six students, was taught in August of the same year. From this small beginning has grown a work of considerable magnitude, which has extended into many of the adjacent towns and cities. The present number of working Scientists in Syracuse is about forty.

In the autumn of 1886 the work was started in Oswego, where there are now twenty-two Scientists. The following winter the Science was introduced into Rome, and the Scientists there number fifteen. In May, 1887, a beginning was made in Utica. The interest in that field is increasing.

The summer following records the advent of this knowledge of Truth in the Black River Valley, and there are at present six Scientists in Boonville, and nineteen at Watertown. The Watertown Scientists are fortunate in that one of their number studied in the September primary class at the College. Cape Vincent has four faithful workers. Christian Science is comparatively new in Fort Plain, the first work having been done less than a year ago; but it now has seven Scientists. A year ago the Science was first taught at Sherburne, a lovely village in the Chenango Valley, where are six good workers in and for the Truth.

The work was established in Auburn less than a year ago, and is carried on by eleven Scientists. Weekly students-meetings are holden in each of these places, and prove very profitable.

The work has been established in these and other smaller places under the auspices of the Syracuse Academy, whose teacher has received most efficient aid from many, and most of her students. Mr. E. P. B. has done much missionary work in

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the surrounding country, taught classes, and established the work at Pompey Hill, near Syracuse. — E. E. C.

CHRISTIAN SCIENCE was publicly brought to notice in Gloucester, in September, 1880. I had visited in Boston, and while there accompanied a friend to an "informal talk" on Christian Science. The only remembrance I have of the "talk" is that the material universe was declared to be solely phenomenal. I asked if non-belief in matter was essential to establish the demonstrations of Christian Science healing. I received the unsatisfactory reply that the question I had asked was beyond, not only my depth of present understanding, but I also received the impression that it was considered beyond my ability to understand. This first experience in investigation was "cold water" to the little desire for inquiry that had been kindled, and it was in no spirit of enthusiasm that I consented "to see another Scientist." But here I was met by the "two-edged sword of the word" which is the cutting asunder of the "bone and marrow" of that which had claimed to be life, and I went away from the encounter, not as I had heretofore walked, in the light of my own opinion, but in the new light of a sufficiency that answered to me the problem of life. The way having been opened to me to the working out of my own salvation from sin and sickness, and already beginning to realize in my body freedom from the discomfort of a belief of life in matter, I was desirous that two of my friends, who were then under claims of disease that had baffled medical skill, should realize something of the power of Truth.

Mrs. L. came in answer to our call, and a speedy change from the condition of "incurable" to one of truth and harmony was the not "nine days' wonder," but the beginning of a good work. — C. H. S.

DEAR JOURNAL,— After reading what you have furnished for the month of December, we could not but exclaim, "Thou preparest a table before me in the face of mine enemies." A feast from Soul from which none need turn away unsatisfied.

We have longed to be conscious of the going forward of the brave three hundred. "By the three hundred that lapped I will save you." The fearful ones are no longer to testify "lest they make the heart of their neighbor to grow faint."

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You, dear JOURNAL, will breathe forth courage in every line, because Idea is guided by Truth, and follows that which makes for righteousness. We have found that it is not wise to compare our progress with that of others, but to keep its course, by listening to one Voice, ever-present Truth. Thus we come to the understanding that nothing can make us fail, or be able to stand before one clad in the armor of Truth. We shall no more be troubled about our neighbor, but see to it that weeds do not take root in our own garden. Thought has taken a long step in advance of the past, and it heralds a day when Love, Love, Love will be proclaimed from every hill-top, and the valleys will rejoice, in that they form a part of the garden of the Lord.

Stand forth, thou Israel of God. Truth is being received into good and honest hearts. Idea is clothed, and in its right Mind, the mist no longer covers the mountain. He whose right it is does reign.

May this Christmas-tide bring the glad tidings, that the millions who were in darkness, have seen the brightness of His appearing, and heard the glad tidings: "Peace on earth, good-will to men." Sing, rejoice all ye sons of His, in all places of His dominion, and let your notes swell until all hear, and are conscious of the New Birth. Give, pour out of our bounty, and God, even our own God, will bless and keep. — C. L. B.

THE old, long-metre Doxology has always seemed to me one of the grandest songs of praise ever offered to our God. Since coming into something of an understanding of Christian Science, however, I discover in the old wording too much of the idea of three personal Gods in One,— an impossibility outside of Mythology; some months ago I paraphrased it thus:

> Praise God from whom all blessings flow!
> Praise Him all creatures here below!
> Praise Him ye heavenly hosts above!
> Our Triune God, Life, Truth, and Love.

This accords with section 19 of Platform of Christian Scientists, page 382, SCIENCE AND HEALTH. If deemed worthy of consideration, the JOURNAL can submit it to its readers for a general verdict. — S.

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I HAVE all my life had a horror of dentistry, especially of having a tooth extracted. The fear and dread of this has been past the telling — and I had ever to take ether. I went on Monday to have a tooth taken out that had that day met with an accident; at first I felt faint at the thought, but immediately realized I had nothing to fear. Arriving at the dentist's, I found I must be put off an hour. When I came at the appointed time I found I must still wait fifteen minutes. Waiting under such a stress — before I knew Christian Science — has given me (in belief) a frightful nervous headache, and driven away any amount of courage; but having gone to a Scientist for help, I experienced the promise: "If two agree touching anything, it shall be done unto them," and waiting was only a sweet rest. When I took the heretofore dreaded chair, all fear and horror were *destroyed* — utterly. I saw the hated instruments put in use, but felt *nothing.* I then consulted the dentist about a badly-broken front tooth. He answered that he would not think of touching it then, but when he should, would "use cocaine which would lull the pain *in a measure.*" I told him I would use nothing to lull pain. I leaned on God only. I asked him to take it out at once. Seeing me decided, he began the operation. When out, he exclaimed: "Well, Miss K., you would have screamed but for this Christian Science; it must be some great power; can it be will power?" I told him the power was Truth — God. He said: "I must tell you you showed great courage." So I answered: "I did not; I had nothing to fear." But to me it was wondrous, for I felt no touch even of the instrument; every fear was taken away, and only a strong, quiet joy was present. I went home after dark in a keen wind, but with no thought of fear. The next day the long-dreaded operation was like a dream, and thankful peace filled my heart. I feel that it was the firm faith and clear understanding of the young Scientist — whose one thought is to live to God — that brought to me the consciousness there was nothing to fear.— D. K.

THE first of October last we came to Pueblo and gave parlor talks on the Christianity of Christian Science, resulting in an expressed desire that we remain to establish the work of Christian Science in strict accordance with the teachings of SCIENCE AND HEALTH and the BIBLE. Seeing the great need of such a work here, we entered upon it with the earnest desire that Truth alone should guide.

The meetings have continued regularly on Sunday P. M., and have been fairly well attended. We feel they have resulted in the awakening of some to a desire to know the Truth. — C. H. C.

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QUESTIONS AND ANSWERS.

I READ F. A. G.'s question of "Why? Why?" etc., in November JOURNAL, with interest. *I* use glasses, and my experience is something like the one mentioned. I had a case of total blindness come to me for healing. In demonstrating in that case, I saw suddenly that to see was to enter into the light that is neither of the "sun or the moon, but the Temple whose light is the Lamb of God"; that in healing I must not mention mentally or orally *seeing*, or *sight*, but must realize the Father, the oneness with Him, the unselfish Love that goes out in divine pity to the blindness of the world, and takes no more account of the personality of self than did the Christ of the Jesus. The result was that I saw plainly for three weeks. The cares of this world, however, and the fault that Jesus reproved in Martha, "Careful about many things," has shut off my clear sight; but it comes to me in glimpses, and always when self is forgotten. To see God is sight, and *all* the sight or seeing there is.—O. W. D.

I HAVE been reading the Series from the first number. Have been well pleased with them until No. 13. I think the word Christianity is not used by Rev. Geo. B. Day in "David and Saul," in a sense that accords with the true idea attached to the word. I think the word Religions should have been used in its stead. I have been studying SCIENCE AND HEALTH for nearly two years; have demonstrated enough to know it is true. I think Christianity is Christ's own teaching.

Am I right? An inquirer after the truth.—A. H. H.

(See Editor's note book, page 460, December JOURNAL.)

IN regard to the question in the November JOURNAL regarding the saying of grace at table. Before eating, Jesus gave thanks. Can we do better than to follow his example?

Material eating is only a symbol. Instead of being a hindrance, would not some such formula as the following, be a help to us in remembering always that true source of our strength?

"O Lord, open thou my lips, and my mouth shall show forth thy praise. God is our refuge and strength. Thou hast said: 'I am the bread of life. He that cometh to me shall never hunger, and he that believeth in me shall never thirst'; thine is the kingdom and the power and the glory forever."

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Will not M. P. L. find a complete answer to the question regarding Christ's meaning of "prayer and fasting" in a study of the fifty-eighth (58) chapter of Isaiah? Every word glows with inspiration. — M. H. D.

As to the passage, Matt. xii. 32, to my sense, great care should be taken in answering in Science, questions such as that proposed. SCIENCE AND HEALTH is drawn wholly from the Bible, and there is only one to-day who can interpret it fully. There is danger of holding error up as something through answers to such questions, and declaring at the same time for a law to sustain it.

SCIENCE AND HEALTH defines Holy Ghost as Divine Science, the developments of eternal Life, Truth, and Love. Rejecting it is speaking against it, even with lips unmoved. To forgive, is to destroy. Divine Science (Holy Ghost) *destroys* (forgives) the sense of sin; hence, if the Holy Ghost is spoken against (rejected) the sense of sin will remain unforgiven before, and after the change called death — after what is usually spoken of as "the world (or sense) to come."

This is the definition I give it for myself.

"C. P. S." seems to deplore the appearance of articles in the JOURNAL showing the evil consequences following the practice of mesmerism, and regrets that the beautiful words of the Teacher of Science should be replaced by them. Whose words have rung with such power against mesmerism as hers? Vipers do not like to be disturbed. — W. B. J.

PRAYER and fasting (Mark ix. 29) means affirming Truth and denying self — the claims of mortal mind. This answers question p. 404, November JOURNAL. — L. A. D.

WOULD like to have you answer this question: "If man was created *wholly good*, how could he have a belief that God did not give him, or a belief in sin, sickness or death?" — C. C. J.

There is, in reality, no such belief. But to realize the nothingness of a nightmare or of any dream, we must be awakened from it. With one fully in the dream of such a belief, no argument can be used. SCIENCE AND HEALTH demonstrates logically, that it is a dream and shows how the awakening can be brought about. By following the rules laid down, demonstration is reached. Because it *is* Science, understanding, or realization of the allness of Good and of the unreality of the belief of evil can be reached only through

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demonstration. "If any man willeth *to do his will*, he shall *know* of the teaching, whether it be of God, or whether I speak from myself." Christian Science repeats these words of Jesus and points the way to realization. — B.

EDITOR CHRISTIAN SCIENCE JOURNAL.—In November No., page 2 (386), occurs this sentence: "He was tempted that he might destroy all sense of it [hell]; we cannot destroy that which we do not to some extent realize." In seeming contradiction of the above SCIENCE AND HEALTH says: "Evil is only a delusive deception, without any actuality which Truth can know;" and again "He [God] knows it [evil] not."

In "Questions and Discussions," will you help me reconcile the two statements? My way is this: Jesus, although "the Truth" in Spirit, yet, in his body, had enough of mortal mind to be tempted by or to realize, or know by seeing sin and fear in others. Is this the best way?—J. H. [The personal Jesus—not the Christ Principle of the man Jesus—was referred to in the passage quoted from November JOURNAL: "He (Jesus) was tempted in all points *like as we are*." Heb. iv. 16, Rev. ver.— EDITOR.]

["E. N." (p. 465, December JOURNAL) writes it was not her intention to say that her hearing is fully restored. It is vastly improved, with (as it is expressed in SCIENCE AND HEALTH,) occasional "ebb and flow" in belief.—EDITOR.]

SCIENCE AND HEALTH gives the explanation asked for by M. P. L., in regard to healing the dumb boy. "*Prayer*, that enables us to silence the claims of sense, to deny all sin and error, and let our lives attest our sincerity; *fasting*, that enables us to deny the claims of appetite. Learn that we do not live to eat, nor eat to live. Learn to see only in spiritual discernment, and learn that hearing is the All-Knowing, that touch is the Divine consciousness of all."

In the chapter on "Prayer and Atonement," in SCIENCE AND HEALTH, is a very full description of the right kind of prayer; a faithful study of the spiritual interpretation of the Lord's prayer gives light, not only on this passage of Scripture but many others.

A higher realization of Truth was needed by the disciples. In the chapter on the Apocalypse, pages 520, 521, SCIENCE AND HEALTH, 41st edition, is given an explanation of how to meet the claims of error of which this case was one. — E. M. T.

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HOME AND CHILDREN'S DEPARTMENT.

TRUE STORY OF A LITTLE CHILD'S QUICK HARVEST IN CHRISTIAN SCIENCE.

A LITTLE boy only five years old, who lives in Colorado, helps his mamma very much in her Christian Science work. He is a very bright little fellow, and perhaps this story about him will inspire the children who read it with the divine impulse to "go and do likewise."

He calls himself a Christian Scientist, and when he speaks of us he always says, "we Christian Scientists," so his mamma tells me.

At one time he had lost a little rake belonging to one of the stoves, and, as his mamma was in constant need of it to rake the ashes, she said: "My dear little boy, you *must* find it, because mamma will need it again to-morrow or the day after." Then she thought no more about it as she was very busy. An hour or two later she went into a room and found him all alone. "Do not come in just now, mamma dear," he said sweetly, "for I am giving a treatment." "Who are you treating, Maury?" asked his mamma. "You said I *must* find the rake, mamma, so I am treating for *understanding*." "Will you give the treatment aloud so mamma can hear it?" she asked. "Yes," was the answer and here is the treatment just as he gave it: "God is my understanding. *He knows all things*, and whenever I quit trying to know for myself, then I *will* know, *because God knows*."

After that he was very happy and ran out to play as usual. Because God knew, and he could trust Him, he had no longer any doubt or fear as to finding the rake.

In the afternoon his mamma asked him if he had found it. He seemed surprised and injured. "Why, mamma!" he exclaimed, "you must wait till the time comes, and not try to know for yourself." Early the next morning he came running in with flushed cheeks and delight shining in his eyes. Holding the rake aloft, he cried in a triumphant voice: "The time *has* come, mamma, and here is the rake!" Then he showed her where he had found it in the yard. She had searched diligently in that very place, the day before, and was unable to find it. This proves that when we know God will lead us aright and supply

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all our needs, and rely on Him to give us all good things, He will do it, doesn't it, children?

Now here is another little anecdote about this same little boy.

He had a little playmate of whom he was very fond, and they used to play together almost every day, and very, very seldom disagreed. One day when they were at play his mamma heard them talking loudly and rather angrily. She went out to them and found Maury looking very hurt, and pretty near tears. "O mamma!" he cried, as soon as he saw her, in a broken-hearted voice, — "O mamma! Georgie says *we Christian Scientists* killed Frankie Lutz!" (a little one who had passed on, and had been treated at one time by a Christian Scientist.) "I told her we did not," he continued, "but she said it again, so I must tell God on her!" Here he paused a moment and reflected, then added in a softened voice: "But, mamma, I will tell Him not to do anything to her because she doesn't know any better." He treated himself for harmony then, and when his mamma re-entered the house — peace and good-will reigned again.

Little Maury has treated several members of his family, and always been successful in healing them. He was sleeping with his grandmamma one night when she awoke with belief of terrible pain in the head. She wakened the little one and asked him to treat her. He sat up in bed immediately and gave a short treatment, then said: "Now go to sleep, grandmamma, you are *all right*." And she was! The pain had all disappeared during that short "treatment." At another time a lady sent Maury's mamma word that she was very sick and needed help; he was in the room at the time, and said, "Mamma, Mrs. P — only *thinks* she's sick! she doesn't know she is God's child, and He has no 'sick children'!" This good and helpful thought that Maury gave out, reached the lady immediately and lifted her out of her belief in sickness.

Maury has a sister, who is two years older than himself, and she has given quite a number of treatments and has always been successful in healing. Her name is Lottie. One day a lady — a Christian Scientist — was calling on her mamma, and they were talking about the best way to treat a "chronic belief." Lottie, who was playing in the room, looked up and said wonderingly — "Why, it is *all error*, mamma, isn't it? And error is only darkness, *nothing!* If this room was very dark you wouldn't try to

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shovel out the dark, would you? You would open the door and just *let in* the light." This was the answer needful and closed the discussion.

HERE is a pretty anecdote about a little girl only three years old. Her mamma was a Christian Scientist and she had been healed by this wonderful Truth. One evening last summer she called her mamma out of doors. "Come here, mamma, and listen to what the crickets are saying." Her mamma went out and listened, but said she could not understand them. Then the dear little Margaret told her. "Listen again, dear mamma," said she, "don't you hear them say, Praise the Lord, Praise the Lord, Praise the Lord?"

Verily "of such is the Kingdom of Heaven!"

ELINOR came home from school one day manifesting a little belief of irritability. "Oh! the beliefs of old mortal mind!" she exclaimed. "Indeed they are exaspelating!" (exasperating.) "Why! what's the matter, my little girl?" asked her mamma soothingly. "Why mamma, because Johnnie Dwyer has a belief of the mumps, teacher says we will all have 'em! I got up and said, 'Well! I won't have the mumps!' and she looked up surprised; then I said, 'God don't give the mumps and I won't have anything He don't give me! besides I don't believe in them!' I couldn't help it, mamma, really I couldn't! I just branded that lie right where it pretended to be!" It is needless to say that Johnnie Dwyer returned to school next day saying that it was a false alarm and he hadn't the mumps at all.

MABEL was out walking with her nurse one day and they passed two newsboys quarreling. Mabel spoke to them and said "*Love* is the fulfilling of the law." That was all, and she walked on. When she reached the Park who should come running after her but one of the newsboys. "Miss," he called. She stopped and waited for him to come up. "Thank'ee, miss, fur what ye done!" he said as soon as he could get his breath. "Mose an' me stopped fightin' an' don't feel as ef we ever wanted to agin! He said to tell ye, miss, an' thank ye, fur ye spoke like a 'yangel.'"

The word was spoken with power and "signs following" in this instance and by a child of only seven summers.

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A LITTLE girl, daughter of a Christian Scientist, who attends the public school, tells this anecdote very sweetly and simply: —

"The mother of one of the children sent word to the teacher she would have to take her little girl out of school if her seat wasn't changed, because she was sitting by the window and her mother was afraid she would catch cold. Teacher spoke of it in school and said she didn't know what to do about it because she couldn't ask any of the other children to change with her on account of the same fear, and she had no vacant seat for her. I said, I will be glad to change seats with her, because I have no fear of taking cold, we are all Christian Scientists at home. Teacher permitted it, and I occupied the seat all winter, without taking cold of course. The little girl I changed seats with had a bad cold almost the entire winter, until her mamma had her treated by Christian Science."

A LADY was preparing to go to the funeral of a friend. "Mamma, why do you go to the funeral of that old mortal 'beef' that Dod don't know noffing about?" asked her little daughter. "Because mamma must go, Stella," replied her mother. "Her friends would feel very badly if she did not. But it won't be real to mamma, you know." "Well!" sighed Stella reluctantly "but don't let papa go, mamma, it *might* seem real to him and *he* mightn't be able to demonstrate over it," said this dear little one, wise enough to discover mamma was more scientific than papa.

MARION got separated from her mamma in a large crowd at the Exposition last summer. She was not at all frightened, but sat quietly in a corner. After she had waited about an hour she got up and went towards the door, saying to herself, "God will lead me to mamma, and I am not lost when He is always with me." Just about that time her mamma had conquered her belief of fear. "I will trust God to lead me to my little girl," she thought. It wasn't five minutes later before they caught sight of each other.

"Mamma, did you think I was lost? I wasn't at all, but you forgot to remember it for awhile, that was all!" said Marion.

"WE need Love's tender lessons, taught
As only weakness can;
God hath His small interpreters,
The child must teach the man."

— J. G. WHITTIER.

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HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE *rests on proof not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived.*"—MARY BAKER G. EDDY.

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept. Any person desiring to be put in communication with either, will please address the Editorial Department (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested.

IT is something more than a year and a half since I was cured of a complication of diseases, through reading SCIENCE AND HEALTH.

Becoming at an early age disgusted with drugs, I learned hygiene, and practiced it faithfully for over twenty years, when I began to lose all faith in its efficacy, became greatly discouraged, and as I had never been cured of a single ailment, I rapidly grew worse in health. Hearing of this, a dear sister brought me SCIENCE AND HEALTH. Her admonition was, "Now read it, E——; I have heard that just the reading of that book has been known to heal the sick."

I had read to, and through, "Teaching and Healing," and was so greatly interested that I began reading that blessed chapter over again, when I found I was cured of my dyspepsia, and that I could use my strength in lifting, without feeling the old distressing pain in my side, and also that the pain in the kidneys only came on at night, waking me out of sleep. Then I began my first conscious treatments. Of course, I followed no formula, and I needed none. A cry for help, knowing it would be answered; precious texts from the Bible, which had already become like a new book to me: sweet assurance of faith by the witnessing Spirit; strong logical conclusions, learned from SCIENCE AND HEALTH; what a wealth of material! Before finishing the

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book, all tendency to my old aches and pains had left me, and I have been a strong, healthy woman ever since.

My first demonstration with another than myself, was also before I had finished my first reading. My husband was cured of the belief of bilious fever, by not over ten minutes' treatment; the fever and pain in head and limbs, disappearing in that instantaneous way, as soon as I could summon sufficient courage to offer my services in this, to us, new but glorious work. He slept soundly that night (the treatment was given about 10 A. M.), and ate and worked as usual the next day, with no symptoms of a relapse then or afterward. That was in March, 1888; in the following August I met a lady in one of our Rocky Mountain berry patches, who complained so bitterly that I felt compelled to offer her treatment. A conversation we had when I visited her at her home Christmas week, will give some idea of the result. She said, "Yes, I am doing three women's work, attending to my own and my son's housework, and caring for his wife and new-born babe; but I am equal to it! When I think of all the Lord has done for me! Why, Mrs. S., I was cured with that first treatment you gave me, I know; because I went out to gather berries that day and was caught in a drenching shower, and for ten years before I could not bear the least exposure without suffering from those dreadful headaches I told you about, and from dysentery; that day I had neither. I had once been laid out for dead; — lying there perfectly conscious, — hearing my friends grieving over me, I did not want to come to, I suffered so. No, I never have any of these ailments. I am a well, hearty woman; and that is not all. I had been seeking religion for more than twenty years, but I never knew how Christians felt till I told you I was cured that day on the camp ground."

On the first of this year I was so blessed as to receive a term of lessons from one of our Teacher's students. Now I am only waiting and trusting that the time will come when I may be enabled to teach others the way of Truth, as well as add to the many demonstrations God has given me.— E. D. S.

I DO wish to add my testimony of being healed by reading SCIENCE AND HEALTH. I had been an invalid for over twenty years, and had given up all hope of ever being well again. I had read the book about six weeks when it seemed I was made all

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over new, and I could "run and not be weary, and walk and not faint." I did not understand it, but it was the Saviour from death unto life with me; I have remained well ever since I was healed, — more than five years ago. I commenced to treat others as soon as I was born anew into the kingdom of Truth; my patients were healed right along, before I had taken lessons in a class, and they have remained well to this day.

Christian Science has made me as young as a girl of sixteen. If this should meet the eye of any sufferers, who should be led to go and do as I did, they will be healed.— N. A. E.

(From the mother of a member of the "Shut-in Society.")

Yours to my daughter came to us. When she left us, three months ago, she wished us to open, and, if we saw fit, communicate with those who corresponded. Our daughter Gussie, after years of suffering and not a little expense and trouble, we were induced to and did take, speechless and bed-ridden as she was, to H——, knowing something of Christian Science, calling on Mr. H—— of that city.

In a few days under his treatment, she recovered her voice, arose and dressed herself, sat at the table with the family, walked without assistance, and is now in apparently good health, and wonderful spirits.

She had been blind a part of her life (not from inheritance, however), so that she may and does appear childish perhaps, but with intelligence unimpaired.— E. S. R.

Language is inadequate when bearing grateful testimony to the book, Science and Health. By its simple reading I was healed of ills which baffled the skill of specialists and all curatives that love and money could command. After eighteen years of invalidism, and eight years of skepticism, without hope, with no God,— except a "First Cause"— I was given up to die.

A loving friend told me of this book which was soon brought, and thirty-five pages of the first chapter were read to me that evening. The next morning I got up, walked, and read the book for myself.

I mention the chapter for the reason that nearly two years have passed since those wonderful words of Life were first read to me, and *still* their sacred sweetness is ever the same. Now I exclaim, *God is* all! — Mrs. Mary A. R.

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I HAVE suffered for the last three years from what my physicians called spinal affection, dyspepsia, and bad eye sight. My age is 34 years. I had to wear glasses to read and sew, the most of my time. I have also been a cripple in the left ankle for three years and four months; unable to walk during that time without the use of a crutch and cane.

For four or five months since I have been treated by Christian Science, I have been able to walk with my cane without the crutch. I can say I have not had a sick day since I was first healed. I can eat anything I want now; can see to sew and read well without glasses; sleep well and have been benefited in many other ways.

My entire family with exception of husband have been treated in Science. My youngest boy has been healed for chills and fever, my oldest son for a belief of diphtheria — both were healed. I cannot say too much for Christian Science from what I know of it. and I want to know more.— MRS. N. B.

I CANNOT thank God enough for directing me to Mr. H., for I had no idea I should be any better; but, like a drowning man catching at a straw, I went to see him on Nov. 1, 1888. Within three months I was completely cured of curvature of the spine and internal cancer; also of a morphine habit of eight years' standing. I was never free from headache since I can remember. My husband employed the best medical skill he could hear of; had employed eighteen different M. D.'s, besides having advice from others. They all said there was no help for me, and that I would have to take morphine as long as I lived. Thank God for Christian Science! I have not taken any, nor any other kind of medicine, since Nov. 6, 1888, and am, I firmly believe and know, cured of all the beliefs. I was bent with my head nearly to my *knees*, am now straight, and *perfectly well* and happy.

Perhaps it may be some help to someone to know the spirit or frame of mind in which I first went to Mr. H. I knew nothing about Christian Science, but one of my neighbors jokingly asked me why I did not go and see the Christian Scientist, as I was going to the city. His words kept coming to my mind. At last I took it where I had taken everything for many years, and asked *God's* guidance. I asked Him to direct me, and if I was to get better, to give me the evidence in some way from the first treatment. I never asked the Scientist one question, whether he

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thought I would be better or not, but left it with God. My husband said next morning he believed I was better, and wanted me to go again. I went back and forth sixteen miles, and drove home after dark. I took only one dose of morphine after the first treatment, and that was the sixth day. In two weeks I was straight, and inside of three months *perfectly* well. My husband, although not a demonstrator, is a firm Christian Scientist, and thanks God for the doctrine of Life, Truth, and Love, and the allness of God as taught by Christian Science. Yours in the Truth, MRS. A. M. D.

I WOULD like to speak a word in favor of Christian Science Mind-healing. My child, four years of age, was taken sick with inflammation of the bowels in the afternoon and with two absent treatments she was restored to health and running around playing in the morning. Praise God for Christian Science Mind-healing. — J. T. B., Merriton, Ont.

DEAR JOURNAL: — After using glasses for 18 years, two years since I took them off entirely. For six weeks I could not read. My friends were in despair, though my own faith was full. One day, after being advised to use them again, I turned to 14th Chap. of John and read the chapter twice without them, the words coming with wonderful clearness. Then the belief of dimness returned, and I seemed to reproduce the experience of F. A. G. in last JOURNAL. Since that time my sight continues clear and strong most of the time, and I have done all my own reading and writing.—D. M. J.

Errors of Heredity.

REV. MYRON W. REED, a Western preacher who has been likened to Henry Ward Beecher, says: –

We have been making too much of heredity. We have said, "The father is a thief, therefore the son will be a thief." He has felt our saying — we have thought him down. This heredity business is the mistake of the age. Whatever else we are, we are God's children, and he has no pet child, and if he has it is the one that has gone away. Not the one that has stayed at home and lied about his brother. Because your father and mother both died of consumption, have you got to die with it? Please get that out of your mind. This heredity business has been worked for more than it's worth. You are a separate and individual child to God — "The fathers have eaten sour grapes and the children's teeth are on edge." God says by his sensible prophet Ezekiel, "Ye shall use that proverb no more." "Every man shall give an account of himself to God" — that is from St. Paul. Men who have been making rules for men will be terribly disappointed when they stand before God.— *Boston Traveller.*

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PUBLISHER'S DEPARTMENT.

SCIENCE AND HEALTH, bound in morocco, with gilt edges, can be sent express prepaid at $6.00 per copy, or one-half morocco, or calf, with marbled edge, at $4.50 per copy; full sheep with marbled edge at $4.00 per copy. "Unity of God," bound in black leather, sent prepaid by express at 85 cts.

WILL subscribers always give full street address in *each* communication sent us.

HEREAFTER single copies of the JOURNAL will be twenty cents a number without regard to dates, or $2 for twelve numbers. We can furnish copies for several months in '85, all of '86, '87, and '88. Those wishing to begin or complete files, better order at once, as the time will come when above cannot be secured at *any* price. Bound volume V., prepaid for $2.50.

WE had an extra large edition of December JOURNAL printed. We can furnish them for *gratuitous circulation* at seventy-five cents per dozen (to one address), fifteen for $1, prepaid. These prices to apply to this number *only*, and no orders for less than one dozen. One-half dozen fifty cents. With each JOURNAL a copy of "How to begin in Christian Science," and a subscription slip will be enclosed. Can you not spread the Gospel with these?

EITHER of the tracts issued, "Is Christian Science an Opinion?" and "There is Rest and Peace on Earth," will be sent prepaid at 50 cts. for 100; 75 cts. for 200; $1.75 for 500; $3 for 1,000. Or our friends can order in equal quantities of both at above rates. "How to begin in Christian Science," 50 cts. for 100; 75 cts. for 200; $1.25 for 500; $2.00 for 1,000.

WE can furnish "Feed my Sheep," words by Mrs. Eddy, music by Prof. Brackett, with a photo of Mrs. Eddy on title-page, at fifty-five cents, prepaid, or plain copies for forty-five cents. Also, "Christ my Refuge," prepaid, for thirty-five cents.

WILL contributor "G.," this JOURNAL, please send us full address.

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ANY Scientists desiring to insert cards in the JOURNAL for '90, will please decide and have copy in our hands by the 15th, with testimonial from teacher and on conditions as per card at top of first page advertising columns.

OUR lady friends should use same initials or Christian name in their business relations with this office. Many use the initials of their husband in sending subscriptions, and their own in some of the subsequent correspondence, thus much confusion follows.

ALL church notices, changes in, or new advertisements, should be in publisher's hands by the 15th of each month to insure their appearance in the following issue of the JOURNAL.

THE JOURNAL wrappers are addressed and completed by the 20th of each month. Notices of change in address must reach us by 15th to insure correction in time for next issue.

"WHAT is Personality," by Ellen B. Linscott, and "Personal and Impersonal Saviour," by Mary B. G. Eddy, sent prepaid at 20 cts. per dozen or $1.50 per hundred.

WE reprint "How to begin in Christian Science," on last two pages of January Bible Lesson leaves. When done with the leaflet send it to some friend hungry for Truth.

WE have ordered the *second* forty thousand of this admirable tract printed. Letter after letter is received saying what a blessing has come from its perusal.

THE Church Hymnal referred to some months ago in the JOURNAL, will probably not be ready for nine months or more. It is desirable that one be compiled by the Society that will be suitable for many years' use. Prof. Lyman Brackett, of 152 Tremont St., Boston, a student of Christian Science, and well-known teacher and director of music, is engaged in the compilation of the hymn-book. Let everyone send to Mr. Brackett, as above, his or her list of hymns suited for a Scientist hymn-book, with a reference to the collection in which each is found, the number of the page and *the name of publisher.*

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. FEBRUARY, 1890. No. 11.

THE OLD AND THE NEW CHRISTMAS.

1-1875, ANNO DOMINI, 1875-1890.

THE pure sense of the virgin Mother pierced the veil of flesh. From heaven's own light was caught a ray; and the spotless babe, Jesus, entered the habitation of the children of men.

"And Jesus advanced in wisdom and stature, and in favor with God and man." Earth's discords deceived him not, nor hid from him his Father's presence. His gaze, unchallenged by the senses' clamor, paused not at finity's bounds, nor embraced aught that was impure. Looking into the face of Spirit, his very consciousness of *true* Being rebuked error — and it fled. *His* wisdom was the wisdom taught in heaven. *His* realities were the mysteries hidden from the ages "since the foundation of the world."

By oft-repeated signs he meekly instructed the people. He would have had them judge not after the seeing of the eye or hearing of the ear. He would have had them look where he himself was looking; that they might *see* the things of which he told them. "But who believed his report?" Who understood him to whom Life was conscious power? Alas! "He was despised and rejected of men; a man of sorrows and acquainted with grief; and as one from whom men hide their face he was despised, and we esteemed him not."

"And who shall declare his generation?" What meant those mystical sayings, and those wondrous deeds? Were

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they, indeed, of import to mankind? As "having authority" he spake: "He that believeth on me, the works that I do shall *he do also.*" Could this be possible? Again he said: "Seek ye *first* the kingdom of God and His righteousness, and all these things *shall* be *added* unto you."

"Is not this foolishness?" asks human wisdom. "Can it be that he did establish a kingdom which should 'know no end'? If so, its powers were beyond the recognition of mortal sense. Alone in the garden of agony; forsaken of men on the cross of shame; in the silence of the tomb did he, indeed, finish a work which future ages should understand, and likewise prove!"

Unless this *be* so, whence that serenity in his words: "Fear not, little children, *I have overcome the world*"? How, *unless* it be true, could that life and demonstration profit another than himself?

For a few brief decades his disciples, in casting out sin and its wages—sickness and death—gave substantial proof of an *understanding* faith in their master's teachings; their preaching was with demonstration and with power. Then, in great measure, ceased the works which were promised should accompany the faith in Christ Jesus. Why was it? Was the plan changed or was the true faith lost? One or the other of these conclusions must be correct. Surely the fault lay in imperfect, human perception of this gospel.

Blinded by a *dead* faith, the ages have vainly tried to present the holy Jesus as the world's Saviour. For the living Truth of God, we have substituted, believed and taught our own finite, undemonstrable theories. Death has reigned where *Life* should much more abound.

"Peace on *earth*," sang the angels over the infant Jesus; but, after the brief dawning, whence came the darkness which again so speedily clouded the heavens? With tireless love, and deathless faith in God, the mighty Nazarene called aloud to earth's slumberers: "Why *will* ye not come unto me that ye may have Life?" . . . "I came that ye might have *Life*, and have it more abundantly." . . . "It is the *Spirit* that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are Spirit, and are Life."

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Finally roused to *heed* the voice, the common people heard him gladly, and, in consequence, the spell of evil for some of them was perceptibly broken. Then slumber weighed heavily upon the rousing energies of the world. The "letter" prevailed among the people; but without the Spirit, "the letter killeth." Hence mortals found no refuge from sorrow's night, and thus the torpor grew.

Century after century suns have risen and set; and the "children of Israel" have cried aloud for the re-appearing of Jesus who should interpret his own work, and endow with Life and Power the dead letter of the Word. Worthy of faith they deemed the promise; "this Jesus, which was received up from you into Heaven, shall so come in like manner as ye beheld him going into Heaven." This twice-blessed Christmas day, *we* herald with fearless joy; that, even as he went, so he *has* appeared. He went to Heaven through Spiritual Understanding and demonstration of Truth; and this same Holy Spirit of Truth unveils to *us* the Christ as the ever-present, infinite reflection of God's own glory.

At the season when all Christendom commemorates the birth of the infant Jesus, should we not proclaim, and commemorate by renewed consecration, the full-orbed glory of his manhood in the risen, dominant Christ of Christian Science? *Apart* from sinful flesh he appears unto salvation. In the radiance of Science, thought no longer lingers in the manger — nor slacks its speed at the borders of Galilee; but with dauntless wing and loud hosanna, it pierces "the cloud which received him out of *their* sight," and falls in adoration before "the only begotten of the Father."

These claims for Christian Science are stupendous — almost incredible; and the thinking world justly challenges us to prove by Scripture, logic, and demonstration, that our faith rests upon tenable ground. We will endeavor to show that all three sustain our position.

From time immemorial, men have admitted their utter ignorance of their own origin, of their creator. Overcome by evils, in vain they have tried to appease the wrath of their unseen tormentor; and the demand "what *Is* Truth" has in consequence grown more and more imperative. "He

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was in the world, and the world was *made* by him, but the *world knew him not!*" Yet — through this mortal midnight gleamed a ray, "as a light shining in a dark place"; "for the *invisible* things of Him, since the creation of the world, are clearly seen, being perceived through the things that are made, even his everlasting Power and Divinity." The sense of justice and faith in the *goodness* of the vast unseen, grew stronger and stronger to the best of the children of men. They moved as men influenced by a power above and beyond matter and matter's laws. In yielding to these spiritual impressions, they seemed to bring into operation a law which superseded and destroyed the "material law;" and peace and plenty naturally followed.

Abraham, loving this heavenly guidance more than earth's dearest, offered his beloved Isaac; but received incontrovertible evidence that his God would have "mercy and not sacrifice." Jacob, wrestling in his mighty faith for the blessing the unseen had within its bosom, prevailed; and to his consciousness came blessed assurance that *such* faith in Good had "power with God and man." Joseph learned that "*All* things work together for good to them that love Good," and he "comforted" and forgave his brothers.

This conviction of the triumph of Good over evil, became a vital factor in the destinies of men. Trusting to the wisdom and majesty of the government of Righteousness, Moses led forth the children of Israel, and matter's laws shrank abashed before Spiritual might. Mind, without human effort, fed the hungry, and gave drink to them that were athirst. What overwhelming proof of a Father's watchful care!

David, after godly sorrow for sin, was enabled to exclaim: "Who shall ascend into the hill of the Lord or who shall stand in His holy place? He that hath clean hands and a pure heart!" In the "still, small voice," apart from torrent and tempest, Elijah found *his* guiding star.

Many prophets and righteous men have been absorbed in desire to see the day when one should arise *worthy* to rend the veil, discover to them the "Holy of holies," and reveal to mankind the full being of this most high Good. For such an one looked Isaiah, and *of* such an one he sang: "For unto

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us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." . . . "His name shall be Immanuel" (God with us). "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might." . . . "And a throne shall be established in mercy, and one shall sit thereon in Truth." . . . "And he will destroy the face of the covering that is cast over all the peoples, and the veil that is spread over all nations." . . . "He hath swallowed up death forever; and the Lord God will wipe away tears from all faces."

With sharp and persistent warnings, and loving solicitude, did the prophetic spirit of holy men urge the multitude to prepare themselves for him who should "come suddenly to His temple." Thereafter for long years, the cup of iniquity was filled to the brim; then broke upon the silence "the voice of one crying in the wilderness: prepare ye the way of the Lord, make His paths straight!"—and the meekest and mightiest of men, Jesus the Christ, followed upon the scene, freely offering to show men the way of *Life*.

Did he give men the key to knowledge or did he not? Do all the prophecies find fulfilment in theology's interpretation of his work, or do men need another rendering? Did he give men a *Science of Life*, or did he claim to set *aside* God's laws, that he might obtain an extraordinary name?

He fearlessly asserted that he *knew* both the will and the character of God, and that he had full authority over the devil and his works. He denounced evil as a lie having no Truth in it. He proclaimed God to be Spirit, the Everywhere-present, and that the children of flesh were *not* the children of Spirit. He showed unmistakably that by his understanding of Spirit he could supersede all material laws; and that in the measure of *our* understanding of the same Spirit, *all* could do as *he* did.

Theology's view of the personal work of a personal Saviour, appears fast giving place to a conviction that the world is to have a more rational, practical interpretation of that won-

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derful career. To the Christian Scientist, the impersonal Truth taught and demonstrated by Jesus, is the world's *true* Saviour. To us he proved the *reality* of Good — the unreality of evil; the ever-presence of Perfection and the falsity of imperfection; that substance was Mind, not matter; that matter was a *false sense*, an illusion. He proved that Mind governs Body; that man's life is neither in nor of matter — but in Mind. He gave practical proof that Body and Mind are *one*, and that the sense of matter intrudes itself not into the *true* consciousness of man. "Having put off from himself the principalities and the powers," (the beliefs of mortal mind) "he made a show of them, openly triumphing over them."

The Christian Scientist, in this vision of the *Allness* of *Good*, sees the fulfilment of prophecy — the Christ—and exclaims: "This name *is* indeed, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace!" Moreover, man's highest reason he finds to be honored by his worship of the Impersonal Saviour: while his demonstrations *prove* a newly discovered power; for signs invariably follow *all* them that believe, or understand, this *Impersonal Christ.*

. . . "In time to be
Shall holier altars rise to thee, —
Thy Church our broad humanity!

White flowers of love its walls shall climb,
Soft bells of peace shall ring its chime,
Its days shall all be holy time.

A sweeter song shall then be heard, —
The music of the world's accord
Confessing Christ, the Inward Word!

That song shall swell from shore to shore,
One hope, one faith, one love, restore
The seamless robe that Jesus wore."

—WHITTIER.

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ASKING, SEEKING, KNOCKING.

E. M. T.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—MATT. vii. 7, 8.

IF one is seeking for *Light*, light is ever at hand; but those seeking the origin of evil, never find it, since its existence is fabulous, having no place in the one source of *all* existence, Spirit.

God, Good is All, and that which He has made is good; then why shall we ask, or seek or knock? If we have all there is — why pray for or desire more? Do you fully believe that you have *all?* can you realize this? Yes? then there is no reason for asking, seeking or knocking. Mortals, however, who have not this realization, in order to obtain it, must first desire or ask for it.

Some, perhaps, have at times a realization of the All-Good; but the glimpse of Truth is not lasting. Here the asking must be for *permanent* consciousness of Good. While man *is* the image and likeness of God, hence whole and harmonious, yet the *mortal, false sense* of God and man involves imperfection, and demands right understanding of realities in order to be freed from suffering entailed by *ignorance.*

James says: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways" (James i. 5, 6, 7, 8).

The method of asking is here set forth, and is a confirmation of Jesus' own utterances. In Matt. xxi. 21, 22, speaking of the fig tree which had withered at his command, he tells the disciples that they can do such work if they "ask in prayer, believing." Again: when they could not heal the

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dumb boy, and asked why, he told them it was for lack of faith. An *understanding* faith, then, is the all-essential element in prayer, for it is "the prayer of this faith which heals the sick."

In the new version, "faith" as defined by Paul, "is the giving substance to things hoped for; the proving of things not seen." Here it is shown that demonstrable faith is the basis whence spring all might and light. As clearly seen, great difference exists between such living faith and mere belief. Belief is simply opinion without foundation in Truth. Truth is *always* demonstrable; but knowledge is "falsely so-called," unless capable of proof. Praying in faith thus, is to *become conscious* of the glorious wealth in Life, Love, and Truth.

The desire for worldly possessions and mental power is often granted; but this does not bring joy, peace, nor happiness, as we all know. Why? Because these are not the real and eternal. It is only the belief that there is something to be gained by their possession, which leads to a desire for them. Seeking the Good, however, searching for the Light, leads to the finding of true happiness, with an ample supply of all that constitutes comfort. This is the Science of Christ, or Christian Science.

Why do we not always receive that for which we ask, or find that for which we seek? James tells us it is because we ask amiss, to consume it on our lusts or pleasures. Selfishness is one form of belief which brings discontent and unrest; but to desire peace for others, and to help them to obtain it, brings peace to all. Seeking for nothing, or for that which is only a semblance of something, one finds nothing.

Jesus did not look to the world, nor to any knowledge which seemed to spring from it, for fame or power. He sought Divine Intelligence, understanding that this is the parent of all, and hence he obtained that which "fadeth not away."

To knock, or rap, signifies to push forward; to solicit entrance. However much anything may be desired, is it to be had without some effort? In other words: is not knocking, or pushing forward, necessary to obtain that which is sought? Pushing aside obstacles, opens the way into the

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light. Simply believing in Good never made a man good. The way to *become* good is to strive for it; to live in it, and to hold the thought of it. *This* light is to be sought for at all times. All else must sooner or later give place to it, since the Spiritual is the only Real and Eternal.

In striving, the weapons of our warfare must be Spiritual, *viz.:* Love, Gentleness, Meekness, Watchfulness. Knocking at the door of Truth with these, it opens quickly. On the contrary hatred, harshness, pride, obstinacy, are powerless; hence cannot be heard. Again: after knocking it would be wise not to turn away, but rather to wait for the door to open. Who could expect to enter if, after soliciting admission, he turned away before the door opened; or, having used means for knocking that give no sound, why complain that the door was kept closed against him? Would the fault be with the inmates or with himself? God hears no sound of evil, hence never responds to it; but His ear *is* open to good, for He *is* Good, therefore knows only good.

Where shall we knock, or from whence shall we obtain light? To this question comes the answer: "The Holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus — in whom are hid all the treasures of wisdom and knowledge" (2 Tim. iii. 15. Col. ii. 3). Jesus says: "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me" (John 3v. 9). But the scriptures can never testify of Christ if only taken literally; for Christ is the Idea of Spirit, and must be understood spiritually.

It is at the door of Spirit then that we must knock; for Spirit and not matter is all-wise, and all light comes from the Infinite Mind, which is the only Intelligence.

To obtain Immortality, Life, Truth, Love, first of all then, we must ask or desire these realities; the existence of the desire being manifest in our *search* for that which we wish to obtain.

Asking is an expression of hope; seeking, an expression of faith; and knocking, an expression of understanding, which, in itself, is the natural sequence of obedience to the first two conditions of the mandate.

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MANIFESTATION OF SPIRITUAL CONSCIOUSNESS.

A. P. W.

"THERE is no life, substance, or intelligence in matter" is a fundamental statement of Christian Science; and the one that directly follows it in SCIENCE AND HEALTH, "God is Spirit, and man is His image and likeness, therefore man is spiritual and not material" — is a light shining into the darkness of materiality. The general mortal consciousness is a supposition of life in matter — the blending of matter with mind in some mysterious way — and the belief results, that when this combination is dissolved by the change called death, all consciousness of life is lost. The conclusion is inevitable from the promise.

With the understanding and realization of Life, Principle, as Spirit, Indivisible, Infinite, and Omnipresent, and that man is His image and likeness, comes the consciousness of oneness with this Life; not that we are a part of God, for His Being is One and Indivisible. But we realize our spiritual selves as distinct identities existing in His mind; that one can never be confounded with another, for His thoughts are each perfect and individual — even as He is Individual. The idea of a separate mind or spirit outside of the Infinite Life and Light is then seen to be absurd, inasmuch as this Life, Light, and Love fills immensity, and there is no room for anything else.

In proportion as we realize this vital, fundamental point of Science, we manifest the true Godliness or Christliness, and are able to demonstrate over the supposed ills of the flesh; also, in degrees according to the measure of our understanding, over personality, including the passions, desires, and dispositions that characterize the false sense. Christ was manifested in Jesus that "he might destroy the works of the Devil" (evil); and we, his brethren, as we are possessed by the mind "which was also in him," will be able to do likewise.

Jesus dwelt in the "bosom of the Father" consciously to himself; yet was he subject to the temptations incident to supposed material environment — while continually asserting to his students, "I and the Father are One." We behold in this Divine Man who successfully trod the waves of error, the perfect manifestation of spiritual consciousness, and we comprehend the full

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import of these words to his doubting disciples: — "He that hath seen me hath seen the Father." Peter discerned the Divine Principle of the man and so approached the Infinite Majesty.

Health, harmony, and holiness (wholeness) are the fruits of spiritual consciousness. They are not brought out by a compromise between matter and Mind. Mind must rule wholly, or the results of the effort to serve two masters must be worked out through suffering, in the beliefs of personal sense.

Let us hasten, then, to "crown the mental power as the Messiah"; to sacrifice the self-created beliefs of personality manifested in the fleshly, carnal mind which is enmity against God — Spirit.

Then the glory and beauty of Spirit will shine in every act; and dominion over all materiality and illusions which have long held us captive will be regained.

It is our privilege so to live that our mere presence at the bedside of the sick shall bestow healing. The mark at which we aim is high; but we have the perfect example that must be continually held before us — "Looking unto Jesus," who set at naught all material laws, and demonstrated the might — nay — the *omnipotence* of Mind — in his crowning triumph at the sepulchre.

"I AM sure it was the Lord that led me to church that day. The sermon was all about the eagle stirring up her nest. The minister said that young eagles are timid and do not like to venture forth — are afraid to try their wings — and the old bird often stirs up her nest, and destroys her home entirely, if necessary, so that they shall learn to use their wings. And then, if they still refuse to make the attempt, the eagle pushes them off the high, rocky ledge and soars away, and pretends to forget them — flying upward until she is a mere speck in the blue sky. He told how the little eaglets, forced to use their wings, do the best they can to save themselves and to follow their mother. Apparently alone and forsaken, with the mother-bird far, far above them, they must fly or be beaten to death on the rocks! But let the wings of one of those eaglets begin to tremble with real weakness, and the bird begin to fall — swift as lightning the mother-bird darts down from her immense height, swoops under the little fledgling, and bears him up on her strong wings to herself. Forgotten? Not a bit of it! Only being taught the lesson necessary to its life."

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"DOWN HERE AMONG MY PEOPLE."

BY BREWER MATTOCKS.

"THE parish priest
Of Austerity
Climbed up a high church steeple
To be nearer God,
So that he might hand
His Word down to His people.

When the sun was high,
When the sun was low,
The good man sat unheeding
Sublunary things;
From transcendency
Was he forever reading.

And now and again,
When he heard the creak
Of the weather-vane a-turning,
He closed his eyes
And said: "Of a truth
From God I now am learning."

And in sermon script
He daily wrote
What he thought was sent from heaven;
And he dropped this down
On his people's heads
Two times one day in seven.

In his age God said:
"Come down and die."
And he cried out from the steeple:
"Where art Thou, Lord?"
And the Lord replied:
"Down here among my people!"

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ORGANIZATION.

S.

MUCH is being done and much said in Christian Science circles about organization: Church Organization, Dispensary Organization, Sunday-school Organization, etc., etc. This, perhaps, is well, for one has recently said: "Organization seems to be in the divine order."

But are there not, in all the splendid plans laid and organizations consummated, dangers which must be closely watched, lest while we sleep satan (error) creep in and destroy the good?

Before organization, must come *individual consecration*. Self must form no part of the organized body. If fifty Christian Scientists were organized into a band, each one deeming his brother or sister better than himself or herself, and "in honor preferring one another," *there* would be an irresistible power for good. Even where "two or three are agreed as touching one thing, it shall be done unto them"; that is, if two or three lay aside self and seek with all their hearts the greatest good to the greatest number, regardless of consequences to self, their work shall be successful.

Our great danger, then, is that selfishness will mislead us and injure any organization we may have anything to do with. Let us watch here, therefore, knowing that we shall be called into judgment, to give full account upon this very point. We may lose sight of the true Source of our strength, and count organization our all; when in fact it is but a means whereby to utilize to best possible advantage the strength which individual consecration has brought us. How Christian Scientists have suffered and still continue to suffer because of their failure invariably to go to the Fountain-head for help in every time of need, whereby to fortify themselves against every evil contingency! "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." If we do not completely rid ourselves of selfishness, we fail to obey this injunction, and soon our folly becomes manifest.

Strange as it may seem, in organization we are liable to forget her who has given us the key with which to unlock the teachings that brought Life and Immortality to view; and, under plea of

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ridding ourselves of all clinging to "personality," we forget the injunction to "render honor to whom honor is due." Had not the personal Jesus spoken, we would never have discovered the "Impersonal Christ." Had not our own Teacher come to us in person, to be recognized and understood by us on our present plane of thought, the light of Divine Science would never have dawned upon our hearts, and we to-day should be bowing down to gods of our own creating. If we faithfully seek to follow the teachings received; to walk as the expounders of Truth indicate; we shall soon lose sight of their personalities to such an extent that our remembrance of them will do us no harm, but rather good.

"In union there is strength." In Christian Science, however, union does not form "one from many," but all are *one in Christ;* God and his reflection — one and indivisible. If we but grasp and retain this thought, whether organized or de-organized we will see the work of Truth prospering on every hand.

Let the work of organization go on without an obstacle in its way; but *first* let every individual be thoroughly and entirely consecrated to the Master's service. Then each will realize individually that he *is* a child of God, and sing with the spirit and the understanding also: —

> "'Tis Love that moves my chariot wheels,
> And death shall yield to Love."

TREATMENT OF ANIMALS IN C. S.

I. P. H.

The thought of many *Christian Scientists* is reaching out toward the healing of animals; naturally the next step after convincing demonstrations in the human family.

I personally have been led to some striking demonstrations in the healing of animals; a few of which may serve as a helpful hint to inquirers in this line of thought.

In the summer of 1887, a gentleman who came from a neighboring town for treatment, told me, upon one of his visits, that he had a valuable young horse very sick with "epizootic" and expected by the veterinary surgeon, in whose care he then was, to die any minute.

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I then had never treated an animal, and this gentleman did not know animals could be treated. I assured him they could be, however, and requested permission to treat the horse, saying I should make no charge for so doing.

I asked the doctor's name, and in my treatment released the horse (by name) from the fears held in mind of both doctor and master. I then realized him spiritual and perfect, as the expression of God — eternal good.

I noticed, as I finished my treatment, that the gentleman held his watch in his hand. He seemed very much impressed, and in haste to get home and see the condition of his horse.

The next day I received a letter from him, stating that upon his arrival at the stable where his horse was kept with a number of other sick ones (belief of epizootic being epidemic), the doctor met him at the door saying: "Mr. ——, your horse will recover. At — (stating the hour when I treated him), he suddenly revived, and began to eat his feed; since then, he has continued to improve remarkably, and both eats and drinks. I don't understand it; for none of the other horses have experienced any change, and they have all been treated precisely alike." Mr. —— explained. Of course the man was much mystified, but said, "Well, he is certainly wonderfully improved; and in about thirty days, if he is kept quiet, I think he will be perfectly sound."

Mr. ——, after examining his horse, said: "I am going to take him out and drive him this very evening as usual." Said the doctor, "If you do you will kill him." Mr. —— replied: "The lady who healed this horse told me when he *appeared* well, to know he *was* well. He appears well to me *now*, and I shall drive him." He did drive him about town for two hours; and that ended the belief of epizootic for that horse.

The same summer, I one day treated a horse that had been cut to pieces in a barbed-wire fence and given up to die. I treated him for a few minutes as we sat in a depot full of people, while waiting for my train. Being very busy, I did not think of the horse again till I happened to meet the gentleman a year later. He recalled the circumstance, and told me he did precisely as I directed — *i. e.*; did not go near the horse in the lot for four days. When he did go, he found the horse was feeling lively and well, while the cuts were nearly all healed. He said they healed without a scar, and the horse was perfectly sound.

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The next case, last summer, was that of a very valuable horse owned by a gentleman whose family had studied Christian Science Mind-healing, and had practiced it at home; but they seemed unable to relieve the horse from severe belief of inflammation of the bladder. Supposing the horse to be dying, they sent for a horse-doctor to ease his pain; being a pet animal they could not see him suffer. The doctor could not relieve him, however, and they sent for me.

When I went into his stall, the horse stood with his legs spread, and head down, seeming to suffer greatly. I began to treat. Those watching him said that in less than four minutes he drew his feet to their natural position, and raised his head to look about. After my treatment they gave him a measure of clover which he ate greedily.

I realized for this horse that error could have no power over him; neither could his *supposed money value to his owner.* Money has no value with God. The value of the horse is in *his life*, which belongs to God, and is an expression of the love and intelligence of the Divine Mind. I continued treatment three days absently, when his mistress took the case again. In less than a week they were driving him as well as ever.

One of my own horses "went blind" two weeks ago; so the man who cares for them told me. I went to see him, and found a thick, white film nearly covering one eye. The man said he had been unable to see out of this eye for some time, and that the other would become blind; that there was no help for him,— because the peculiar shape of his eye indicated blindness — to all horse buyers. I began treating. In a week, the white covering entirely disappeared, and *the sight returned* to the blind eye. It now looks almost as bright and perfect as the good eye.

I denied all error for this horse, and realized that his sight was *spiritual* and perfect, and that he was God's horse.

I am rejoicing in the idea of the *Spiritual association* of Christian Scientists, and feel that lovers and followers of the Truth will do all in their power to promote the good of all through "the mind which was in Christ Jesus." I am satisfied that this is the movement requisite for the hour; and that there are scores hungering for the Truth outside of our ranks,— waiting only for the positive demonstrations of Love, to become consciously one with us, in the understanding of Divine Science.

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"SUCH AS I HAVE GIVE I UNTO THEE."

A. H. W.

In regard to the responsibility of Scientists generally for excellence and welfare of the JOURNAL, some points occur to me as worthy of consideration.

In becoming the mouthpiece of an organized body, the JOURNAL assumes more dignity and responsibility in every way. We do not wish to lose the freedom and freshness of the little child, however, in putting on a larger growth. We no longer have the personal motherhood of the founder to look to; but impersonal Love holds us just as closely in the family relations—indeed, we should more than ever regard each other as brothers and sisters.

Are we not rather in danger of doing too little than too much in the way of intercourse through the JOURNAL columns? On one hand the thought arises: "I have nothing worth recording"; on the other: "If I do send, I will seem to be magnifying my own ability and pushing myself into notice"; so we hold our peace. But is not the work of the enemy apparent just here? God is neither remote nor withholding experiences of great value from any one of us. It surely is worth recording that Spirit is recognized as consciously, demonstrably omnipresent. Others may send something better or more important to the moment, which will crowd our effort out; but isn't there quite as broad a field for the exercise of humility in willingness to have our communications remain unpublished after the effort to write, as in withholding in the thought that they may not be deemed worthy of publication?

We may consider, right here, the abundance of the Israelite offerings for the tabernacle — gifts so freely brought that room was not found for them. Still, the *willing heart* was accepted always, though there was not space for all the material offerings.

They also offered *whatever they had;* — one silver or gold, another fine skins, still another beautiful needlework. Thus can we not also bring, each one, whatever experience we may have had that is likely to help another onward and upward, and leave it to the editor to determine what is best suited to accomplish the purpose?

The first step toward building up our organization in Truth and Purity is for each to lay down his own personality and think

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of the good of all; to do what he can, as well as he can, for this purpose. If his first effort meets with poor success, he can try to correct whatever is faulty; to improve himself first, and afterward his brothers and sisters. If any one be neglected or unjustly judged, Principle will correct the error, and he will suffer no loss. According to his own motive and effort, his work will stand or fall.

Again: how can we hold the thought that those directly concerned in the management of the JOURNAL are to voice Truth and not error, to feed those hungering for righteousness, unless we first have brought ourselves into a state of harmony with Truth, so that we individually shall reflect it both mentally and audibly, and shall be willing to communicate that which we have received of Good, be the portion large or small?

A personal experience:—A few nights since, after quite a mental struggle, a quiet sleep came. As I woke, the thought of Noah's Ark was accompanied by these words specially: "Pitch it within and without with pitch." I felt that, like Noah, within the ark of the consciousness of God's loving presence, I would be raised above the flood of error until the storm was over. I realized, more clearly than ever before, "the sweet sense and presence of Life and Truth." The meaning I attached to "pitching the ark" was excluding all personal sense from every quarter.

Copy of a letter of thanks sent Rev. Mary B. G. Eddy, by order of Church of Christ (Scientist), Boston.

TO OUR FORMER PASTOR:—At a meeting of the Church of Christ (Scientist), Boston, held Jan. 5th, it was unanimously voted that a letter be addressed you expressing the gratitude of the church for what you have done, at a time when the mortgage had nearly expired and there were not funds in the treasury sufficient to place in safety for future use, toward securing the site (cor. Falmouth and Caledonia Sts.,) for erection of a suitable church building.

For this, as for all your constant efforts to advance the Spiritual growth of the church and cause in every direction, for your noble example and wise counsel, we unite in returning heartfelt thanks.

We only desire that the future may prove us *worthy* of all we have received, through our growth in harmony and Love, until we become consciously united in the one bond of Love which is the *true* Church of Christ.—*Committee*, per order of Church.

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CHURCH BUILDING FUND.

BY E. H. GREENE.

A FEW words of explanation to readers of the JOURNAL seem desirable in reference to our efforts in behalf of the Church Building Fund.

For some time the desirability of having in Boston a building for church services conducted in accordance with the teachings of Christian Science, has been apparent.

It seems eminently proper that, unlike other buildings of this character, commonly reared by a few individuals, this one should spring up — a representation of spontaneity of thought and action — a memorial of love, hope, and thankfulness from the thousands all over the land who have felt the healing touch of the Divine Hand stretched forth to them through Christian Science. This Mother Church may well commemorate the unity of grateful hearts.

Is it not proper and has not the time come when we can gladly show our appreciation of the return of our birthright by *free-will offerings* toward the erection of a memorial edifice? Our effort was born of this thought.

The following is one among many encouraging and practical letters received: —

E. H. GREENE, Providence, R. I.— Yours with papers enclosed, requesting contribution of funds for building a church of Christ (Scientist) in Boston, is received. You are certainly very modest in your request. It seems to me that not only every genuine Scientist, but every one who has been benefited by Science will be willing to give a dollar. I have in the last half-hour seen six of our members who are ready with their dollar each, and inside of forty-eight hours I think I can guarantee you a dollar each from every one. We are a little band of about twenty. Two years ago there were but two, Mrs. B. and myself from Omaha, Neb. By help of Truth we have done some good, I trust. Some two weeks ago, at one of our regular Wednesday evening meetings, we talked over the probabilities and possibilities of organizing a church of Christ (Scientist). Twenty-nine

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put their names on paper and declared themselves on the side of Truth. Since then some, I am sorry to say, who were not able to stand alone, have returned to the old ruts. We have services at two o'clock every Sabbath, and meet besides, Wednesday evenings—average attendance, fifty.—J. A. B., SUTHERLAND, FLA.

The following is an extract from a letter of later date than the above:—

Since I wrote you last I have seen the members of our band, and enclosed you will find the names of those who will give in aid of the plan of building a Memorial church in Boston, and you may hold me responsible for one dollar for each name—twenty-three in all. We will look for our letter in the JOURNAL, and at any time will remit for amount.—J. A. B.

How to find a Reference in the Different Editions of SCIENCE AND HEALTH.

THOSE using editions of SCIENCE AND HEALTH previous to the 36th are often at a loss to find passages referred to, as writers usually give the paging of the revised edition. This can be easily remedied by penciling the corresponding number of page of the other edition, at the bottom of each page where changes are made, according to the following directions:

Old ed.	13 to 74,	75 to 138,	139 to 167,	168 to 210.
Rev. ed.	149 to 210,	59 to 119,	120 to 148,	13 to 55.

Open the book to page thirteen and at the bottom pencil 149, marking each succeeding page with the next consecutive number to the end of the chapter at page seventy-four, which will give 210 at the bottom. Now take the next set of numbers, beginning at page seventy-five, putting 59 at the bottom, as before, to the end of the numbers given. From the chapter on Animal Magnetism to the end there is no change, except in the wording of some sentences. Pages 181 and 182 are entirely different in the revised edition.

It is convenient, often, to refer from the revised edition to the old; to do so, mark the book of the 36th edition or later, from set of numbers given below.

Rev. ed.	14 to 55,	56 to 148,	149 to 210.
Old ed.	169 to 210,	75 to 167,	13 to 74.

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HOME AND CHILDREN'S DEPARTMENT.

HOW MAMIE CONVINCED THE DOCTOR.

LITTLE Mamie, who is only ten years old, is a splendid Christian Scientist. One day her brother was complaining of a sick headache. "Now brother, don't fret, and I will treat you," said Mamie. After she had finished, he said he felt much better. "You ought to help yourself, brother, though. You mustn't ever think any sick thoughts. You must deny them and you will keep well then."

That evening Mamie's little friend, a doctor's daughter, dined with them, and Fred was telling his mother how quickly his headache disappeared after the treatment in the afternoon. "Oh! *we've* all had dreadful headaches over to our house, too, to-day, and I've got an awful one yet," said Alice; "and everything's topsy-turvey anyway!" Mamie looked up amazed. "Why Alice! everything is *not* topsy-turvey; because all is harmony. Discord is a lie, and you mustn't believe it to be the Truth." "Well, Mamie, I always feel better when I'm with you, anyway," said Alice. "I wish you'd cure papa!" Mamie did not make reply; but that she did not is no reason she did not give earnest heed to what Alice had said. She was a very thoughtful child, and nothing escaped her.

It was not many days after this, that she came with sparkling eyes bounding into the room where her mother was sewing. "Mamma, wouldn't it be a great victory for Christian Science if I cured a mortal belief doctor — the kind that has faith in medicine?" "Yes, my darling, it would indeed," said her mamma. "Well," said Mamie, "I've just seen Alice and she says her headache was all gone when she went home the other night. She says she knows I cured it and so she told her mamma. But best of all, when she asked doctor how *his* was, he said it was all gone, had suddenly left him." "Well, it was my little girl's good work, I know, and I hope she won't stop at this, but will continue and only be satisfied when the doctor has ceased to believe in medicines."

The good seed planted in the child's thought was not long in

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springing up and bearing fruit. Her mamma overheard her telling Alice that the reason her (Alice's) papa had dyspepsia was because he was a "specialty mortal-belief" doctor for dyspepsia, and thought about it all the time, "And don't you know, 'as a man thinketh so he is'?" she added in a very impressive manner. She had an earnest way of speaking and a nice little manner of nodding her head that was very sweet and convincing.

A little later, she came in where her mamma was, and sat down on the window sill, with a far-away look in her eyes, and unconsciously twirling the curtain cord in her fingers. Her mamma did not interrupt her thoughts, but waited patiently for her to speak. At last Mamie said: "Mamma, I didn't tell Alice why her papa looks so sallow and disagreeable; but I *know*. Of course it's only a belief that he does look so," she added apologetically, not liking to admit that the doctor was under such a *belief* even. "But I didn't tell her why he had that belief." "Why has he?" asked her mamma. "Well, mamma, I'm sorry to say it of the dear old doctor, but it's because he don't know anything about God," she said. She sat quiet again for some little time. At last she said: "It's a very *sorry* thing to believe in medicine, instead of in God, to heal you."

That afternoon when she was coming home from school, who should she see in front of her but Alice's papa, the doctor. She ran up to him to ask where Alice was. "Sick as usual," was the doctor's answer; "and unusually sick this time," he added gloomily. "I wish she had your healthy complexion and color, little one"; looking at her and smiling as people always did when they looked at Mamie. She didn't answer him for a moment, then said: "Doctor, I've got some good news for you, so I guess I'll walk home with you." "You have some good news for me?" said the doctor, looking surprised; "and what is it?" "Well, it's just this," said Mamie; slipping her hand into the doctor's and walking demurely by his side. "Alice can be as well as I am all the time, if you'll stop giving her medicine." "Humph!" said the doctor rather grumpily. "I had forgotten you were Christian Scientists at your house. How are you going to manage to make her well *without* the medicine?" Mamie was delighted at this question. "You mustn't be always afraid she will be sick, doctor," said she, "and — well, she mustn't think of herself at all!" She was a little perplexed as to how she should make it plain to him, though she understood perfectly

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that thought must be detached from self if we would be freed from erroneous beliefs.

"You see, doctor, we never *think* of sickness at home, and so we are always well." "Oh, yes, you Christian Scientists are a queer lot," said the doctor. He had meant to say it sneeringly, but Mamie's bright, innocent look changed his motive into a good one. "What you say isn't a bad idea, though," he added, and patted her hand. "*Mamma's* not queer, and I'm not," said Mamie, "and if you were one, *you* wouldn't be. I *wish* you would be, then Alice would get well, and it would change" (she started to say that "sour look" of yours, having heard Fred call the doctor's expression a "sour" one, but her natural consideration for others stopped her. Had she said it, though, it couldn't have sounded badly from her, so imbued with the spirit of Love was she) — she hesitated a moment, then continued: "change your sick thoughts into well ones without any medicine."

"Don't you ever take medicine?" asked the doctor. "No sir, I *never* do," Mamie answered. "And we never give it to our patients." The doctor looked at her, amazed. Her sweet, unconscious manner of saying this, however, was a power, and he merely smiled good naturedly. "Tell me about your patients," he said, kindly. "I should like to hear about them."

"Well, Jimmy Dougherty had the cramps in school the other day and he asked me if I couldn't 'help a feller.' I said yes, I could, and when he went to recitation about ten minutes later and passed my desk, he said he was all right."

The doctor had been looking at Mamie, with a new light dawning in his eyes, as she chatted on. There was beyond a doubt, something inexplicable about the child. What it was he did not know, but its aroma was Peace and Love. The dull aching he had had for so long in his head and eyes had left, and a lighter, happier feeling had taken possession of him. He laughed, a little lightly perhaps, but good-naturedly, when on bidding him good-bye, Mamie added: "And if at any time you need help, I'll be very glad to treat you."

The next day was Saturday, and quite early in the morning the *doctor* came over. Alice was worse, he said, and he was worried. Could Mamie be spared for the day? He thought, and his wife also, that she always did Alice so much good; and Alice wanted her too. Mrs. C. said yes, and whilst Mamie was preparing to go the doctor said to her mamma *about her:* "A

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sweet child of yours, Mrs. C.; and, well,— I may say a wonderful child; yes, a *wonderful* child! Alice is sick in bed, and it will be some time before she is herself again, I fear, but your little one will not mind coming, from what I know of her character."

When the doctor left Mamie at his home, he told his wife to send for him if Alice grew worse.

The doctor's wife was on the very verge of Christian Science; so she did not force Alice to go to bed again, when she appeared with Mamie about two hours later. She smiled approval; said it was "right" and merely cautioned Alice about not taking more cold, which was doing very well indeed for a doctor's wife, I think, don't you?

The children were exultant. Alice declared that she was "perfectly well," and wouldn't "take a cold because it wasn't a nice thing to take," and she wasn't going to have anything that "wasn't nice."

That evening when the doctor came home, he heard Alice's voice issuing from the sitting room. "For Heaven's sake!" he thought, "is that child out of bed? "What *is* Sarah thinking of?" He entered the room. Alice was holding her doll high above her head, and running at full speed around the table with Mamie at her heels.

When she saw her papa standing in the doorway, she clapped her hands and stopped short before him, with eyes beaming and cheeks as rosy as a June apple. "O papa, I'm all right! Mamie has cured me!" she exclaimed. "Cold's all gone, headache's all gone, and I'm just as happy as I can be!" "Well, dear me, you don't say!" said her father; that was all he could say, he was so amazed.

The next afternoon he came over to talk with Mamie's mamma about *Christian Science!* In explanation of his doing so he said: "There must be something good in it, and I am always ready to investigate a *good* thing." He also said that there was no doubt that Mamie had made his little daughter well the day before.

Shortly after this, his wife studied the Science with Mamie's mamma, and now the doctor himself has found the way from "mortal beliefs," the way of Life eternal, and the *One, true, unfailing* Remedy; and he says that Mamie convinced him.

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CHRISTMAS OFFERINGS.

BELOVED STUDENTS: — My heart has many rooms, one of these is sacred to the memory of my students. Into this upper chamber where all things are pure and of good report — into this sanctuary of Love I often retreat, sit silently, and think. In this chamber is memory's wardrobe, where I deposit certain recollections and collections once in each year. Here are my Christmas stores. They commemorate—not the Bethlehem babe — but the man of God, the risen Christ, and the adult Jesus. Here I deposit the gifts my dear students offer at the shrine of Christian Science, and to their lone leader. Here I talk once a year, and this is a bit of what I said in 1890: "O glorious Hope! O Mother Love! how you have thus grown to the sense of your children, because of their growth the past year — and how our Model, Christ, has grown to us all, and to this age!"

I look at the gifts, gold, silver, and perfume, then name some of my loved ones' offerings as follows: The most beautiful of all — the most delicate imitations of nature that art has etched, is the selections of Bicknell's original, satin proofs from Branch Association, No. 16, of Chicago. Then I look at Whittier's Birthplace, an oil painting by Bradford Sherman, beautifully framed — and wonder if ever poet and painter met more warmly with pen and brush in so frigid a scene as this illustration of the inimitable poem "Snow Bound." Next in order of coming are two silver colonge bottles, full of perfume, of rare design and beauty, on which my name is engraven—from mother and daughter of New York City. Also an exquisite little box containing the daintiest point lace collar and cuffs, from Wisconsin; a "Mexican-work" handkerchief from Minnesota; a point lace handkerchief from Colorado; a silk scarf from Missouri; a hand-painted, silk shopping-bag from Vermont; and many other beautiful things, too numerous to mention.

The quality and number of presents were greater this year than ever; ranging in cash value from $500 down to sweet little tokens of friendship. These Christmas and New Year's mementoes were from my beloved students, representing all parts of the country.

Never did gratitude and love meet more honestly and utter the word *thanks*, than mine at this season. My love that lies behind the word has no language, and gives no token, but must live steadily on, through time, as part and portion of my being.

May our lives flow on in the same, sweet rhythm of head

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and heart, until they meet and mingle in joys supernal. My special joy is in knowing that you are gaining yearly in the knowledge of Truth and Love. Your progress is marked. It satisfies my present hope. Every trial of your faith in God, will make you stronger and firmer in faith and Love.

Tenderly and truly yours, MARY B. G. EDDY.

OPEN LETTERS.

THE appeal of the Editor in the JOURNAL comes direct to each and every Scientist; for the JOURNAL surely will be just what we make it. This "temple" is built according to the thoughts put into it; no less does the usefulness of the CHRISTIAN SCIENCE JOURNAL depend upon the thoughts appearing in its make-up.

Let us so abundantly supply the good coming to us individually, as to make the JOURNAL a veritable "well of living water;" so there will be no seeking from other sources what should be here presented — and by us. Even if *not* always published, the desire and effort are not wasted. No good concept is lost. It certainly takes time and effort, but *Love* knows no self. —E. H. B.

MRS. M. B. G. EDDY,— *My Dear Teacher:* One year ago this very hour, I read this sentence in a letter you were kind enough to address me: "Now, my brother, one word with you — put out of your mouth tobacco, and stand up like a man face to face with God, and see if He will not show you the right way." The temptation, even, to use tobacco has come to me but twice since that hour. That I easily overcame, and God *has* shown me, in some degree at least, the "right way."

This has been to me a year of cross-bearing. Sad events — sad partings have occurred — and what I had been accustomed to call suffering has been experienced; but, with it all, it has been a year of joyful growth. Every bitter experience has brought a corresponding measure of good. I have learned to know in some degree what it means to "be still, and know that I am God," — and am only sorry I had not obeyed the injunction earlier. If I have made mistakes (and I have), they have been of judgment and not of intention.

As time moves on, I feel under renewed obligations to you as the medium through which the Truth has come to me; and I cannot understand that it is *unscientific* to hold you personally in grateful, affectionate, and reverent remembrance. As I understand it,

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the Truth we learn here, *must* come to us through our personal, common consciousness.

I trust God's blessing will be yours more and more; and that the Truth you have taught will continue to have free utterance, and be glorified *as* Truth.

With compliments of the season, and love to all connected with you in your glorious work. Your obedient student,—S. D. S.

DUBLIN, IRELAND.

MY DEAR BROTHER:—Your kind letter with JOURNAL came to hand to-day and was most welcome. You can understand this when I tell you I am all alone in this big city of 300,000 population. There is but one who really understands Science, and she lives ten miles distant. I have had but two talks with her since last April.

I fear *she* would say to this, "You must not look to personality." I would say, ditto; but we should recognize the difference between the mortal thought that wants to *lean* upon personality, and the desire to help and commune with one another in the Spirit of Love, which *should be more manifest* among us. Where is the student who has risen over personality? Plenty there are who *antagonize* it, but antagonism, merely, is not to be construed as *demonstration over*. Absolute demonstration *annihilates all* antagonism. We are to strive for naught short of perfection, 'tis true; but it is quite as great an error to think that we *have attained* thereto, as not to strive at all for the "prize of the high calling." If one be alone, God is his Rock and Strong Tower, his all in all; yet, associated as we are with others, no man liveth unto himself. If we accept no help from our brethren and sisters, it is pride refuses it; and if we do not help them also, selfishness is dictating.

Let us bear with one another, as we ourselves have to be borne with; always looking for the good. Let us be patient, and careful to learn the exact meaning of each before attempting to correct or rebuke; when *that* is done, of *all* things, let it be done in *love*, and too, let it be *received* in the same spirit, so that it may be said: "Behold how these Christians love one another," and all men may be drawn unto the Truth thereby. Then shall we help each other into Divine consciousness, and Christ shall dwell in the Church, his body, and draw all men unto himself, making us one, even as he and the Father are One.—C. S. F.

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NOTES FROM THE FIELD.

DEAR JOURNAL: — About six weeks ago it became impressed upon me that if I persisted in charging as heretofore for treatments I was not a *true* Christian Scientist in the strictest sense of the word. I felt if I went on charging as heretofore, my labor would not be owned of God; though I had heretofore been conscientious in charging, always trying to give a great deal more than I received. What was I to do? At the time I only had about thirty-five cents in the house, and rent due in about ten days. My only other means apparent was a mortgage bringing me ten dollars in monthly payments. During the week the words "Verily thou shalt be fed," had been almost constantly ringing in my ears.

After being closeted with Soul for some time, I decided to take the stand for free Truth. We made our decision known to our patients, and what is the result thus far? Our every obligation has been met; we paid our rent, twelve dollars, and had abundant means to provide every necessity, really having more in the house than we ever before had in our two years' practice with charge. We also have had even better demonstrations and have reached a greater number of people. It seems to set us so free. We are not working for man but for Good, and we look to Him for our pay. So far He has not failed, and if we are faithful to Him, our Divine Principle, we shall know no lack; for "Verily thou shalt be fed." Is not this what Christian Science is everywhere coming to? When I received the JOURNAL to-day and read about the closing of the Massachusetts Metaphysical College, I felt so rejoiced over the step that it has seemed the happiest day I ever spent on this plane.— S. A. J.

WE have here a little band of earnest workers in Christian Science. Some of them have been taught by Normal Students of the Mass. Metaphysical College; but more have been taught by SCIENCE AND HEALTH. Some have had the understanding of Truth five years, some three and some a year or more. It seems that they all are able to demonstrate and are doing good work. They have held meetings regularly for upwards of three years. Every Wednesday afternoon we have a meeting for the study of

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SCIENCE AND HEALTH and for Bible study every Sunday. Mrs. S. speaks to us twice each month. We have a Dispensary and Reading-Room and are doing missionary work. We are ready to organize a church, having an understanding of its requirements and being satisfied that we can, at least for a time, work to better advantage in that way. We understand that to do this we must fulfil the requirements of the laws of the State, and we propose to adopt the Tenets and Rules of the Mother Church. We are glad to testify that not one of this little band has ever been tainted by any of the false doctrines. They are loyal and true and never think of reading the miscellaneous, so-called Christian Science literature.—J. W. D., DULUTH, MINN.

A FEW lines from Denver in the way of encouragement will, I trust, be of interest. We are day by day working out this life-problem of healing the sick and sinful; each day's demonstration giving us higher understanding, and making us feel how thankful we should be to work for this most vital cause of the age. My brothers and sisters, wherever you may be, let us work earnestly to bring before the people that grand book SCIENCE AND HEALTH, and the CHRISTIAN SCIENCE JOURNAL also. Nothing is so helpful to the cause as getting the right literature before the people. In my six years' experience in this grand work it has been my earnest effort to place before all with whom I have come in contact, the right literature to direct them in the straight and narrow way. Science will not allow any compromise whatever with error, and no true Scientist will attempt it. Those in this city who are holding to the Truth, are made to rejoice by seeing healed many heretofore suffering from one belief and another. We hope the day is not far distant when all will see, as Jesus did, that there is but *one way*, and this way must be followed closely. Our Association has been meeting every two weeks, working for the advancement of the cause.—G. B. W., DENVER, COL.

'TIS nothing for a man to hold up his head in a calm; but to maintain his post when all others have quitted their ground, and there to stand upright where other men are beaten down, this is divine and praiseworthy.—*Seneca.*

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QUESTIONS AND ANSWERS.

"A. P. F." says: "I notice in the Series, No. 12, 'Reconciliation,' the following: 'In Christian Science we learn that the body is no less material and mortal than the Mind that governs it.' I suppose he refers to immortal Mind, as he uses the word with a capital 'M.' Does he mean that SCIENCE AND HEALTH teaches that the physical or material body is immortal and immaterial? If so, what does Paul mean when he says, 'This corruptible must put on incorruption'?"

Referring to p. 8, Series 12, and reading this paragraph in connection with what precedes and follows, it will be evident that the use of the capital is a typographical error. (Also on p. 3, "2 Thess. xi. 3," should be "2 Thess. ii. 3," and on p. 5, "Luke xix." should be "Luke xx.") The statement in the Series finds its basis in SCIENCE AND HEALTH, 40th ed., p. 131: "Every object in the material universe will be resolved into thought, whose substance is Mind, not matter." Following the leadings of Wisdom and Love, mortals will awaken to perceive, as further stated in SCIENCE AND HEALTH, that "Spiritual sense, instead of material, conveys the impressions of Mind," then "Being will be understood and found to be harmonious."

The approach to this exalted sense of Being lies along the pathway that Jesus trod, and we walk in his footsteps, as we "put off the old man with his deeds and put on the new," so that "what is mortal may be swallowed up of Life." (R. V.) *Thereby* "This corruptible puts on incorruption." SCIENCE AND HEALTH informs us that "mind forms character and produces every action of the body." The regulation of our sense of Life by divine Principle will bring out Harmony,— will "make all things according to the pattern that was showed thee (us) in the mount."— E. R. H., BUFFALO, N. Y.

THE question is asked: "Do you make money matters an important issue in Christian Science?" by one evidently much in the dark as to the teachings of SCIENCE AND HEALTH. It is not taught nor understood by those using other text-books than SCIENCE AND HEALTH and the Bible, that Christian Science is simply and solely the demonstrable teaching of Jesus the Christ; not in part but in its infinite completeness. From whichever standpoint taken, these two books are found to explain and verify each

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other. The Christian finds the wonderful works and glorious promises of the Bible explained in SCIENCE AND HEALTH so completely that he who will, may at once begin to do the "works that I do" — even to see the possibility of "greater works"; and the skeptic who gains an understanding of SCIENCE AND HEALTH, can do these mighty works, and learn that Jesus has taught and demonstrated for him every step of the way of this *Christian* Science. Let no man add to or take away any word of Christ, Truth, Revelation, and call it Christian Science.

Money is to mortal man the concentration of power by which he may gratify his desires for material things required for his highest good. Let the *Word* answer the question spiritually (See Mat. xvi. 24, and xix. 16 to end of chapter). Also: "Seek first the kingdom of God and His righteousness, and all else shall be added." "Take no thought for the body — what ye shall eat — or wherewithal ye shall be clothed—or for the morrow." But is it possible to live so at this time? Insomuch as one is a Christian Scientist, yes. By much seeming failure so to do, only a lack of understanding is proved. Let one instance of many, illustrate.

A Scientist and wife, desirous of following the Master, left a good living, to devote all their time to the work. Strangers in a city where false teaching had proved its own falsity, and so created the desire for true Christian Mind-healing, they opened an office. Not trusting implicitly in the promises, anxious thought was taken for rent, etc., that did not come; the whole year's income was scarcely sufficient for one month. Suffering is our schoolmaster. Suddenly they saw they had not obeyed the injunction "Continue in my Word." From that time they trusted all to God, and there was no lack. The husband writes, "I have everything I need and see no need to lay up for to-morrow. God is my banker, and I shall not want." Only when doing the will of the Father, and not of self; seeking the spiritual, and not the material,—will Christian Science be understood and *lived*.—B. H. E.

I PRESENT a question which I desire to be answered in JOURNAL. Why does the JOURNAL in its articles always refer to the 40th edition of SCIENCE AND HEALTH, when many of us do not possess a copy of that edition? One cannot readily find some of the references.— L. P. The 40th edition is that usually referred to by the Editor; but we present in this number, a means of surmounting the difficulty.

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HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE *rests on proof not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived.*"—MARY BAKER G. EDDY.

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept. Any person desiring to be put in communication with either, will please address the Editorial Department (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested.

FOR more than fourteen years I had suffered from an injury received in falling backwards from a wagon, which opened a joint in my neck and injured the spine, causing almost constant suffering. Nervous prostration, partial paralysis, rheumatism, uterine trouble, and numerous other beliefs made life a burden. During this time I had tried almost everything in the line of medicine without receiving any lasting benefit. We heard of a Christian Scientist of Traverse City, Mich., who was visiting in the neighborhood. I went to see her, and commenced taking treatment and am cured. I had not for a long time been able to walk any distance; but can now walk a mile or more without fatigue, and can work around the house all day without tiring out. My husband also took treatment of Mrs. A. for cancer on nose and eye of more than twenty-five years' standing, which was eating very fast when she commenced treating. Nearly all were absent treatments, but in less than three months it was killed. About that time his horses ran away and threw him headlong to the ground. His face and head were both badly cut and bruised, and one shoulder was dislocated. We sent for Mrs. A. who came and gave him one treatment. In less than half an hour he felt the joint slip into its proper place, and he could raise his hand immediately. In two weeks the cuts were healed and the soreness gone; so that he commenced work in his saw-mill and

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has rolled logs and done as much hard work as any of the men. We feel that our lives have been spared by the goodness of God, through Christian Science. I have now taken the Primary Course, and feel it my duty to devote as much of my life as can be spared from duties I owe my family, to that noble cause. May God's choicest blessings rest upon its *Un*coverer.—MRS. C. B., HICKORY GROVE, PA.

I WAS for years a poor, miserable, suffering, sinful woman. Had heart trouble; acute rheumatism, so severely I, at times, could not turn myself in bed; bronchial trouble — but worst of all! when I hadn't rheumatism I had asthma, and the constant cough prevented rest day or night, except strong narcotics were used. The best physicians could do nothing for me, and I longed to die. Have many a time *almost* yielded to the temptation to make my dose of laudanum a fatal one — but the thought of my daughter, just reaching womanhood, saved me. The agony of both mind and body no one can ever know! I had the sympathy of scarce any besides my daughter and husband. The latter of course must have his rest in order to attend to business, and it became very tiresome, I know, to see me afflicted so long. So night after night I passed suffering in my chair — filling up with remedies of some kind in order to get my breath; first one and then another. Laudanum, liquor, and morphine gave me my only rest. I did not want to become hopelessly addicted to the use of any of the three — and cried by the hour that I was forced to take these things to exist — but what will not suffering humanity do to ease its pain! I smoked everything considered good for asthma — tried Hot Springs also — but gained no permanent relief. In fact was growing worse all the time. I had about made up my mind there was no God — and did not believe in Jesus at *all*. Was raised in the United Brethren church, of which I at one time was a member. When about eighteen however, I became so strongly prejudiced by their failure to live up to their creed, that I could not overcome it. Now, thanks to Christian Science, I am saved and have found a religion wherein we can *practice* what we preach. I had no faith, and had to be urged to try it, but after the first treatment I slept well at night. Just think of it! I could hardly believe it myself. In six weeks I was cured — just two years ago the coming February!

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I went through a class in September, and reviewed last March. I am now a happy woman who has taken up the cross to be in the front rank to face the foe in battle every day. I have had some good demonstrations, and my great desire now is to help other poor sufferers in belief. MRS. M. S., WHITEWATER, COLO.

I WAS healed in Nebraska two years ago last August, and am here all alone. Some people think I am helping the devil, but I say nothing to them now. It hurts me to hear people speak so unjustly. I have many things to overcome. I want the JOURNAL another year, for I've no one to talk to and it does help so to dispel the dark clouds that will come flying over at times. I often wonder if there will ever be another Scientist near me. I do hope and pray God to send one. — M. H., LOWELL, ILLS., Dec. 24, '89.

IN article in October JOURNAL signed "A. B. W," the word "Light," p. 63, should be Sight. "Sight returned."

DEAR JOURNAL: — The past six years has been *full to overflowing* of such beautiful experiences in healing the sick and suffering, that it seems like one long day of bliss, joy unspeakable.

I would specially mention a few cases in surgery, to encourage others to send for a Scientist even in the event of "broken bones."

An old lady (a former patient of mine, who had learned to love SCIENCE AND HEALTH, making it a daily study for a year) fell and broke her right arm. She sent for me to treat her *absently*. I naturally had a great desire to see one who had sufficient faith to send for a Christian Scientist to heal a broken bone, and accordingly took a carriage and drove five miles into the country. As I entered the humble abode of this faithful lover of Truth, I was fairly surprised to see a face lighted with *joy*, no trace of pain being apparent. To my first question, "Did you send for a doctor?" she turned upon me with a look of child-like trust in Truth and replied: "I did not see any need for a doctor, I had SCIENCE AND HEALTH. The neighbors kindly sent in some liniment, but I did not use it, for I had SCIENCE AND HEALTH." I felt there was not much to do for *this* woman. She had touched "the hem of His garment" and was apparently made whole without suffering. I heard from her a short time

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after, that she was perfectly well. The neighbors interested themselves sufficiently in the case to threaten prosecution for not sending for a surgeon to set the bone.

Another case was that of a young lady who had for *eight years* suffered from an injury to her foot. She had the best medical attendance in both Chicago and Austin; paying out large sums and losing much valuable time; for instead of recovering she rather grew worse. She finally consulted one of Chicago's most celebrated surgeons, who consoled her with the assurance that he could "cure it in one year, but would be obliged to remove a bone which had become diseased." "I have no faith in *any* of them," she said, "but I do believe you can cure me; for I have heard of so many cases cured."

I directed her to go home and bathe the foot, to remove all the medical applications and in the morning to put on her boot. *This* she had not done for *seven* years, a slipper being the most she could bear. I met her a week later, and her first exclamation was: "Why, Mrs. —, I did not know I had a foot all day! It was so free from pain I really forgot it. I followed your directions about bathing off the medicine. It pained me just about one hour in the night, but after that I slept until called, about 7 A. M. When making my toilet my room-mate exclaimed: 'Why, Alice! you are quite spry. How is your foot?' I had actually forgotten it, but on looking, I found it was *perfect*. I put on my boot and *buttoned* it for the first time in seven years, and have not had a twinge of pain in it since." She thinks the most wonderful part of it is that she cannot now tell which foot was disabled. I myself did not see the foot; but she said the bone was out of place. I do not know *what* bone — in fact I do not *believe* in bones. She said also, that both foot and limb were swollen to twice their natural size, and were red and inflamed.— M. H. P.

On September 15, 1887, I was thrown full length upon the sidewalk, the fall producing an ulcer. I was otherwise badly injured and suffered constantly until Nov., 1889, being unable to turn in bed or use my arms. The doctor had been promptly called, but could give no relief. Just as I was crying to God for help in the only way I knew, there came a rap at the door, and my near neighbor entered with a stranger whom she introduced as a Christian Scientist. The stranger and I being left alone for

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a little, she gave me an idea of her mode of treatment, and I gladly received one at once. In less than a week I was healed. I am now seventy-three years of age, and feel well and happy, giving God the glory, as the healer directed me to do.— R. R., PAOLA, KAN., Dec., '89.

IN the spring of 1865 I was taken with sore eyes, my sight being so impaired that I could neither see to read nor do any fine work without the use of glasses. About two weeks ago a Teacher of Christian Science from Denver, Colo., came to our city and opened a class. I had become very much interested in the Science from reading SCIENCE AND HEALTH, so I decided to go into the class. After the fourth lesson I was able to see without the use of glasses, and to do all kinds of work that required good sight. My age being 61 years, I am getting old to the evidence of the sense Material but young to the evidence of Truth. — T. W. H., AUSTIN, TEX.

I WAS an invalid for several years: — heart and other diseases, too many to mention, troubled me, and the physicians did me no good. Since I was healed in Christian Science, and am able to do my work, I know I have indeed found the only way through Christ to God. I am more convinced of it every day, as I realize a little of the allness of God and the nothingness of matter; and the peace and comfort it gives me to live in the Truth. Oh, how I yearn to go through a class and get more understanding. Some of our neighbors and friends make fun of it and say a smart person would not believe in Christian Science. They have indeed eyes and cannot see, and ears and cannot hear, as Christ said to the scribes and Pharisees. The preacher in one of our neighboring churches said it was getting too near to God, healing the sick in Christian Science through Truth. I think there is where most of the so-called Christians go off; they are afraid to get nearer God, lest they have to give up worldly honors and pleasures in order to worship God in Spirit and in Truth. If we leave all for Christ, Truth's sake, perhaps friends turn against us and worldly honors go, but we feel stronger in God for all the persecutions we have to go through. How sweet it is to have a faint gleam only of light, realization of one Father and the brotherhood of man in Christian Science. If anyone wants to know more about my

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case of healing, I am willing to answer any inquiries made to me, so as to help bring, if only one more, to the Truth.—Mrs. M. A. E.

I BEGAN work here about three weeks since, and the people are becoming quite interested in Christian Science. One of my patients was a little boy with skull fractured by kick of a horse. The doctor thought his recovery doubtful. I realized the Truth for him and next morning he was up playing. The third morning he was entirely well.

An old lady with one ankle broken and the other dislocated, had not walked in four years. She is now beginning to walk and is as proud as a child over it.—D. W. A., RAVENNA, NEB.

WHEN I first heard of Christian Science I was very sick in belief. The doctors said one lung was wholly ossified; that my heart was in such condition I was liable to die any moment; and that I besides, had other troubles that required surgical operation, without which I should never be able to stand or walk.

I was taken to a hospital in Boston, and examined for this operation. The surgeons said they could not perform it with my heart and lungs in such condition; so I thought all I could do was to wait patiently as possible for death to release me from my sufferings.

Some kind friends, having heard of the wonderful works of Christian Science, persuaded me to try that, holding out as an inducement that, as no medicine was given, it could do me no harm, even if it did me no good. I finally decided to try it for a short time.

Took my first treatment the second day after the examination at the hospital, and gained so rapidly that in one week I took care of my own room. After seven weeks I did my house-work; have so continued to do ever since, and was never in better health than I am at the present time.

Christian Science *is* a straight and narrow way, and there are temptations; but, truly, the understanding of Truth gives the needed strength to overcome. When the way looks dark, SCIENCE AND HEALTH proves my source of comfort; for it interprets the Scriptures to me, and light returns. — E. K. S., BOSTON, MASS.

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EDITOR'S NOTE BOOK.

THE CHRISTIAN SCIENCE BIBLE LESSONS more than justify, in actual use, the expression made in the January JOURNAL. Some defects in typographical arrangement will be found corrected in the present monthly issue. The only complaint heard is that the references and the points of interest brought out, are too numerous to be thoroughly dealt with in the hour generally allowed for class. Several hours can be profitably spent in — rather is indispensable to — any proper study of the lesson. Thorough, conscientious preparation, and a few weeks' practice with classes will enable teachers to handle them in a way to bring out the points effectively and expeditiously.

But these are mere details. The Lessons mark, as has been said, an absolutely new departure in biblical study. First in importance is the establishment of the recognized, systematic study of SCIENCE AND HEALTH in conjunction with the Bible. This study brings home to the sense of everyone that the former complements the latter, — that the thought is one—and that the text-book of Science is well named "the key to the Bible." Next in importance, so far as we ourselves are concerned, is the exercise of individuality secured. Only one who has faithfully gone through all the references of a single lesson, can appreciate the work involved in its preparation. And yet our work has not been done for us; each must bring out the thought for himself; if done faithfully it will bring a conscious uplifting in the One Mind. It is only in doing our own work, freed from the influence of personality, that this consciousness can be reached. These lessons, prepared without reward other than what is found in doing good, or personal recognition, are in themselves messengers of Love; the thought of Love is woven in every line.

Can any one measure the influence this concentrated study, carried on from week to week, will have on the old Christian thought, following as to the letter, in the same lines? Or fail to send the earnest aspiration in Truth, winged by Love, for the millions that are feeding on the husks of the letter, which, the apostle said, killeth. Everyone that studies these lessons faithfully is giving a treatment to the thought of the world. Has there not been a consciousness of this even in the study of the first lesson? Let this mighty wave of inspiration be swelled by every individual thought, consciously. What babes we are in

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the understanding of the power of Mind, and how to each of us are the words addressed: "Oh, ye of little faith!"

Medical Science Again in the Pillory.

It is with mingled sorrow and indignation that those who understand through Christian Science the laws of mental operation, have followed the "working up" in mind of the influenza scare, to its present gigantic proportions. First the press thundered in all ears the decree of *materia medica* as to its coming hither; this the doctors confirmed and explained, with learned reasons,— gave the symptoms, laws of development, and probabilities of fatal termination. Thus everybody knew just how to have it. The manner in which all this has been carried out, its appearance and propagation simultaneously with its declaration on the seaboard, at widely separated points all over our vast territory, demonstrates to the most superficial observer, human thought as its only carrier.

And what a pitiable figure so-called medical science presents! We have been familiar with influenza for many years; *la grippe* has been equally well known on the continent of Europe as an inconvenient visitor, but its victims were objects of ridicule rather than concern. During all these years has medical science done or proposed anything tending to eradicate it, or limit its development? Have there been any propositions in this direction during the last weeks, in which it has become an international scourge?

No! Medical science has meekly bowed before it,— as it has before every other like usurper — as a law-giver; limits itself to recording its symptoms, registering and announcing its laws; as though they were rescripts of a despot to be blindly obeyed, "while sufferers are satisfied to see their supposed curers busy, and to pay them for both making sickness and trying to heal it."* There are many indications in the press, and more among individuals, that two points have been strongly impressed on the public mind by recent events; first, that the conditions of propagation of the epidemic are largely, if not wholly mental, and second, the pitiable helplessness of doctors. The first finds frequent expression in the papers; the second is not yet popular enough to find full voice in the press, but the signs are abundant that it is working deeply.

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* Science and Health.

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The following extracts from an article, "The Witchcraft of Fear," in the Boston *Herald*, illustrate the action of Truth in the public mind.

In these dismal days it may be of service to recall the Eastern story of the Traveller and the Plague. A Traveller met the Plague coming from Bagdad, where there had been a terrible harvest of death. "You ought to be ashamed of yourself," quoth the Traveller. "What have I done?" asked the Plague. "Done!" said the Traveller, "you have killed 10,000 people in Bagdad." "Not I," rejoined the Plague, "I slew but one. Fear killed the rest." The story has a direct application, not only to the pestilence that walketh in the East, but to the milder epidemic with which Boston is afflicted. All epidemics are alike on one point. Fear arms them with shadowy terrors and greatly increase their power to destroy. Physicians say that a patient who gives up is half dead already, while a patient who feels sure of recovering will often pull through, even when all the chances look against him.

In the English colony of Fiji the law has to put its nineteenth century notions quite to one side, and recognize witchcraft as a serious crime. "The Fijians," says a recent writer, "are so persuaded that a bewitched person will die, that it is only necessary to tell a person he is bewitched to insure his death within a few days from pure fright." So when a native is brought before an English magistrate on an accusation of practising witchcraft, the charge, instead of being laughed out of court, is gravely dealt with, and conviction entails a sentence of imprisonment for twelve months and forty lashes. The crime is purely visionary, but it works such mischief that the punishment has to be very real.

Thus, perception of mental power works its way through the clouds of sense. To-day it is "visionary," but the power is recognized; to-morrow it will be "crowned as the Messiah," and effect will cease to usurp the place of Cause.

CORRESPONDENTS of the JOURNAL in the departments of "Healing and Reports of Cases," "Questions and Answers" etc., will notice that their full names are never printed. In the case of the longer communications, or articles that make up the first twenty pages, more or less, it will be well that the writers indicate whether or not they desire the publication of their names. There is much to be said in favor of the practice, outside of the issue, now a leading one in every direction, of personality or impersonality. The writers for the JOURNAL can settle this point, each for himself, and its editor will follow their indications.

Evolution.

"FOOTSTEPS of progress and spiritualization greet us on every hand." . . . The human mind acts more powerfully to offset the discords of matter (the ills of flesh) in proportion as it puts less weight into the material scale and against Spirit — against its own interests. . . . As the crude footprints of the past

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lose themselves in the dissolving paths of the present, we should understand the Science that governs those results, and plant our footsteps on firmer ground."*

In these lines are found a summary history of the progress of humanity; the key to all its apparently chaotic, irregular movements, and the rule by which to govern our own attitude of thought.

Scientists rejoice in all movements that are in the direction of spiritualization of thought; the great upheavals that fill others with forebodings they regard with calmness, because the law that governs them is revealed in Science. We are in the world (of sense) but not of it. The Scientist lives in the stratum of thought in which are the *causes* of the general fermentation. He knows that it is produced by the higher demonstrations of Spirit now being brought out; by the denial and reversal in human consciousness of the testimonies of the senses. The Scientist rejoices to hear the name of Jesus the Christ invoked as the watchword of social movements, though it be done blindly, and with a looking to personality more than to Principle. The cry for justice and brotherhood that stirs the rude masses of humanity is a note in the divine Harmony, but the Scientist discerns the harmony free from those jarring elements of the senses that are what is most apparent and real to those who are in the movement.

Evolution is the statement of the supposed law of discord: it is based on exclusive study of the false testimony of the senses. One of the most recent statements of evolution gives its "scientific definition of life" as follows: "not anything can be said to live which does not have the power to die. In fact it lives only as it dies. Death is a faculty or attribute of life." . . . "A definition of life is the power to take up matter and assimulate it, and thus grow or sustain growth."

Turn now to the following passage: "The chief corner stone of Science is the following postulate, that the immortal basis of Life is Soul, not body — Life not Death." . . . "Life is not learned from death."† The absolute oppositeness of Science and evolution could not be more clearly stated.

Is there not matter for serious reflection for denominational Christians, in such statements as the foregoing? Jesus said to the

* S. & H., 40th ed., pp. 91, 92.
† S. & H. 40th Ed. p. 164.

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Jews, — "Did you never read in the scripture, — A stone which the builders rejected — the same was made a head of a corner:" . . . "Wherefore I say to you that the kingdom of God will be taken away from you, and given to a nation bringing forth the fruits thereof. And he who falls on this stone will be sorely bruised; but on whomsoever it may fall it will utterly destroy him."* It may — to the moral sense — sorely bruise Christianity to accept Science, but it has to choose, as had the Jews, between this and its alternative.

A GOOD NEW YEAR'S GIFT will be a check to the Christian Science Publishing Society to pay for sending copies of the JOURNAL to those who, from various painful circumstances in belief, are unable to make or to keep up subscriptions. In remote, and even in rich, populous districts, are those to whom the JOURNAL is daily bread of Life, from whom come letters of deep regret, and loving appreciation, saying that they are obliged to give up the visitor that is to them the only visible sign of the universal brotherhood in Science.

These letters are read with deep regret, but the JOURNAL has to be mailed on strict business principles, — for it has no fund on which to draw — or it would soon cease to exist. Doubtless many who read these lines know cases "of these little ones," that do not reach the Publishing Society. Can those who have money to spare or who are about to allow themselves some outside publication, do a better act than to secure for some of those less fortunate than themselves, the continuance of the monthly visits that are so precious?

A CORRESPONDENT WRITES: An error, peculiar to some advanced Scientists, is to *volunteer* promiscuously, statements concerning difficulties that they have experienced and that are past and gone.

If these statements were in the line of demonstrations they would be helpful. But I refer here to that elaboration of experience that is made to impress younger students with the supposed sufferings that the older ones have supported for the cause — when in fact the suffering they complain of may have been caused by wilful sin or perhaps have been due to imperfect knowledge of the Science they were trying to demonstrate, and *need not necessarily be the experience of other students.* I have recently listened to some inexcusable and vivid portrayals of this sort by Scientists who are teachers of note, and who ought to understand that they are not demonstrating Science, by the unsolicited resurrection of these errors.

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* Matt. xxi. 42. Rotherham's translation.

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Does not much of our current talk, even that about demonstrations, — and what we call "talking Science," illustrate the persistence of the mortal mind habit of gossip? From talking about the weather and the neighbor on one plane, have we not simply passed to a higher level of the same thought — material, sensual? And the talk is immeasurably more harmful than in the old way. Is it not bearing "false witness," to so much as mention what is contrary to the Reality of Being? And whether it relates to persons or things?

"But," says one, "we are in the material; can we get along without speaking of it?" This is a wrong statement of the question; it should be,— Is this a correct statement of Principle? If it be it is not self-justification that is called for, but the application of Truth to the searching out of all in our thought that is its opposite.

How much of the conversation of Scientists about one another, or about patients will bear this test? Under its application, do not most of our communications fall into the category of "idle words"? What a perspective of work a little reflection on the Principle we have accepted the obligation to make supreme in our lives, opens before us!

But supposing perfection reached in this line, have we even then attained to the true sense of the injunction, "But let your speech be Yea, yea; Nay, nay"? The expression is often heard amongst Scientists, "Now, don't speak of this to anyone," or "Oh, I have taken good care to keep it still," or "I have talked not a word, save to such, or such a one." As though the speaking of thought, instead of the thinking, were the main element in the case! The power of thought, and the responsibility of thinking — here are the real elements with which we, as Scientists, have to deal. Are not such expressions as those just cited, strange ones to be heard falling from the lips of one who has seen how a desperate thought of error in a "patient" has yielded in an instant to the healer's realization of Truth, though the patient were hundreds of miles away? Do not silent "treatments" — recognized as indescribably the more potent — illustrate the power of unspoken thought?

Is it anything but the blindness and deafness of "personal sense" that keeps us from seeing and hearing the infinite manifestations of thought without their supposed visible or audible signs? Does manifestation wait on the material sign, and does

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that increase, or diminish its power? In other words, *are* we spiritual or material? The answer given by conduct, — better than that voiced by words — declares which is belief and which reality.

The Boston Church of Christ (Scientist).

The dissolution of the visible organization of the Church is the sequence and complement of that of the College Corporation and Association. The College disappeared, "that the spirit of Christ might have freer course among its students and all who come into the understanding of Divine Science"; the bonds of organization of the Church were thrown away, so that its members might assemble themselves together and "provoke one another to good works" in the bond only of Love.

All that is needed in explanation of the above named changes is found in the concluding paragraphs of the article, "The Way" written by the Teacher (JOURNAL for December): "When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*." "For Jesus to walk the water was scientific insomuch as he was able to do this." . . . "Peter's impetuosity was rebuked. He had to learn from experience; so have we. The methods of our master were in advance of the period in which he personally appeared. But his example was right, and is available at the right time."

THE CHURCH BUILDING FUND.—The paragraph entitled "Good News," in the January JOURNAL, will not have escaped the notice of any reader. At a meeting of the Boston Church of Christ (Scientist), a communication was read, declaring the intention to vest the lot of ground — purchased some time ago with this in view — in trustees, in furtherance of the idea. This having been completed, the project takes definite shape, with the ground valued at about $15,000, fully paid for, and some $500 in the treasury. The project of building a Memorial Church at Boston has long been a subject of quiet conversation. The facts above recorded, and the correspondence between Brothers Green and Beverly, published in this issue, carry in themselves a solution.

It is for Scientists and those who have been benefited by Science, to take such steps as seem to them good in the matter.

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PUBLISHER'S DEPARTMENT.

SCIENCE AND HEALTH, bound in morocco, with gilt edges, will be sent express prepaid at $6.00 per copy, or one-half morocco, or calf, with marbled edge, at $4.50 per copy; full sheep with marbled edge at $4.00 per copy. All of these are handsomely bound, and latest editions—forty-fourth.

THEORY *vs.* REALIZATION is a four-page tract just issued. This is from a brother who had a practical verification of the Scriptures, "The letter killeth, but the Spirit giveth Life."

"FEED MY SHEEP," words by Mrs. Eddy, music by Prof. Brackett, with a photo of Mrs. Eddy on title-page, at fifty-five cents, prepaid; or plain copies for forty-five cents. Also, "Christ my Refuge," prepaid, for thirty-five cents.

Proceeds from sale of music goes toward the Church Building Fund.

ALL church notices, changes in, or new advertisements, should be in publisher's hands by the 15th of each month, to insure their appearance in the following issue of the JOURNAL.

THE SERIES wrappers are addressed and completed by the 10th of each month, JOURNAL wrappers by the 20th. Notices of change in address must reach us by the 5th and 10th respectively, to insure correction in time for next issue.

WILL correspondents "R. A. S.," Eldorado, Kan., "E. P.," Sedalia, Mo., and "F. S.," having articles in September, 1889, JOURNAL, also "M. S." in December No., please send us full address. We have correspondence on hand for above.

WE had an extra large edition of December JOURNAL printed. We can furnish them for *gratuitous circulation* at seventy-five cents per dozen (to one address), fifteen for $1, prepaid. These prices to apply to this number *only*, and no orders for less than one dozen. One-half dozen fifty cents.

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Other numbers of JOURNAL for *gratuitous* distribution are sold at $1 per dozen, to one address, prepaid.

IN response to a demand from different fields of labor, we have published the tract "How to begin in Christian Science," in German.

WILL friends sending subscriptions for JOURNAL, Series, or Bible Lessons please state with *what number* or *month* the subscription is to begin.

SOME subscriber sent us a draft for $2 drawn by National Bank of Illinois, Chicago, but enclosed no letter. Consequently we do not know whom to credit.

VOLUME 6, April 1888 to April 1889, bound in cloth, is now ready, and can be sent prepaid, for $2.50 per copy. Volume 5, bound in cloth, same price.

MANY subscribers have asked that a suitable temporary binder be offered for both JOURNAL and Series, pending completion of a volume. We have ordered a lot of "Universal Binders," with *fac simile* of JOURNAL and Series title, printed in gold letters on cover, and of proper sizes to hold publications for a year or more. These binders are strong and very neat, and will serve indefinitely. Prices as following: Binders for JOURNAL one-half Russia, $1.25, prepaid; Binders for JOURNAL, full cloth, $1.00 prepaid; Binders for Series, one-half Russia, $1.00 prepaid; Binders for Series, full cloth, $.75, prepaid.

Any of the tracts issued, "Theory vs. Realization," "Is Christian Science an Opinion?" and "There is Rest and Peace on Earth," will be sent prepaid at 100 for 50 cts.; 200 for 75 cts.; 500 for $1.75; 1,000 for $3.00. Or our friends can order in equal quantities at above rates. "How to begin in Christian Science," 100 for 50 cts.; 200 for 75 cts.; 500 for $1.25; 1,000 for $2.00, prepaid.

Many correspondents send us remittances of drafts, express orders, etc., payable to "W. G. Nixon," C. S. Pub. *Company*, etc.

Make all payable to Christian Science Publishing *Society*.

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. VII. MARCH, 1890. No. 12.

COMMON SENSE IN RELIGION.

A discourse in line of Christian Science, delivered by Rev. L. P. Norcross, pastor Church of Christ (Scientist), Boston.

"Judge not according to appearance, but judge righteous judgment."—JOHN vii. 24.

THESE are the words of Jesus, the Christ; — remarkable words! What do they mean? What lesson do they contain for us? Were we to translate them into the vernacular of the present day, what one phrase could be made use of fully and exactly to express them? Is there to be found in the English language one answering this purpose better, or more completely, than the time-honored expression (whose full significance is so little apprehended) — "common sense"? To my thought, Jesus, by his words, means simply and solely for us to use sterling common sense in all the affairs of life — in those of religious life as well as elsewhere.

Common sense is a faculty quite foreign to the Spiritual realm. Those existing in the full consciousness of divine Truth and Harmony, require no common sense — as *we* use the expression. (Mark me, I say those in the *full consciousness.* Not one of us, however, has yet reached that high degree of realization. We still are under the dominion of the "senses" — at least we think we are; which amounts to the same thing.)

To continue then: Those who have risen to complete Spiritual understanding need none of the faculties belonging to the personal man — the lower world qualities of mind and heart. They have no use for memory, which implies

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limitations that belong exclusively to mortal sense. Witness, our individual and constant tendency to "forget things"! When we shall have reached the plane of Being wherein we do not and cannot forget, however, both faculty and word will have become obsolete; since the Principle of all Remembrance will be with us. Likewise judgment, reason, imagination, logic, deduction, all, on our approach to this Spiritual state of perfection, gradually will disappear.

Mortal man disappearing, his "essential belongings," the supposed "attributes" that combine to express him, vanish also. "Former things have passed away, all things have become new." When that grand realization of Spiritual fulness of Being shall be made manifest in every consciousness; when the supposed finite and mortal shall have disappeared, such admonitions as this of Jesus will neither be needed nor forthcoming. In the entire absence of all material phenomena there remains nothing in the least degree superficial or misleading to discriminate against. The full consciousness of Truth, Life, Love; that all is Mind and Mind's infinite expression, will supersede all belief of mistakes; hence judgment must entirely and forever disappear. Principle, then, will be acknowledged to be "all and in all."

Returning from our excursion to the Spiritual realm, we cannot well avoid recognition of the fact that this injunction of the Master was addressed directly to the "carnal man"; that it is plainly a rule laid down for the personal senses, or, to use our Christian Science term, for mortal mind. It is an admonition for those who, to their own carnal, material consciousness, are down in the dark; who are yet in the underground lazar-house of mortal sense, liable to see nothing aright; who, in their honest effort to reach the light, are fruitlessly running hither and thither, consciously and unconsciously jostling and being jostled by each other in return.

Men and women both in and out of the "church" are firm believers in personality. They think and declare that there *is* life, substance, and intelligence in matter; that physical pain and pleasure both are a reality. To them, sickness, evil in all its forms, are stubborn facts. They see everything and everybody through "personality,"—in other words,

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through *selfishness.* Even Christian Scientists — we who avowedly are striving, with *understanding*, to rise out of this false sense, battling daily for it — even we in belief, have much to overcome. With Paul we are made to cry out daily: "Who shall deliver us from the body of this death!" Clearly, then, to man in the "senses"—whether the one beginning to rise in Spiritual Consciousness, or his brother yet wholly and ignorantly in bondage to the "five senses," the language of earth must be addressed. The thought, tongue, and laws of heaven are to him simply unintelligible. To this man come direct the Saviour's words: "Judge not according to appearance; but judge *righteous* judgment."

It is the *world* that stands in need of common sense, not Heaven; the carnal man, not the Spiritual; hence I take Jesus' own ground in addressing you this morning. My words are not for the Spiritually Minded among you, but for those still struggling to escape control of the senses; — rather, for those of you who feel yourselves to be Spiritually Minded, and who seem growing so fast as to forget the "rock whence ye were hewn, and the hole of the pit whence ye were digged"; in other words, for those who forget to make needful allowance for others seemingly a step or two behind on the upward way.

Have we no Scientists among us who say and do unwise things? CHRISTIAN SCIENCE has no need of common sense; but *Christian Scientists* unquestionably do have need of a rare combination of both common and *un*common sense! The one successful plan to vanquish error, is to deny its claims, certainly; *but to do this* requires wisdom, tact, judgment, experience, skill; in a word — common sense.

What, then, is this exceedingly rare and useful common sense? Apparently it behooves us to look into the matter. I suppose we, all of us, have a clearer understanding of it theoretically than practically. Defined in the dictionaries, it is sound, practical judgment; ready and accurate recognition of those principles by which the world is and ever has been governed; *seeing things as they are;* gaining and holding clear, sensible, practical views of life and all its belongings, duties, obligations, etc.; or as we sometimes express it, being

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"level-headed," discreet, wise. It is the faculty we have of correctly estimating things, not only, but men with their thoughts, words, and deeds; giving to each its just value. The most of us claim to have this quality in abundance, — in fact would quickly resent even the faintest imputation of any lack of it.

There are few who have not some small claim to a share of common sense, 't is true; who cannot in certain lines, or on given occasions demonstrate the fact. Most of us have it "in spots," so to speak. By one it is manifested in one way, by another in another. Some make use of it in business relations; others in political affairs, or in the "humdrum" matters of domestic life. Occasionally one applies it to his religious life, its beliefs and acts; but those who, *on all occasions*, bring to bear solid, sterling "sense," are so few and far between — I had almost said they were "conspicuous by their absence."

Thus, a man may be a professional scholar, yet be a fool; an eloquent orator or preacher, still a fool; a shrewd cunning lawyer, and yet a fool. There have been brilliant statesmen and diplomats with small claim to wisdom. There have been eminent jurists who knew not how to "administer justice" equitably. Courts, Legislatures, Congresses, all have been graced by able, scholarly men who were dismal failures, so far as achieving the real ends and aims of justice is concerned. In short; what is human history, secular or religious, but one long chapter of blunder, crime, and horror, that were better left unrecorded and unread; — all from pure lack of common sense!

On the other hand: whenever and wherever common sense predominates in thought, speech, and action of men as individuals, parties, sects, churches, *there* is recorded the reward of true success; — permanent results. It is more to be valued than wit, genius, money, fame or power; for it knows how, powerfully and wisely, to apply *all* these. It knows how, when, and where to marshal the forces of the world. It perceptibly and sensibly straightens out all the snarls which men and institutions are continually being entangled in. One eminently in possession of this gift *cannot* go radi-

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cally wrong; *cannot* shipwreck the life either of himself or others. It fits every nook and corner of life. The poet sings more sweetly and effectively for heeding its dictates. It mixes the artists' colors, and paints his pictures. It helps the minister prepare and deliver his sermon; the manufacturer to conduct his business; the housewife to manage her domain. It surely is a "God-send" to whomever possesses it. It outweighs "good fortune and riches," since its possessor is both fortunate and rich. "With *all* thy getting, *get understanding*,"— common sense.

I have said that few possess this gift in sufficiently eminent degree to manifest it on all occasions. Why? Is it due simply to absence of mental calibre; of intellectual perception? Partly; but vastly more to the *presence* of the so-called selfish emotions that seemingly sway the world; to envy, jealousy, hatred, passion, caprice, cupidity, self-love, self-will.

The impression commonly prevails that some are naturally blessed with deeper penetration and clearer discernment than others; and that this is why they evince sounder judgment and better "sense." Unquestionably this accounts for much from the standpoint of personal sense; the standpoint from which I am now speaking. Still, observation and analysis have taught me that failure to manifest "common sense," is not attributable so much to mental, as to moral lack.

The law of common-sense (which is no more nor less than doing justice *all round*), often involves considerable sacrifice of "appearance"; while "mortal mind" does seem to enjoy being credited with virtues, and possessions which it absolutely has not. In its fondness for display, it is continually coveting that which, by it, is unearned. I am convinced by study, both of myself and of others, that "life-failures" are attributable — not so much to inability to foresee and avert impending danger and disaster, — as to the meddling of the legitimate offspring of selfishness — perversity, mad ambition, love of ease; all mild forms of insanity from which humanity is suffering, and will continue to suffer, until it learns to look higher.

Coming now to what is of practical import to us as Christian Scientists, viz.: Do Christian Scientists need common sense

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in conducting their affairs on a Scientific basis? *Emphatically I answer; *Yes!* We need it for the simple reason that we *don't* need it; — paradoxical, do you say? yet true. Were we consciously living in the true conception of ourselves, this with other attributes of carnal man would have disappeared, as already has been shown. As it is, we are wretchedly prone to forget how very earthy, material and carnal our present consciousness is, and to fancy ourselves *already* in the heavenly Canaan of Mind, Harmony, Love; hence we quite frequently need the reminder that we have advanced but a little way on the road out of Egypt; that we still are on the enemy's camping-ground, though our faces *be* resolutely set Zionward. We need continual reminders that we do not travel towards the fair Clime of joy and rest, faster than goes on the destruction of individual consciousness of the mortal senses.

We are, as it were, citizens of two countries; inhabitants of two realms. One, the Celestial or Spiritual; the other, of personal sense. We are continually making excursions back and forth from one to the other. Fast as we can, we are exchanging our earthly possessions (in the senses) for the wealth of Spirit. *If any people on earth* need the rarest combination of both common and *un*common sense, it is *we Scientists.*

The old adage, "In Rome, do as the Romans do," would prove a most harmful and sensualizing one for us; but we can never "spoil the Egyptians" of personal sense, unless we know their language, habits, and customs. In other words; we can never know what Life, Light, Love, and Truth are, and are able to accomplish, save as we apply them to the men and thoughts of this world. They do not know our Spiritual speech and thought. *Nor does the carnal sense yet remaining in us* understand this. Nothing but common sense; sound, practical judgment, makes it possible to *win victories over error, both in others and in ourselves;* — a common sense that at once yields to the Infinite, and extends the helping hand to humanity. If we want a rare example of sound common sense exhibited in matters both weighty and light, we have but to turn to St. Paul. Here is a man

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having revelation after revelation; vision after vision; heaven continually opening to him and revealing its unseen glories, its hidden mysteries; yet what rare tact, discrimination, "sense," *and modesty* is manifested in his daily intercourse with men. He never "loses his head," but successfully maintains his equilibrium throughout, with both worlds. Place him in any situation and he proves equal to its emergency. He can make a tent; or write a soul-stirring letter to a weak, unspiritual church. He can plan a campaign; attending to its minutest details. He can meet and overthrow the proud sceptics of Mars Hill — and all the time is gaining clearer Spiritual perception, becoming more and more an inhabitant of the "upper world."

In closing, three practical suggestions offer themselves. First: As we develop in Spiritual perception, we gradually manifest more and more tact and modesty in making our disclosures to others. We *must* do this. Even among our own number there are those who cannot understand our deeper experiences; to whom "visions" and "revelations" can be but a hindrance, a stumbling-block.

Second: The highest common sense should teach us how incumbent upon us it is to respect the views and feelings of other Scientists who, while true to the one standard (teachings of SCRIPTURES and SCIENCE AND HEALTH), yet have, like ourselves, some thoughts and experiences inherently and inalienably their own. "Unity in diversity" must be our rule to work by at present; — until that blessed day arrives when all error is destroyed, and perfect love reigns in every heart. We have not all been brought into Truth by the same individual experience. True, we are to grow out of personality; but *while we are doing it, we need toleration for others who also are doing this.*

In nothing, do earnest, over-zealous Scientists err more than in hasty, harsh, unwise judgment of both acts and motives of others who, in minor particulars, do not think and act just as they themselves do. Fidelity to Principle we need *and must have;* but *this* keeps us *above* harsh and uncharitable judgment. "Judge not, that ye be not judged, for with what judgment ye judge, ye shall *be* judged."

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Third: Common sense should teach us some salient points in regard to what Scientists term "malicious animal magnetism." This is, of course, our chief and only foe; but,—softly, friends. Let us use a little calm sense and cool discrimination in facing it. This may help us to a little greatly needed wisdom in recognizing and destroying the claim. We do not need to prate of this phase of mental action on all trivial occasions. That is simply absurd; and at times places Scientists in unenviably ludicrous positions. I speak of it pointedly here; for it seems to have become sort of a "craze" or "epidemic" amongst us to magnify every little blunder, and ascribe to it the dignity (?) of "malicious animal magnetism." Why, here the other day a Scientist in the West, failing to receive her JOURNAL promptly, sits down in hot haste to warn its publisher to beware of animal magnetism; assuring him that he was being handled by it. A moment's investigation at the office of the publisher, revealed the fact that she *had failed to give her post-office address!* Verily, what extremes we do run to! We have to meet the subtle foe constantly; to "pray without ceasing"; but we will have enough to do without starting up such phantoms — such wills-o'-the-wisp as this.

Moreover, should we not be a little cautious lest we attribute unduly to other minds, the exercise of "malicious" manifestation? Just about nine times out of ten, as in this case, the trouble clearly lies in ourselves. What calm, clear, divine sense there is in Jesus' words! "Judge not according to appearance, but judge *righteous* judgment."

Make others to see Christ in you, moving, doing, speaking, and thinking. Your actions will speak of him, if he be in you.—*Samuel Rutherford.*

A sound discretion is not so much indicated by never making a mistake as by never repeating it.—*Bovee.*

If you would lift me, you must be on higher ground.—*Emerson.*

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SIN.

LAURA C. NOURSE.

WHAT does Christian Science teach concerning sin? There is need that great care be taken in our statements on this question, as we are constantly being met by the assertion that Christian Science teaches there is no sin; and very many, misled by this bold statement, turn from our work with suspicion, not to say outright fear.

To assert that God is all, and in all; that He made all that was made and pronounced it good; that without Him was not anything made that was made, and that He could create nothing unlike Himself; and that therefore there is no evil, is not enough. This is the absolute truth; but still the fact remains that all about us is the seeming evidence of the workings of a power apart from God — a something which by no stretch of the imagination or any far-fetched theory can we pronounce good.

How, then, shall we dispose of this which to the material senses seems so real, almost more real than God Himself?

We have said that our first statement is absolute, viz.: that God is all; is good; is the only Creator; and that He made nothing unlike Himself. He is all-power, all-presence, all-wisdom. Being all, He can be nothing less than all; nothing more than all. Being all, there can be naught beside Him.

The claim of evil is the "fruit of the tree of knowledge of *both good and evil*," surely; and the just recompense "in the day ye eat thereof ye shall surely die." The serpent cunningly ignores the telling modification, and confines attention to the "tree of knowledge," simply. Thus he says — directly in the face of Good: — "In the day ye eat thereof ye shall be as gods," knowing both good and evil.

Evil is the direct result of a belief in a power apart from God; when God has already declared Himself all-power. It is the false claim before the material senses, deplorably *real to mortality*, but unreal to God — Truth. It is the nightmare

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from which the Truth awakens us to the knowledge that our terror is but the result of disordered vision;—that we are fighting a "man of straw" — a ghost.

As darkness is the absence of light, so evil is but the negation of good. As light enters darkness disappears. As we realize the truth of the allness of God, or Good, evil melts into its native nothingness. "Dust thou art and unto dust shalt thou return," is the Almighty's fiat against all unlike Himself. Sin (evil) has in itself, no power, no entity, and can have no dominion over us *unless we yield ourselves to it.* "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death or of obedience unto righteousness?"

Holding ourselves steadfastly in the realization of the all-power, Good, we learn that in its opposite there is no power whatever; hence, it has no dominion over us.

If in possession of a certain piece of property, with title proven and claim legally attested, how would we meet one coming to us having in hand a spurious claim, and on the strength of it demanding possession? Would we not at once assert: "You are in error, this is *my* property. I have papers duly attested and delivered. I made, in the outset, every needful investigation, and know whereof I affirm. You hold in your hand a claim that *you* may consider genuine; but *I know* it to be invalid. I have neither time nor inclination to parley with you; you have mistaken the party with whom you have to deal."

In precisely this manner Christian Science deals with every claim of evil, whether it assumes the form of sin, sickness, or reaches the final statement, death.

Believing fully in the allness of God, we meet the opposite as the spurious claim and put it to flight with Christ's own words: "Get thee behind me satan, thou savourest not of the things of Truth."

Moses was commanded to take up the serpent, to handle it, and it became a staff in his hand, a thing of use and power. Just so must we bravely handle the claim of error. To turn and flee, means simply destruction. To admit that it has validity, is to give it possession. To meet it boldly

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with the word of Truth, the "Sword of the Spirit," is our only safety. Meeting it thus, it becomes in our hands a staff, a thing of power.

That Jesus of Nazareth revealed all the ills of humanity to be the direct result of sin; that sin the belief in a power apart from God, we do believe and teach. To the impotent man at the pool of Bethesda he said: "Behold thou art made whole. *Sin* no more, lest a worse thing come unto thee." Thus he shows the physical claim of disease to be the direct result of sin, and warns the sufferer that a *repetition* of the offence will produce even greater suffering.

Christian Science also finds the prompting of all action in mind, and adopts Christ's recognition of sin's origin in thought before disclosed in the overt act. In its covert hiding-place it produces vastly more direct and pernicious results than can spoken word or bold and atrocious deed.

Christian Science demands truth in the *inward* parts; a forsaking not only of wrong outward act, but a cleansing of inward thought; an utter and entire surrender of self to God, a self-abnegation so entire as to know no will save the will of the Father. Thus, and thus only, can we escape the condemnation that Truth ever brings to error; for "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

THE following is a clipping from the *National Israelite*, the organ of the liberal Jews of this country, and I send it as being very significant to Christian Scientists. — N. B. E.

"It is maintained in the Talmud (*Baba bathra* 16), that a gem hung from the neck of Father Abraham, and that any sick person looking upon it was cured instantly. That was more wonderful than the faith cures; more wonderful even than the miraculous cures recorded in the Gospels. In the same section of the Talmud (p. 16), it is reported that there was so much astrology or astronomy in the heart of Abraham, that all kings of the East and the West approached his door. This explains the nature of that wonderful gem, — it was science. Josephus (Antiquities I, vii. 2,) tells the same story about Abraham; he taught the Egyptians arithmetic and the science of astronomy. This solves the mystery, not of faith cure, but of Abraham's miraculous gem."

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GOD IS ALL.

KATHLEEN.

If God is all in all
  His children cannot fear.
See baseless evil fall,
  Knowing that God is here!
    For God is all.

If God is all, in space
  No subtile error creeps.
We see Truth's glowing face,
  And Love that never sleeps,
    If God is all.

We see creative Mind,
  The Principle, the Life;
There Soul and Substance find,
  But never discord, strife,
    If God is all.

If God is all in all
  Where is the sin we knew —
And death with dark'ning pall
  That hid our joy from view?
    If God is all?

Where is the mortal pain,
  The grief and care of earth?
I ask for them in vain.
  Could such dread things have birth
    If God is all?

If God is all in all
  He made all that is made;—
Not mortal man to fall,
  To suffer, sin, and fade,
    If God is all,

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But perfect man, His thought
Harmonious and pure:
In His own likeness wrought,
In His great love secure;
For God is all.

"And all His works were good."
Can Truth create a lie?
Can Goodness change his mood,
And form a thing to die,
If God is all?

His child, I know that Life
Is my sure heritage.
I know no death, nor strife,
Nor time, nor loss, nor age,
If God is all.

I know no *self* to claim
Wisdom, power, and pride.
I bear Thy oriflamme,
And have no thought beside,
For God is *all.*

Oh, Perfect and Divine!
We hear Thy loving call,
And seek no earthly shrine
But "crown Thee Lord of All,"
For *Thou art All.*

MANY beliefs that have long passed unchallenged among the wisest and best people — that have gained universal sway, and that have the most powerful sympathies of mankind in their support — are now being called in question. However unpleasant the fact, it certainly is not a matter of just complaint. It is simply the result of that exercise of indefeasible rights of the mind of any age, which can never be abolished until men cease to value truth. Any doctrine which cannot endure the test of the most searching scrutiny, should be ruled out as unworthy of belief. —BISHOP FOSTER.

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PARADISE, HOME, EDEN, HEAVEN.

BETTIE BELL.

HOME is not in reality a place in time and sense; it is a state of eternity. All its belongings and adornments are ideas born of spiritual sense, and hence are unchangeable and indestructible, a joy forever.

Jesus said to the thief, "This day thou shalt be with me in Paradise." We learn in Science that there never was any "Paradise lost." Man is never really born, educated, fed, clothed, nor grows from "youth to old age" in the dream of materiality. He never had, nor could have, the faintest conception of matter; his messengers (thoughts) have always beheld the face of his Father in Heaven, and he therefore knows nothing of a Paradise lost. Food, clothes, home, are found in denial of the claims of material sense. The true food of man is the word of God, and this is the healing power. In Spiritual sense language is clothing, and this teaches: home is conscious life in Spiritual sense, and this consciousness is the preaching of the Word. The whole revealed Word is the body of Mind, and this harmonious body constitutes Eden. Fed with the Word, clothed with its language in the freedom of its delivery and dispensation man is in Paradise — Home, Eden, Heaven.

It is when we have worked out of the dream of sense and have thus entered Paradise that there is realization that there never was a "Paradise lost." Taken from the cross of sensuality man first enters Paradise, and finds pleasure in the realm of Good; peace in the heart of Truth; joy in the bosom of Love, and gladness in the eloquence of Mind. Thus, in Spiritual sense, he recognizes salvation. We shall enter Heaven when we have only spiritual thoughts to reflect over the body — when it is realized that Love is the queen and Truth the king of home; that Life is its Light, Soul its music, Spirit its poetry, Mind its art, Good its atmosphere, and Principle its whole of foundation and superstructure.

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Strength, reality, beauty, are centred in Principle; it is this home or consciousness that is sweet and this home is eternal.

Man is never at home in evil;— the purity of Spiritual sense is his "holy habitation," wherein is to be found no "unclean thing." "Things are thoughts;" and the thoughts that furnish and adorn the home of man are clean, pure, perfect, durable, substantial; with no shade of sin, sickness, or death thereon. Mind provides, furnishes, adorns, governs, supports and regulates; not a flaw — a single erring thought — can find a place therein. Home, to be Eden must be governed by absolute Good. God made this home for man and put him in his Eden; and *His* work cannot be marred by evil. Man is secure in Eden; is happy and at rest in Spiritual sense, and God gives him all, denying nothing.

So we find Spiritual consciousness, Spiritual sense, Spiritual power, and Spiritual law, to be man's Paradise — Home — Eden — Heaven. Soul having given all, there is nothing more to give; hence, another name of man's home is *Satisfaction* — "*The Lord is there!*" It is only through spiritual consciousness of Being that Paradise can be entered — realized. Spiritual sense must have untrammelled action before home is entered. The full power of Spiritual sense is there found, and we enter Eden. When we know the *Law* of this power then we enter Heaven. Paradise is swallowed up in Home, Home in Eden, Eden in Heaven, and these four are *One*.

"First He leads us, then He delivers us, then He honors us, then He satisfies us";— four states of Spiritual progression the foundation of which is Intelligence and Substance, for "no other foundation can any man lay." Infinity and eternity are the corner-stones of this building "not made with hands, eternal in the heavens." Spiritual consciousness is Soul, and Spiritual sense is the Home of Soul. At home with God, safe from sin, sickness, and death, man is forever in the "Science of his Being"; in the contentment of Paradise, the satisfaction of Home, the joys of Eden, the pleasures of heaven;—it is thus Eden becomes the Heaven of Immortality.

Spiritual sense in action with power — and signs follow-

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ing, restores the ark to its place in Divine Principle, and gives the *ring* of Science, and brings out the *offspring* of SCIENCE AND HEALTH, — "The New Heaven and New Earth" in the which can never enter aught but the unfoldings of Spirit. This is Heaven to man, and in the bosom of his Father his rest, peace, and joy is without end. "Turning away from sense to Soul, Jesus entered heaven."

Then, what is the Science of our Being? Spiritual Consciousness, Spiritual Sense, Spiritual Power, Spiritual Law. This it is that entitles man to the eternal possession of *Paradise, Home, Eden, Heaven.* Fulfilment of the Law brings out universal salvation and rest; peace, order, and harmony govern the household of man. Science is God — and the declaration "Let there be Light" is the Word of God; hence the Word of God is Christian. It is just and right to call the Mind that creates, Science; and the creation of that Mind, Christian; for God's work and Word is *Christian,* and it is *Science.* "Daniel's understanding of Science enabled him to do cunning works." (1*st chap.* Daniel.) So it requires an understanding of Christian Science to take this mental journey from Paradise to Home, from Home to Eden, and from Eden to Heaven. There we find no *Martha-duties* to encumber us with difficulties hard to bear; but with a realization of the Omniscient Love we can transform them all into *Mary-duties,* and sit at the feet of Love and receive Her benediction; — for "The Kingdom of Heaven is by *demonstration* and *power.*"

. . What am I then? Nought:
  But I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
  I live and breathe and dwell, aspiring high,
Even to the throne of Thy divinity.

I *am,* O God, and surely *Thou* must be.
  Thou art; directing, guiding all, Thou art!
Direct my understanding then to Thee;
  Control my reason, guide my wandering heart.

—*Bowring.*

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SUBORDINATION.

K.

THE article by "S," in the February JOURNAL, directing attention to the fact that the security of Christian Science organizations is dependent wholly upon individual consecration of its members, cannot be too carefully pondered. We will do well to examine ourselves and learn if we have attained to that subordination of self, of human intellect and its opinions, ambition, personal prejudices and favors, that alone can prove a safeguard to ourselves individually, or to the organization of which we may be a member. If we have not attained this subordination of self we may decide at once, that as a possible contingency, our organization is in jeopardy. To be successful, organizations *must be the fruit of consecration.* If, on the contrary, they are based upon the hope that in some way they will produce consecration where none previously existed, the fruition of that hope is sure to be failure, and it is not the part of wisdom to lure ourselves onward with any other anticipation.

Now that so many new churches are forming, would it not be well to observe another pitfall in our pathway, and seek its avoidance?

A Christian Science Church is, to our sense, an organized effort of humanity to extricate itself from erroneous beliefs; to gain an understanding of God, and of the Truth of Being. Human effort, in its pursuit of the righteousness and knowledge that lead to spiritual perception, realization, makes use of a church. This, however, is not the true "Church of God"; for that is Spiritual and perfect. Still it should strive to approximate thereto as closely as possible.

One of the "conditions precedent" to its success and permanence is involved in the principle of unity. Above all, it must have a unity of understanding based upon certain accepted statements of Truth; and this unity of understanding must be preserved without change or elaboration, save as the consequence of generally accepted demonstrations.

Because this is a church, or because it is a Christian Science Church, let us not seek to invest it with supposed infallibility. Remembering that infallibility is not characteristic of human action, let us admit, that unless every precaution be observed, the church is liable to become the very football of error.

It is required of every church that it shall demonstrate Unity,

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Harmony, and Love, "for unto this we must all come at last." The hope of a church, even though composed of consecrated Christians, lies in entire individual devotion to impersonal Principle — regardless of all other considerations.

After a church is established we would do well to consider the following words of the author of SCIENCE AND HEALTH: "It is a grave mistake to attempt to steady the ark of the covenant with an opinion." . . . "We try *in vain* to soar above error by speculative views of Truth." . . . "It requires a higher understanding of this Science to teach it properly and correctly, than to heal the most difficult case." . . . "Truth is demonstrable when understood, and not understood until demonstrated." . . . "Goodness alone reaches the demonstration of Truth."

If we grasp the deep significance of these and other similar statements, we will not expect to follow the old methods and customs; but will be satisfied with the very simplest form of worship, and will not demand of our speakers more than the simplest, unlabored explication of demonstrated Truth.

There is a strong, urgent desire on the part of students, to obtain Spiritual power. This desire manifests itself in the effort to acquire constant and copious additions of what is termed the "letter" of the Science.

Herein appears the pitfall referred to. This constant and ever-pressing inquiry for more elaborate knowledge of what Truth is, will prove a temptation to speakers to depart from the realm of *demonstrated* Truth, and to enter the uncertain domain of theory, opinion, speculation, and conjecture.

Opinions are the offspring of erring human thought; hence without rule or principle. No Christian Science Church can permanently maintain unity of understanding and action, if subject to their capricious influence. To avoid falling into this pitfall, we must limit demands upon our speakers, and be satisfied to keep within lines generally recognized as safe. It can hardly be expected of one member of a church that, starting from a common basis of understanding, he can on every Sunday of the year, give a *new and extended* exposition of Truth *based upon his own demonstrations.* The only rational reason that can be given for establishing a Christian Science Church, is to teach men demonstrable truth and to show them how to demonstrate it. We must keep within these lines. The indulgence of any other propensity is fraught with possibility of mental darkness and discord.

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FIVE WISE VIRGINS—FIVE FOOLISH.

M. J. L.

SHORTLY after I began work in Christian Science, it came to me that the five wise virgins are the five Spiritual senses: intuition, hope, faith, understanding, and fruition. SCIENCE AND HEALTH, p. 206, 40th edition: "The five foolish virgins are material sense, or human belief,"—ignorance, fear, doubt, dread, and despair. Page 62: "Spiritual sense is a conscious capacity to understand God." Human belief is materialism — the opposite of the true Spiritualism.

The five foolish virgins are not only foolish, but ugly; and to take them up and master them is the work of the five wise ones. The foolish are vindictive in belief, and persistently clamorous for power and supremacy. They must be taken up one by one, and overcome.

"And the foolish said unto the wise, give us of your oil, for our lamps are gone out." Materialism must go out, in the light of Science; and mortal mind, begging for oil, is told to go rather to "them that sell and buy for yourselves." True wisdom is expressed in this reply. The door *must* be closed upon them, the separation must take place for growth in grace to be progressive; for demonstration to yield happy returns.

Intuition is the finer quality of thought that continually sifts chaff from wheat; purifying, cleansing, perfecting; casting out every evil thought; adjusting and readjusting every good impulse, hence exalting, "good."

Hope, strong and buoyant, "is the anchor of the soul, which entereth into that within the vail. Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec." Heb. vi. 19, 20.

Faith, in its activity, is continually giving evidence of Life and Immortality beyond the grave; of perfect confidence in the Divine hand; of willingness to watch, labor, and wait,—knowing well the Lord is gracious, and will not forsake those who trust Him, — that He is a rewarder of those who diligently seek Him. The works of faith are joy and peace, health and holiness. The blessing of the faithful is a crown of glory, won by triumphing over material sense.

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Understanding is real development of intellectual power; mental freedom; capacity for enlarging and expanding. "The knowledge of the Holy is understanding." This virgin, freed from intellectual bondage, is not only free in thought but holy in purpose. Her lamp, always trimmed and brightly burning, effectually banishes all darkness of mortal dread. Taking captivity captive, she discloses the riches of Eternal Mind; and establishes on firm foundations the "temple not made with hands, eternal in the heavens," and by Wisdom builded.

Fruition is the result of long-suffering, faithful practice of successful demonstration in overcoming material belief. It is the consequence of "well done"; the final triumph in Spiritual sense, or "oneness with the Father." "Through spiritual sense only can man comprehend and love Deity." (S. & H. p. 413.)

These wise virgins, faithful in watching and waiting for their bridegroom — "The pure consciousness that God, the Divine Principle, creates man as His own idea, and is the only creative power" (S. & H. p. 529), — are rewarded with: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." . . "Unto you that fear (reverence) my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; and they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord." Mel. iv. 2, 3.

THE CHURCH OF TO-DAY.

H. L. DUNBAR.

It is apparent to the clear-sighted, that the so-called orthodox Church is cutting away the old barriers that so long have held it in bondage. Its advancing thought is heralding better things. It gains a new leverage on which to rise to the omnipotence of its faith; to the limitless possibilities of truth, as presented to this age.

The *true* Church of to-day is a "revised version" of the same grand old truth — old, yet ever new — no longer limited, but universal in its relation. This is a Church of Spiritual hospitality; open on the four sides toward humanity, and above toward God (Good). Its mission is to employ the power God already has given, and to show that Love is the fulfilling of the law. It is

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mother to all. It believes in a divinity that inspires to deeds more than to words. It begins with a protest; it ends with an affirmation. It protests against all error; it affirms only Truth. It rejects the old method, and demonstrates the efficacy of the new. The Church of to-day works *with the understanding*, rather than *upon belief*. It cannot charge sin and sickness to a distant Adam, nor vainly call for relief from a distant God. It goes forth to manifest the good, and to rescue man from moral darkness. It opens the door of opportunity for every fallen one whom society has trampled under foot. It seeks to give *all* a fair chance. It shields childhood and promotes old age through health, happiness, and harmony.

This is the Church of to-day, as represented in the now world-wide name—"Christian Science." It sows on the waiting fields of human thought, and the harvest, as it ripens, will ripen for God.

ERRATA.

THE — in second line of second paragraph of article entitled Christmas Offerings (Feb. issue), makes it appear that Mrs. Eddy discriminated between certain gifts received by her. This is a typographical error, the — not appearing in original manuscript.

SUICIDE TO ORDER.

SCIENCE not only accounts for a great deal, but has a great deal to account for. The other day M. Charcot publicly hypnotized a gendarme and then told him to assassinate M. Grevy, whom he would find in the corner of the garden. The poor constable went out and stabbed a tree with a paper knife, and came back trembling and confessed the murder. Such feats have been done in Leeds as well as Paris, and we know what is the power of the magnetizer. It has hitherto been one of the fairy tales of science, but now it is said to have added a new and terrible chapter to the records of crime. One waits for proof, but accusation is definite enough.

One malefactor, a French libertine, actually in the hands of the police, is said to have selected his victims, choosing those of an emotional temperament, and then to have magnetized them and ordered them to commit suicide. One poor girl did do so. Law and science are equally interested in the result of an investigation which, it is said, will very shortly be held. If the facts are proved, the question will arise whether the offence actually amounts to what the law recognizes as murder. If not, we certainly ought to have a new law, and we shall probably have a new word. "To suicide a person" seems a contradiction in terms.—*Pall Mall Budget.*

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HOME AND CHILDREN'S DEPARTMENT.

PAPA'S SWEETHEART.

SUCH a bright baby as she was! with beautiful, large eyes which shone with the soft radiance of love. Papa would never call her anything else but his Sweetheart. She was a very thoughtful baby, too; sitting for hours at a time on her mamma's lap, seemingly absorbed with her own reflections, her little head poised sidewise as if listening. Her mamma said she was listening to what the angels were saying. We know, as Christian Scientists, that "angels" are good, pure thoughts; so I have no doubt this was true.

When Sweetheart learned to walk, her courage was remarkable. She stepped right out without the slightest fear, refusing all aid from anyone. A friend asked her mamma how she taught her to walk so quickly. "I did not teach her at all. I simply overcame my own fear," was the answer. She was standing near the head of the stairs one day, when someone exclaimed, very much frightened, "Mercy! aren't you afraid she will fall downstairs?" "No," said mamma, in ringing tones; "I do not fear, for God governs her actions." Sweetheart ran to her mamma and gave her a grateful hug and kiss, as if she understood it all.

Two kittens taught her to run. The gardener's wife had given her a cunning little pair, but sometimes when she played with them they would scamper away out of her reach. At first, Sweetheart seemed a little perplexed at this part of the programme, and, with a little sigh of resignation, settled herself to watch them from a distance. It was not long before she solved the problem, however, and could run as well as they. She never stumbled nor fell, for she never seemed to think of the distance to be travelled; but concentrated her thought on the object, and that carried her quickly along.

Her chief characteristic, however, was an ability to comfort, not only children but adults. A lady who was sorrowful and unhappy in belief, came to visit her mamma. Sweetheart was asleep, but as the lady had never seen her, she asked if she might be allowed to do so. She herself says that, as she bent

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over the bed whereon the little one lay, a great uplifting wave of love and peace swept over her, and her lonely heart was comforted. Soon Sweetheart stirred, smiled, then opened her eyes shining like two stars, and raised her arms to be taken. The lady gladly took her up and kissed her, and Sweetheart in return patted her face in a comforting way as if to reassure her. This lady said she felt lighter-hearted and more peaceful that night than she had in years. She became a happy woman before she left Sweetheart's home; for while there she studied Christian Science, and learned how to demonstrate over her grief.

The first words Sweetheart ever uttered were in answer to the question as to whose baby she was. The reply came promptly, "I'm Dod's child." She seemed intuitively to know that SCIENCE AND HEALTH was a book loved and revered in the household. If her mamma sat idle, she would run to her and pull her gown, and then point to the table whereon the BIBLE and SCIENCE AND HEALTH were kept; indicating that she wished her mamma to read SCIENCE AND HEALTH aloud. So long as her mamma read, she would remain perfectly quiet.

One day a lady was vehemently opposing Christian Science to her mamma. "Do you mean to say that you can keep your children well by it?" "Yes," said Sweetheart's mamma; "it has taught me a thousand-fold more than to keep them physically well; for it has taught me how to develop their good characteristics and unfold their best qualities, as I never knew before." A moment's pause, and a young, sweet voice said in quick, decided tones: "Sweetheart, Christian Science baby!" and two eyes beside the mother's chair looked up and smiled. This appeal proved irresistible, and, looking at the little one, she said reflectively: "Well, I do not know but there *is* something in it after all, Mary." So here was Sweetheart's first convert to Christian Science.

LITTLE four-year-old Margaret went for a ride on the cable car with her papa. When they reached the end of the line, papa proposed that they get off, walk a few blocks, then take a return-car home. After the walk, however, Margaret refused to get on the car again; saying she wished to walk home. "But you will get so tired," said her papa, "you can't walk that long distance." "Oh, yes, I can," said the little one, "God won't

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let me get tired!" And she actually did walk the two miles home, without a sign of fatigue.

CHRIST AND THE LITTLE ONES.

JULIA GILL.

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him,
With a touch of his finger, they say.

"And now I shall carry the children,
Little Rachel, and Samuel, and John;
I shall carry the baby, Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled;
"Now, who but a doting mother
Would think a thing so wild?

"If the children were tortured by demons,
Or dying of fever, 't were well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan,
I feel such a burden of care,
If I carry it to the Master,
Perhaps I shall leave it there.

"If he lay his hands on the children,
My heart will be lighter, I know,
For a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,

'Mid the people who hung on his teaching,
Or waited his touch and his word,—
Through the row of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how from morning to evening
He teacheth, and healeth disease?"

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Then Christ said: "Forbid not the children,
  Permit them to come unto me!"
And he took in his arms little Esther,
  And Rachel he set on his knee.

And the heavy heart of the mother
  Was lifted all earth-care above,
As he laid his hand on the brothers,
  And blest them with tenderest Love.

As he said of the babe in his bosom,
  "Of such is the Kingdom of Heaven,"—
And strength for all duty and trial,
  That hour to her Spirit were given.

I WAS entertained in New York, last winter, at the home of a Christian Scientist who was endeavoring to inculcate the principles of Christian Science in her little five-year-old Walter. He was a bright, winsome little fellow who seemed to grasp the Spirit of the new thought, and bring it into daily practice. The Scientific Statement of Being formed his evening prayer, and was as devoutly uttered as ever his "Now I lay me" had been.

His mamma, having occasion one day to reprove him, said: "Walter, don't let mamma ever hear of your doing that again." "Why not?" asked he. "Because it's mortal mind." A simple "Oh," was the only response. Mortal mind to him meant all that was naughty, impolite or unkind; and hence here was sufficient reason why the offence should not be repeated.

One morning, while sitting at the open window watching him playing in the street, I saw him fall. Getting up, he brushed the dirt from his clothes, saying to himself: "All is Mind, and it isn't any matter." He had caught the thought of God's ever-presence and care of him, although the words were a trifle mixed.

On another occasion, both his little cousin of three years and himself fell down a long flight of stairs. He came home, bearing traces of tears; but with animation told how little cousin was hurt and had the nosebleed. "But weren't you hurt?" I asked. "Why, no! I'm a Christian Scientist." "But why did you cry?" "I cried for little cousin. She was hurt. She don't know about Christian Science." Thus we found daily demonstrated in the life of that child, a beautiful, practical truth, coupled with a faith and trust in the *Allness* of *Mind*, that many an older Sci-

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entist would do well to emulate. It is a treasure to that young life that will bring forth much fruit to the Master. "Verily, of such *are* the kingdom of heaven."

LITTLE Bessie had a belief of a cold, and I told her to treat herself. The next morning she got up entirely freed from her belief; bright and happy. I asked her what she had done. "Why nothing! I just declared all the time: 'God is Love, God is Love, God is Love!'"

When playing one day with her brother John, she ran a pin into her finger. "Oh, dear! that hurts awfully, Johnnie," she exclaimed. "Well, never mind," said John, consolingly. "You sit down, and I'll treat you." Presently, both were happily playing again, wholly re-instated in Harmony.

VINDICATION.

THE letters appended will be understood by JOURNAL readers living in Boston and vicinity, who know the history of Miss Gillespie's case. For the benefit of those living at a distance, however, who are not conversant with the facts, the following statement seems desirable. Especially does this seem essential in view of the extensive and wholly one-sided press reports lately current.

The latter part of the summer of 1889, Miss Florence Gillespie, of Chattanooga, Tenn.,— a pronounced "incurable in the last stages of consumption"— came to Boston to be placed under Christian Science treatment. With Miss Gillespie came two aunts, believers in Christian Science; primarily, to be with and render her such assistance as lay in their power; secondarily, to perfect themselves in the study of Christian Science with competent teachers here in Boston.

Up to within a short time of her passing on, Miss Gillespie perceptibly improved; being able to attend, with her aunts, the Christian Scientist Church services, and to mingle with us at the weekly conference meetings. Indeed, her physical improvement was noticeable to us all. This continued until some time in January, 1890, when the prevailing epidemic "La Grippe," appeared in the household where the three were stopping. Miss Gillespie was suddenly seized, and almost as suddenly passed away. The healer, having her case in charge, knew nothing

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whatever of the attack until a few hours before her death, when he was hastily summoned; but it proved too late to save her, so rapid had been the ravages of the "enemy."

No sooner had the patient passed on, than a reporter appeared upon the scene; sent up by one of the local dailies. From one of the inmates of the house he gained a highly-seasoned, maliciously-inspired account, and proceeded to write up a sensational report under the startling head lines: "Another Victim of Christian Science! Sad Case of a Girl Who Had Left the Luxury of a Southern Home for the Rigors of Christian Science, or Faith Cure. Forced to Labor. Starved and Otherwise Maltreated," etc.

The reporter *did not see the relatives of the deceased*, who were bearing with them, on their return to their Southern home, the precious dust of the loved one,— nor did he see any of the Scientists conversant with the case. He simply listened to the distorted account of an inmate of the house, who had herself become incensed by refusal of Miss Gillespie's aunts longer to submit to the exactions of said inmate. Indeed, the ladies were making preparations to leave the house when the niece was seized with the final attack.

The following letters afford sufficient guarantee as to character and intent of the ladies in question; both of whom impressed us all most favorably with their kind-hearted sincerity, and the evidently humane sentiments that governed all their actions.

CHATTANOOGA, TENN., Jan. 25, 1890.

TO THE BUSINESS MANAGER, *Advertiser*, BOSTON, MASS.

Dear Sir,— At the request of several friends of the late Miss Gillespie, I write to solicit you to give space to the publication of the letter of Dr. Gillespie, the father of the deceased. The letter is intended to vindicate Miss Whiteside, the aunt of Miss Gillespie, with whom she was in Boston. I have several years' personal acquaintance with all these parties, and I wish to assure you that no one stands higher in this community. The publication is simple justice to Miss Whiteside, who has been very kind and generous to Miss Gillespie, and made many sacrifices for her benefit. The "Christian Science" cure was only attempted after all other methods had been used without avail or benefit.

I am truly yours,

ADOLPH S. OCHS.

CHATTANOOGA, TENN., Jan. 25, 1890.

TO THE *Commercial Advertiser*.

Dear Sir,— My attention has been called to two articles in your issue of January 10th, one entitled "Killed by Christian Science," which gives an account of the last days and death of my daughter, Florence Gillespie; the other, an editorial comment based on this misinformation. I am not a Christian Scientist, but a physician of the old school, retired from practice for many years. However, I am sure my daughter was not "killed by Christian Science," neither starved, forced to labor, nor cruelly treated in any manner. She was with loving relatives (believers in Christian Science), and every comfort that money could provide was freely at her command.

Very respectfully, JOS. S. GILLESPIE.

I CERTIFY that I am personally acquainted with Dr. Joseph S. Gillespie, and have been for fifteen years, and know his standing in this community, and know his signature well; that the accompanying letter is presented to me by Dr. Gillespie in person and his genuine signature is attached thereto.

Witness my hand and notarial seal at office in Chattanooga, Hamilton County, Tenn., this Jan. 25, 1890. DANIEL J. DUFFY, *Notary Public.*

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OPEN LETTERS.

DEAR JOURNAL: — It is impossible for me to keep still any longer. In 1885, when I had not known a well day in five years, SCIENCE AND HEALTH was placed in my hands by a dear lady who insisted upon my reading it; saying she believed it would heal me. Like many, I was afraid of it,— until I learned what it really was. The friend's words were verified. I *was* healed by the reading of the book, and for one year continued to read nothing whatever but the BIBLE and SCIENCE AND HEALTH. They were my constant study. Through the understanding gained that *God* is *All*, I came to demonstrate with great success, and with but one thought,— for I knew nothing about giving a "treatment." I wish I did not know now, for I believe healing in Christian Science is to be done in a moment. I became anxious to learn more,— to study with the Teacher, but funds would not allow — and I thought to substitute a course in Chicago perhaps. Every time I would speak of it, however, my dear mother would say: "You have SCIENCE AND HEALTH, and the BIBLE and GOD for your Teacher — what more do you need? If I could not go to the Teacher, I would not go to any one." If only I had heeded the blessed counsel of Truth!

I went to Chicago, however, so full of confidence in Christian Science that I supposed every one who had studied with Mrs. Eddy must be right. Unfortunately I took my course with a spiritualist who had been through two of her classes;— discovered my mistake and went to a mind-cure, only to find the mistake repeated. Being an earnest seeker for Truth I tried again to go to the Massachusetts Metaphysical College, but it was uncertain when there would be a class; so I took a course with one of the students at Boston. The darkness now rolled away. SCIENCE AND HEALTH revealed the Light to me once more as of old.

All this time the mind-curers had me in view, and were sending me reading matter; but, *praise the Lord!* Truth is victorious.

My dear brothers and sisters, let us be safely guided by the counsels of our Mother, in SCIENCE AND HEALTH! I, for one, am astounded that I was so led astray, but I did it all through ignorance; and the *sincere* desire to know the Truth and to *do* it, saved me. Your sister in truth, R. D.

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BELOVED TEACHER: — I have for some days felt a great desire to write you, to let you know of our progress Spiritward, in this part of the vineyard. We realize more and more each day how much you have done for us individually, and for all humanity, in bringing this realization of Truth to our consciousness. What safety we have felt, throughout all this claim of error that to many has seemed so real, in the consciousness that we were dwelling in "the secret place of The Most High!" For the families taking treatment, we held the thought: "No evil can befall them, neither can any plague come nigh their dwellings; because they have made the Lord, who is our Refuge, their habitation; because they are resting in this Truth which we can demonstrate, and which they have seen demonstrated before." We have had many cases of this claim of error, and *have not lost a single one;* while medical physicians have lost many. Truth *is* mighty!

We have for some time past had the most delightful meetings in Sunday services, Sabbath school, parlor talks, and association meetings; so much of the Spirit, and such perfect love and harmony has been manifested! I many times have wished you could be present; for it would be a great satisfaction to see those to whom you have given birth (in the Truth) realizing such harmony and peace, when meeting together for Spiritual development. We have our annual reunion next Wednesday evening; when we expect all our students to spend the evening together in the one thought "Love," which to us is the highest expression of God.

We held our first communion service one week ago. Our hall was full, all anxious to see how the "Lord's Supper" was to be administered in Christian Science. I explained, as well as I could, the Spiritual interpretation of "breaking bread" (Truth); of partaking of the "cup which Jesus drank"; also of "washing the disciples' feet": that the latter really means guarding our "lower natures" from the error which, in belief, is in the world; that this is in reality the command which Jesus laid the most stress upon. I showed that the "Church" is following the literal direction in one case, while ignoring it in the other; that if they do *one* in the material, it is right they should do the other in the material sense also. Many were very deeply impressed by the service, and said they never saw it in that light before. Peace be with you.

Your loving student, J. H. S., TORONTO, ONT.

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My first knowledge of Christian Science came about two years ago, through a friend who was healed by the treatment. She explained the truths to me whenever we met, and I gladly listened, as I had for years been a sufferer. I had given up medicine and doctors' treatment, as I never had found any relief. Finally, by demonstrating what little I understood, I found relief for myself and also cured my child of the ailments that befell him.

I am a member of the first Presbyterian Church, and later the query would come to me: "Was it Christian-like to claim power to heal?" Here I began to doubt. Some months later I read Science and Health, and found all that good; but I could not understand the chapter on "Prayer and Atonement." That troubled me seriously; as I had experienced the greatest comfort in earnest prayer, and liked to go to my Heavenly Father as to an earthly parent. My prayer came to be, that, if this was real truth, God would, in some way, give me understanding to grasp it. I returned the book and awaited His time.

Eight months since, I had a fall which fractured the hip bone, rendering me unable to move for several weeks. A friend again brought me Science and Health and other Christian Science literature; all of which gave me unspeakable comfort. As I read, I gained more light as to the true Life and the unreality of evil; still, I could not seem to understand sufficiently to be satisfied of anything beyond the fact that it *was the truth*, and that my fall was the means of bringing it to me. I hungered and thirsted more and more after righteousness. Again I sent the book home. In my circumstances, I could not afford one until a few weeks since. I had a great deal to contend with; the injured limb being crooked and much shorter than the other. Though the gain was slow, still I never gave up hope and faith in God to right all in time.

Two months ago a Scientist came here to heal, and kindly offered to give me treatment at a stated hour. I improved much faster. My limb was now straight and nearly as long as the other, but still weak; obliging me to use a cane. I did all my own housework, and could now walk several blocks at a time. I have been very anxious to get the full Spirit of Understanding, and have read Science and Health and the Bible all I possibly could.

Three weeks ago, when the half hour came for my treatment,

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I laid SCIENCE AND HEALTH by and began to treat myself, thinking I could get more benefit. I closed my eyes. In a few minutes I felt as if awakened from a sleep. I was in a Spiritual light, and saw my material body fall off like a shadow of sickness, sin, and death. *I* was Spiritual, with immortal body, perfect in every way. In that little shadow lying on the floor in front of me, was all that was material and unreal. I saw *I* never had fallen, never had suffered; but had simply been a slave to an *unreal* master — to that little shadow. I got up and walked like a new being; neither lame nor weak, but perfect in every way. Then I could see that it was impossible for sickness, sin, or death to touch me. I was Spiritual and there was no diseases to cure. I saw others in that same perfect state. I then began to fear I could not exist in that way; still I did not want to leave it, as I experienced most supreme happiness. I now have more understanding, and can see more clearly how to heal others.— R. H. B., MARSHALLTOWN, IOWA.

I HAD an experience with a student whose knowledge of Christian Science had become a burden to her, in this way: She was "by nature" a person whose convictions on all points were vivid in the extreme, and who on entering into Science was instantly an extremist in that. She became morbid to such a degree she did not dare to admire her two beautiful children. She was afraid to let them see she loved them, because it was as she expressed it to me, all "a lie." "Those little bodies were not hers." "She was not their mother," etc. She was distressed that she took pleasure in her house and in the pleasant things of material life. In fact she became so absorbed in watching *herself*, to see that *she* did not go astray that she had no inclination or time to help others. By some remarks that have reached me lately, I find this is a growing thought. If this lady had kept on in this course she would have become insane; for she was trying to make a *personal* righteousness. The truth eluded her, mocked her; because she was trying to fasten it to the lie of the flesh. "Having no righteousness which is by faith, they go about trying to make self-righteousness." Her cure came when she was sent about her "Father's business."

So to see the want of the world as to exclude our *own* wants, is the remedy for the inclination to establish self in the "high place."—D.

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NOTES FROM THE FIELD.

In Des Moines, Iowa, a little band of faithful followers of and workers for Truth are "leavening" a large "lump" of error. There is not a student of our Teacher among them; but the Bible, and Science and Health have proved their acceptable guide, interpreter, and friend throughout. At their Sunday meetings, after reading Science and Health, anyone speaks who wishes so to do. This is followed by a study of the Bible Lessons. During the week they meet also for the study of these lessons with the light of the Bible and Science and Health thrown upon them. They are strong in the Science and will "stand in the evil day." They deserve hearty encouragement and commendation.

In Omaha and Council Bluffs, also, the work seems steadily gaining ground. Slowly, but surely it is undermining error.

In Colorado the work is beautiful! I think I can safely say that the entire State is in the domain of Science. A sister at Buffalo Springs has taught classes in many of the smaller towns; and the unity and harmony with which her students work is enough, in itself, to exclude error entirely from that locality. A grand work has been done in Denver! In November last, the present pastor felt himself fortunate to speak to an audience of nineteen. To-day, a larger hall regularly seats two hundred at Sunday services; all of whom are drinking in the "water of Life," and eating "that bread which cometh down from heaven,"—and which can be broken to them in the "way of His appointing," only by faithful students.

In Texas, the Science is generally in demand, and there arises a cry for students as teachers. In Fort Worth they are hungry for the Truth; and certainly a teacher should be sent here. I hope a capable, genuine Scientist who can stay at least six months, may speedily locate there. Leaving students immediately upon teaching them, while yet in their infancy, seems as inhuman as for a mother to desert her helpless, new-born babe. Our instructor, Science and Health, tells us: "This is Divine Science, that Love cannot be deprived of its manifestation or object." It does seem that a teacher should imitate the example set, and watch over students after they are first taught, as Love keeps watch over Its own.—A. D.

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YOUR circular meets with my wishes exactly. That little tract is just what the people need. I brought it up after meeting to-day, and you may count on us for an order very soon; in a few days I think. I want at least half a box myself, for immediate distribution.

The doctors here are in league against us. One doctor lost two cases of diphtheria and, to cover his ignorance, published an article to the effect that the parents trusted too long to Christian Science; thereby sacrificing the children. The parents in both cases have refuted the charge, saying their children *never had* a treatment in Christian Science. This has created quite a sensation, and the people are beginning to notice how unscrupulous doctors are in their false accusations. The latter grow very bold, as they are driven to the wall.—B. P., LE MARS, IOWA.

MY correspondence in Christian Science brings the sense of Truth girding the earth. To-day, I have a strong Science letter from Paris; another comes from the far West; and still another full of triumph from a Southern worker. Now, I am writing to Ireland. Our tracts are enclosed and travelling with each one sent out. My thought also reaches a dear friend in India—a missionary, physician to the Rajah, whom the leaflet entitled, "The Way to Begin Christian Science," is now inducing to look into the truth. In a day or two, I hope to mail some German leaflets to Berlin; also to other Germans here who are eagerly watching for them.—D. K., ALBANY, N. Y.

HAVE been reading SCIENCE AND HEALTH for one year and a half, and have had some wonderful demonstrations. People here are very antagonistic to the Science and tell me I am a "fit subject for the asylum." Physicians, also, threaten me with arrest, but I walk straight on, knowing *well in Whom I trust.*—E. I. R., WASUEON, OHIO.

CHRISTIAN SCIENCE is prospering here, and our numbers are steadily increasing. I hope soon to send for some extra copies of the December JOURNAL and the Series. How grandly the work is going on!—B. M. P., BLOOMINGTON, ILLS.

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QUESTIONS AND ANSWERS.

THE question asked by "F. A. G.," in November number of the CHRISTIAN SCIENCE JOURNAL under heading of "Questions and Discussions," appeals to me so strongly I can but answer; hoping I may cast a ray of light on the darkness.

In the article above referred to, it is stated: "I am nothing if not thorough." This means much, especially in Science. To be thorough in Science, means a constant surrender of material positions for Spiritual existence, — "even to the surrender of affections that are merely personal."

To the young man who would follow the impersonal Truth, yet who clung to the memory of a personal father, Jesus said: "Follow me. Let the dead bury the dead." He also said: "Call no man (personality) your father upon earth, for One is your father (Divine Principle) in heaven;" harmony, a condition of Mind.

If we would reap the full benefit of Jesus' promises which, as "F. A. G." says, "are not limited," we must renounce all that is un-Godlike, even as did he.

"The Spiritual power increases in exact proportion to the growing understanding of the nothingness of material sense." The physical belief of "F. A. G."'s eyes, is but indicative of mental condition. Probably upon reflection it will be found there are times when you see clearly the true Spiritual Creation (as much as it is possible for you to apprehend), and would make any sacrifice to attain to it. Then does not the tempter come, perhaps in the form of a personal friend, who will suggest something material that takes you from your Spiritual pursuit. If you are generous and lofty (to sense) you will say to yourself: "I will oblige my friend, and continue after awhile my Spiritual study." Oh, hear the command: "Seek ye first the kingdom of heaven, and all these things shall be added." The conditions of "E. N." or "F. A. G." could not possibly exist if there were a material surrender commensurate with Spiritual enlightenment; for demonstration is unexceptional, and Christian Science is Scientific. The text-book teaches us: "There is no excellency without labor in a *direct* line," and, that "Science is thorough and permits no half-way position." This is written by one who

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has uttered the same cry in times past; but who has always learned to locate the fault as suggested above.— * * * NEW YORK.

ACCORDING to Science, I understand that to heal patients we simply destroy, in our own thought, their belief. Now, do those that have "passed on" have to destroy our belief—to their thought— if so, would that free us?

Perhaps I do not correctly understand the different planes of existence; but it seems to me that if the departed have a body like the one before death, they would surely have to be cognizant of our state.— W. F. S.

The above question is based on the erroneous conception of *person*, the basis of spiritualism. This conception is dealt with in the first ten pages of the chapter Imposition and Demonstration, which should be thoroughly studied by all who see anything in this question. It is specifically answered in these words: "No correspondence or communication can exist between persons in opposite dreams, such as the belief of having died and of never having died." (S. & H., N. Ed., p. 239.)

"E. N." in December JOURNAL speaks of "tendency to dress." When through Science other dormant qualities are aroused, is not the sense of beauty in color and outline also quickened? Not that we should care to drape and adorn personality more, *as* personality, but we instinctively love all forms of beauty for beauty's own sake, more than ever before. It seems certain, too, that the thought most deeply absorbed in the study of Christian Science naturally leans to *simplicity* of dress and adornment, and of manner, also. Beauty becomes spontaneous; of the heart; of love; and delights in harmony of color, grace of outline, appropriateness, &c., rather than in luxury of gems or raiment. — A. K.

WILL you please inform anxious inquirers, through the JOURNAL, what they are to do about taking or reading the JOURNAL, if their teacher, a Normal Class Student, tells them they must read only Mrs. Eddy's pieces. Are the others considered error?

STUDENT.

Consider the "Normal Class Student" a "voice of error."

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HEALING AND REPORTS OF CASES.

"CHRISTIAN SCIENCE *rests on proof not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived.*"—MARY BAKER G. EDDY

REPORTS OF CASES. Notice is hereby given that while the names of healers will never be given in these columns, and in many cases, for obvious reasons, those of patients may not be, a record of both is kept. Any person desiring to be put in communication with either, will please address the Editorial Department (enclosing a stamp for return postage,) stating in what case they are interested.

The publication of cases has two objects; the first, the help and encouragement of Scientists, and second, to lead those unacquainted with Science to look into its claims. Inquiries are therefore invited from all persons interested.

A LITTLE over two years ago, while living in Pittsburgh, my wife and I had Christian Science brought to our attention. We were at once interested, and bought a copy of SCIENCE AND HEALTH. At the time, Mrs. A —— was suffering with severe belief of astigmatism of the eyes. She had been treated by a number of specialists during seven years; the last being the late Dr. Agnew of New York, who prescribed two sets of glasses. He said he could do nothing more for her, as the trouble was organic; that she must wear glasses constantly — if she attempted to go without she would either become blind or insane. The glasses were in operation, and still life had become a burden from constant pain, when Christian Science came to our relief. Mrs. A —— had not in years read two consecutive minutes, and could not use her eyes in sewing at all. The lady that told us of the Science, insisted that she *could* read SCIENCE AND HEALTH, which she actually did; reading it through twice, and studying it carefully each time. After the second reading, the thought came that she did not need the glasses, and she at once abandoned them, and went about her usual duties. In about two weeks from that day the eyes were perfectly healed, and are well and strong to-day. — E. G. A., NEW YORK CITY.

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LAST April, one of my neighbors came to us for a few days' sojourn. I had preached the Truth to him occasionally, but he did not seem to be interested. On Thursday after he came to us, "the wind blew a piece of sand into his right eye and it became inflamed." I kept talking Christian Science to him when in the house, and gave him thoughts with which I have healed little troubles in others' thoughts; but it did him no good. Saturday morning, I gave him a thorough treatment; and Saturday evening he "could not open his eye." About eight in the evening, I was explaining that Jesus did not die on the cross; quoting passage after passage of Jesus' own sayings in regard to death. At once he exclaimed, in eager tones: "I believe! I believe, Mrs. —— that this is the only true religion; and that this *destroying of the belief* of flesh, blood, and bones is the resurrection of man, instead of Jesus merely taking his flesh and blood body out of the tomb." No sooner did he utter the words "I believe," than he opened the inflamed eye; from that instant it was healed. I had never explained to him the resurrection of man. I did not realize Truth any more when I was explaining to him than I had before.

About two weeks ago I had a case of belief of diphtheria — "symptoms of the worst form." In twenty-four hours the patient declared herself well, and ready to do the accustomed heavy day's work.

Over a year ago I had a case of broken finger. Without splint or bandage, the patient did the work for six in the family— "two of whom were small children, and three haymakers,"— taking care of the milk, making butter from three cows, and doing her own washing, all but the wringing. In three weeks her finger was perfectly well. She is one, who now would believe that I could comprehend the Power to grow her "head" on if it were taken off.

Have healed and benefited many; but some I do not seem to benefit an atom — if anything, they are worse under treatment. Why is it so? Will someone of larger experience and clearer realization tell me? I long to know! I realize the True Being in one case just as much as I do in another. — MRS. H. N. C.

PLEASE find enclosed a few words of thanksgiving from a dear lady patient of mine who is now a student. I commenced a

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class the Monday after my return from the Normal, and she was one of my invited guests; having no riches but good thoughts. I feel richly repaid to see her so happy and ready to help what she can. I told her to write just as she felt, only not to use my name. This she felt was not quite just, but I convinced her to the contrary. I am very busy, and very happy working in Truth. — S. R. K.

"ONE year ago I looked upon the founder of Christian Science as one of the "false Christs" spoken of in the Gospel of Matthew. As I had for many years endeavored to live a Christian life, I thought it a sin to think of changing my sentiments. I wanted to be healed; but not in that way. I had been under medical treatment several years for internal ulcers and tumor. Two years previous to my Christian Science treatment, I had a cancerous tumor removed by surgery; still I grew worse, and the M. D.'s said I could not be cured. Then I said: "I will try Christian Science treatment;" and thank God! I *did* try it, and He has healed me. I cannot find words to express my joy in this new understanding of God — "Good!" I wish that I could be the means of bringing thousands to the understanding of the "One Mind." When we once commence to climb the hill of Science, we are eager to go higher and higher. There is not a desire to go back; because we enjoy more and more the Omnipresence, and the living in God, Love, than we ever did before. It is heaven within us — harmony. The All-power is my strength, and all I need. May God's choicest blessings rest upon her who has presented to the world this blessed Science!"—MRS. M. K. L.

Two years ago a valuable carriage horse was rendered utterly useless by a "blood spavin"; which I believe is considered incurable. I tried to give him away; but could find no one, likely to be kind to him, who was willing to take him. I kept him in pasture about eight months, but without the slightest improvement manifest. At the end of that time, he was completely healed by Christian Science. He has been in constant use for a year, and there is no indication whatever that he *ever* had the "spavin." Another horse was cured of "heaves," at the same time, and has continued well ever since. —E. A. K.

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EDITOR'S NOTE BOOK.

"Glimpses of Fifty Years," by Miss Frances Willard: Selection from Chapter, "The Mind Cure," Page 636. "Prove all Things."

"I AM often asked what I think about the mental method, mind-cure, Christian Science, or whatever may be the most appropriate term; and I have been warned repeatedly against it by excellent and trusted friends. However, I cannot see in it the danger that many do. We live in a strangely materialistic age, when thought is declared to be a secretion of the brain, and revelation looked upon as nothing but a myth. Thousands of well-intentioned persons had come to the end of the rope and were beating their heads against a stone wall, finding no mode of egress into the upper air of spirituality and faith. It seems to me that just because the world had gone so far, and had so largely become a victim to the theory that only "seeing is believing," the heavenly powers brought in this great reaction which declared that the invisible is all in all; that thoughts are the real things and things are but effervescent shadows; that there is no escape from what is infinitely good and infinitely imminent in everything created; that evil is a negation and must pass away; that to be carnally minded is death, but to be spiritually minded is life and peace. I have never studied the question seriously, because I have not had the time; but from conversations with experts in this study, who are also among the best men and women I ever have known, I have certainly felt that it would be disloyalty to God and to humanity for me to speak against this new era. That some who have entered upon it are not genuine; that some cases of cure are not actual, must necessarily be in so great a movement. There must be a counterfeit beside the real, but I am confident that if Christians will take what is good in this new evangel, and eschew what is evil, it may become a mighty power for the triumph of him who said: "My words are spirit and they are life."

No reader of the JOURNAL need be told who Miss Willard is, and this fact gives added weight and value to the above expression, as a sign of the times. Christian Science strikes at personality just as Jesus did, and the pulpit now, as in his time, is its strongest entrenchment. Jesus said, "Except ye turn and

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become as little children, ye shall in no wise enter into the kingdom of heaven." Christian Science repeats these words. Those who know in what beliefs the modern pulpit is built up, know what mountains have to be removed before its occupants can be reached by Science.

Miss Willard's words voice the thought of a constantly increasing proportion of the membership of Christian churches, and of ministers who are spiritually minded, and whose position makes them leaders, and in a degree independent, of their organizations. Members of all Christian churches are experiencing the benefits of healing, and the leaven of Truth is working in a way that excites the alarm and bitter opposition of the great body of clergy. That portion of the membership that constitutes the spiritual vitality of the churches is already largley won over, or favorably inclined toward Christian Science; that which is conventional, to whom incidents of social consideration, tradition, prejudice, are the main thing, stands firm with the pulpit.

"The common people heard him gladly." After working perhaps for months with the minister — who received the word at first with joy, and then became harder than adamant, as self-love, self-righteousness, and self-interest asserted anew their dominion — how comforting to the Scientist to see the faces of some "little ones" of his church shine with the light of Spirit,— perhaps the first time they hear the glad tidings,— and to realize that they are won for God. Brethren and sisters, let us work to gain these little ones; let us accept the rebuke of Truth for thinking and planning according to the senses, and wasting on some of the "mighty" and "wise," according to this world, so much time that belonged to the "destitute," to the "poor in spirit." These are found among both rich and poor, to worldly sense. Let us be wise as serpents, and follow lines of thought instead of lines of sense.

NATIONAL ASSOCIATION.

THE annual meeting of the National Christian Science Association will be held in Lenox Lyceum, corner Madison Avenue and 59th Street, New York City, the 27th, 28th, and 29th days of May next. The first session will be at 10 A. M., and the time following for the three succeeding days will be well filled in with business, which will be of great interest to the students of Science.— EDWARD P. BATES, *Chairman Executive Committee.*

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PUBLISHER'S DEPARTMENT.

WE are glad to announce that the business of the Society is rapidly increasing. This will be most welcome intelligence to all interested, although it involves the necessity of frankly requesting all favoring with their orders to aid us in securing dispatch. We have inaugurated a thorough business system and routine, but even yet we are not satisfied unless patrons take interest in the affairs of Society sufficiently to formulate their orders somewhat to aid in dispatch. By this is meant, let the *order* appear compactly given in one part of the letter, to obviate necessity of perusing the whole communication the second or third time when filling. As for instance, after what opening remarks seem necessary, have order appear somewhat as follows: —

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By this, frequent puzzling contradictions in different parts of the letter (often involving holding over of order for return correspondence) will be avoided, and general satisfaction will be secured all round.

ANOTHER point: Don't forget to give the town and State you live in. Not a few do thus forget.

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APRIL first, the International Christian Science Bible Lessons will be issued in the form of a quarterly. This publication will be forwarded to all subscribers to the Bible Lessons in their present form, whose term of subscription is yet unexpired. One quarterly will be mailed to each JOURNAL subscriber; after which none will be forwarded except on regular subscription to the quarterly.

SUBSCRIBERS have asked that a suitable temporary binder be offered for both JOURNAL and SERIES, pending completion of a volume. We have ordered a lot of "Universal Binders," with *fac simile* of JOURNAL and SERIES title printed in gilt letters on cover, and of proper sizes to hold publications for a year or more. These binders are strong and very neat, and will serve indefinitely. Prices as following. Binders for JOURNAL one-half Russia, $1.25, prepaid; Binders for JOURNAL, full cloth, $1.00 prepaid; Binders for SERIES, one-half Russia, $1.00 prepaid; Binders for SERIES, full cloth, $.75, prepaid.

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CHURCHES OF CHRIST (SCIENTIST) HOLD REGULAR SUNDAY SERVICES AS FOLLOWS:

ALBANY, N. Y.—11 A. M., C.S. Room, 44 North Pearl Street.

ARKANSAS CITY, KAN.—Houghton Block, Summit Street, 3 P. M. Sunday school 2 P. M. Speaker, Mrs. F. E. W. Wilkins.

BEATRICE, NEBRASKA.—3.30 P. M., C.S. Hall, Court Street, bet. Fifth and Sixth. Pastor, E. M. Buswell, C.S.B. Sunday school 2.30.

BELOIT, WIS.—10.30 A. M., Wood's Hall, Sunday school 12 M.

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 o'clock. Rev. L. P. Norcross, pastor. Praise Service, Friday, 7.30 P. M., 36 Bromfield Street.

BROOKLYN, N. Y.—10.30 A. M., and 7.30 P. M. Aurora Grata Cathedral, Madison St. and Bedford Ave. Rev. F. E. Mason, pastor.

BUFFALO, N. Y.—Music Hall Building, Main Street. 10.45 A. M. Sunday school 12 M. Rev. E. R. Hardy, pastor.

CHICAGO.—3 P. M., First M. E. Church, corner Clark and Washington Streets. S. S. 4.30 P. M. Rev. G. B. Day, pastor.

CLEVELAND, O.—10.30 A. M., 89 Euclid Ave., Room 37. Geo. A. Robertson, pastor.

DENVER, COL.—10.30 A. M., Odd Fellows' Hall, No. 1543 Champa St. Sunday school 12 M. Jno. F. Linscott, pastor.

DULUTH, MINN.—10.30 A. M., 7.30 P. M., at 302-303 Pastoret-Stenson Building. Mrs. M. C. Swift, C.S., Speaker.

FORT HOWARD AND GREEN BAY, WIS.—10.30 A. M., Royal Arcanum Hall (Fort Howard side of river).

INDIANAPOLIS, IND.—2 P. M., S. S. 3 P. M., Plymouth Church, New York and Meriden Streets. Rev. G. Haines, pastor.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. Sunday school 11.45 A. M.

NEW YORK CITY.—10.30 A. M., Hardman Hall, No. 10 W. 19th St. Speaker, Mrs. F. J. Stetson, C.S.D. Sunday school 12 M.

OCONTO, WIS.—10.30 A. M. and 7.30 P. M. Bible class and Sabbath school 12 o'clock.

SAN FRANCISCO, CAL.—11 A. M., Covenant Hall, cor. 7th and Market Sts.

SYRACUSE, N. Y.—10.30 A. M., Sunday school 12 M., Greyhound Hall.

TORONTO, CANADA.—11 A. M., Sunday school 12.30 P. M., 450½ Spadina Ave., Rev. R. Rabjohn, C.S., Speaker.

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Regular Sunday services of Scientists (not incorporated churches) are as follows:

ARKANSAS CITY, KAN. — 10.30 A. M.

AUSTIN, TEX. — 4 P. M., house of Mrs. August Zillers.

BARRE, VT. — 11 A. M., Sunday school 12.30 P. M., residence Wm. Clark.

BELLEVILLE, KAN. — 3 P. M., residence of T. W. Hatten.

BINGHAMPTON, N. Y.—10.30 A. M., Royal Arcanum Hall, Court Street.

BLOOMINGTON, ILL. — 3 P. M., Red Men's Hall, Sunday school.

BROOKLYN, N. Y. — 3 P. M., 41 Green Ave.

BANCROFT, NEB. — 3 P. M., residence of S. R. Fletcher.

CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.

CHATTANOOGA, TENN.—3 P. M., 1 Loveman Block, East 8th St.

CINCINNATI, O.—11 A.M., The "Ortiz," suite 5, 4th and Sycamore.

COUNCIL BLUFFS, IOWA.—4 P. M., Press Club Room, Entrance No. 19 Pearl Street.

DAVENPORT, IOWA. — 11 A. M., Bible class 12 M.

DENVER, COL. — 3 P. M., 3 La Veta Place.

DES MOINES, IA. — 10 A. M., 925 6th Ave.

DETROIT, MICH. — 4 P. M., Royal Templar Hall, 209 Woodward Ave.

ELKHART, IND. — 10.30 A. M., Whitman Block, cor. Main and High Street.

ELROY, WIS. — Residence of E. B. Loveland, C.S.

FALL RIVER, MASS. — 2 P. M., A. J. Borden Bldg., 39 S. Main Street, Room 5.

FAIRMOUNT, MINN. — 3 P. M., residence Edw. F. Wade.

GALESBURG, ILL. — Good Templars' Hall, East Main St., 3 P. M.

GALVESTON, TEX. — 5 P. M. S. S. Broadway, between 23d and 24th Sts. Sunday school, 9.30 A. M., Bible class, Thursday eve., 7.20.

GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall, South Division St.

GRAND FORKS, DAK.—3.45 P. M., residence Miss Mattie Sutton.

HULL, IOWA. — 5 P. M.

JAMESTOWN, N. Y. — 3 P. M., 302 Spring St.

JANESVILLE, WIS. — 3.00 P. M., No. 154 South Jackson St.

JUNCTION CITY, KAS.—11 A. M., house of Mr. Frederick Mann.

KANSAS CITY, MO.— 10.30 A. M., 28 and 30 Gibraltar Building.

KANSAS CITY, MO. — 3.30 P. M., at 1431 Harrison Street.

KEARNEY, NEB. — 3 P. M., rooms 16 and 17 Andrews Block, corner Central Ave. and 21st Street.

LOGANSPORT, IND. — 3 P. M., Bible class, residence Wm. H. Aldrich, cor. West Market and Wilkinson Streets.

LAWRENCE, MASS. — 3.15 P. M., Bible class.

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LEAVENWORTH, KAN. — 3 P. M., 614 South Fifth St.

LEXINGTON, MO. — 10.30 A. M., Bible class at Mrs. Raymond's residence.

LINCOLN, NEB. — 10.30 A. M., 1210 Q. Street.

LITTLETON, N. H. — 3 P. M., Opera Block, Main Street.

LOCKPORT, N. Y. — 7 P. M., No. 2 Central Block.

LONG BRANCH, N. J. — 11 A. M., residence Martha Campbell.

LOWELL, MASS. — 2 P. M., Wyman Exchange, Merrimac St.

MAQUON, ILL. — 10.30 A. M., residence Mrs. Elizabeth Housh.

MASON CITY, IA.—10.30 A. M., house Mrs. Grace G. King, C.S.

MCGREGOR, IA. — 10.30 A. M., residence of E. Hoxsie, C.S.

MEMPHIS, TENN.— 4 P. M., C.S. Rooms, No. 111 Jefferson St.

MINNEAPOLIS, MINN. — 4 P. M. 43 8th St., south.

MARTELLE, IOWA. — 10.30 A. M., Ellison Hall.

MONTREAL, CAN. — 2268 St. Catherine St., 4 P. M., Sunday school at 2.30 P. M.

MONTROSE, COL. — 10.30 A. M., residence of M. A. Bagley.

MANCHESTER, N. H. — 7.30. P. M., Bible Class 12.15 A. M., Odd Fellows' Hall.

NEW BEDFORD, MASS. — 7.30 P. M., 187 Middle Street.

NORTHCOTE, MINN. — Residence of Mrs. Brown, C.S.

OAKLAND, CAL. — 11 A. M., Sunday school 12.15 P. M., G. A. R. Hall, 13th St.

OGDENSBURG, WIS. — 2 P. M., residence of W. J. Axtell.

OTTUMWA, IOWA. — 3.30 P. M., No. 333 East Second St.

PEORIA, ILL. — 3 P. M., Sunday school 4 P. M., at Church of Christ (Scientist), North Monroe Street, adjoining High School.

PLYMOUTH, MICH. — 3 P. M., Grange Hall.

POMPEY, N. Y. — Sunday school 3.30 P. M., residence of Mrs. R. M. Dunham.

PORT HOPE, ONT. — 11 A. M., at residence of Wm. H. Wright.

PUEBLO, COL. — 10 A. M., Bible class 2.30 P. M., Stimpson Block.

QUINCY, ILL. — 10.30 A. M., 7.30 P. M., Sunday school 9.30 A. M., at 622 Broadway.

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SANBORN, IA. — Residence of Frank Brainard, C.S.

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INDEX—VOLUME VII.

Page

A CRIME of Malicious Mesmerism 29
A Cruce Salus 368
Advent of Christian Science 283
A Family History in Christian Science 70
Asking, Seeking, Knocking 529
August Bible Lessons 241

BELL, Mrs. M. Bettie 216–340–478–582
Bible Lessons, C.S., Nov., 411-Oct., 369-Sept., 316-August, 241-June, 124.
Bible Sociables 450
Boston Globe 21
Buswell, E. M. 223

CHRISTIAN Science and its Revelator 1
Christian Science, a Wall of Protection 22
Christian Science and M. D.'s before N. Y. Legislature . . 68
Christian Science Association 80
Christian Science Organization and the Annual Association 113
Christmas Offerings 547
Church and Sunday School 34–88–146
Church Government 211
Church of Christ (Scientist), Boston 256
Church of To-day 588
Church Organization 388
Church Building Fund 541
Clark, Miss S. J. 225
Closing of Massachusetts Metaphysical College 454
Colt, Annie F. 289
Common Sense in Religion 569
Conjugal Rights 109
Constitution and By-Laws of Boston Dispensary Association 196

DISPENSARY Work 154–193
Do As You Would Be Done By 356
Does God Recognize or Permit Sin? 296
Down Here among My People 534

Google

Page

EDDY, Rev. Mary Baker G., 51-109-156-159-172-210-277-288-339-368-431-455-477-547.
Editor's Note Book, 42-97-187-233-312-337-407-455-494-560-607.
Editorial and Other Notices 49-105-156-204-274-337
Extracts from an Address, F. E. Mason 23
Extracts from Correspondence with Our Teacher, 32-76-132-229

FALLIBILITY of Human Concepts 159
Fitzpatrick, Mrs. Lida 227
Five Wise Virgins 587
Foundation of Christian Science 279
Fourth Annual Meeting N. C. S. A. 172
From Cross to Crown 75

GOD and the Soul 120
God is All 580
Good News 492
Goreh, Ellen Lakshmi 348
Green, E. H. 541

HALL, Della 31
Hardy, E. R. 8-207-221
Healing and Reports of Cases, 37-81-136-303-362-472-516-554-604.
Home and Children 468-512-543-590
How to Meet Popular Prejudice 65
Hypnotism and Animal Magnetism 56
Hymn by Harriet Beecher Stowe (slightly altered) . . . 220
Hypnotism 302

IN the Secret of His Presence 348
In Transitu 493
Is Christian Science an Opinion 435

JUNE Bible Lessons 124

KATHLEEN 580
Knott, Annie M. 392

LATHROP, Mrs. Laura 283
Larminie, H. A. 385
Linscott, J. F. 396
Loveland, Zoe Seymour 17-73-116-166-349-441

MANIFESTATION of Spiritual Consciousness . . . 532
March Primary Class 19

Google

Page
"Marcia" 184–344
Mason, F. E. 23
Mattocks, Brewer 534
Medical Monopoly Not Wanted 21
Measure for Measure 453
Meeting of the National Association 150
Mistaken Views 277
Mistaken Teaching of Christian Science 65

NATIONAL Association Meeting 162
National Convention 608
New Creation by Science 31
News from Abroad 45–103–152–201–266–332–364
New Commandment 339
Norcross, L. P. 211–569
Not a Strange Language 216
Notes from the Field 502–550–600
Nourse, Laura C. 493–577
November Bible Lessons 411
Now Are We the Sons of God? 491
Noyes, Mrs. G. P. 121

OAK on the Summit 210
Obtrusive Mental Healing 51
October Bible Lessons 369
Official Minutes of 4th Annual Meeting N.C.S. Association . 172
Open Letters 93–147–261–298–405–471–548–596
Order of Church Service 210
Organization of Scientist Churches 12
Organization 535
Ought We to Judge 392

PARTING Makes Tender 477
Parable of the Ten Virgins 489
Paradise, Home, Eden, Heaven 582
Promiscuous Literature 121
Present Hour 54
Press Onward 186
Price of Wisdom 17–73
Principle 340
Prodigal Son 446
Publishers' Department 384–429–476–521–567–609

QUESTIONS and Answers . 306–357–400–462–509–552–602

RABJOHN, Richard 226
Reason for the Hope 60
Regeneration 207

Google

Page
Reports to National Association (Beatrice, Toledo, Toronto, Cleveland) . . . 223
Rebuilding by Nehemiah of the Wall of Jerusalem . . . 289
Realization . . . 344
Reeds, G. M. . . . 388
Retrospection . . . 438
Revelation and Realization . . . 448
Reality versus Duality . . . 452
Ricker, A. T. . . . 489
Rigby, Della Hall . . . 31

SCIENTIFIC Organization . . . 396
Science and Health — How to Find Reference in Different Editions . . . 542
Scientists' Side . . . 8
September Bible Lessons . . . 316
Signs of the Times . . . 16
Sin . . . 577
Smedley, M. B. . . . 437
Snider, C. H. . . . 29
Spaulding, M. C. . . . 279
Stowe, Harriet Beecher, Hymn (slightly altered) . . . 220
Subordination . . . 585
"Such as I Have Give I Unto Thee." . . . 539

TESTIMONIES to Truth . . . 240
The New Birth . . . 287
The Way to Begin in Christian Science . . . 294
The Way, The Truth, The Life . . . 297
The Ten Talents . . . 349
The Apostles' Creed . . . 385
The Way . . . 431
The Wedding Garment . . . 441
Theory versus Realization . . . 484
The Old and the New Christmas . . . 523
Treatment of Animals in C. S. . . . 536

UNITED Effort . . . 292

VINDICATION . . . 594

WHAT Is It to "Come into" Christian Science? . . . 14
What Heals in Science? . . . 165
What is Love? . . . 478
Winter; A Type of Life . . . 166
Woodbury, Josephine C. . . . 75
Words of Jesus on the Cross . . . 116
Workings of Animal Magnetism . . . 221

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